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THE ANCREN RIWLE;

A TREATISE ON THE

RULES AND DUTIES OF MONASTIC LIFE.

EDITED AND TRANSLATED
FROM A SEMI-SAXON MS. OF THE THIRTEENTH CENTURY.

BY JAMES MORTON, B.D.,
VICAR OF HOLBEACH, PREBENDARY OF LINCOLN,
AND CHAPLAIN TO THE RIGHT HON. EARL GREY.



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PREFACE.

THE Ancren Riwle[a] has long been known and appreciated by many of those who have made the literary antiquities of England, and the history of its language, the subject of their study and research; a class more numerous now, perhaps, than at any former time. It has often been thought desirable that it should be printed, in order that the interesting information to be derived from it with regard to the state of society, the learning and manners, the moral and religious teaching, and the language of the period in which it was written, might become more generally accessible than it could be when contained only in a few copies in MS. deposited in two of our public libraries. Influenced by such motives, and desirous of thereby forwarding the objects of the Camden Society, of which he has the honour of being a member, the Editor has endeavoured, in the intervals of professional labours and duties, and with such limited abilities and means of illustration as he possesses, to prepare it for the press, to which he now commits it, not without fear that he may sometimes have failed to elucidate the obscurities of its language, but in the hope that the result of his labour will be favourably received and candidly judged.

[a] This is the original and proper title of the work. Regulæ Inclusarum is added in the handwriting commonly used in the seventeenth century. The Latin titles at the head of some of the sections are taken from the margin of the Oxford MS.

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Four different copies of this work are extant. They are described, but not quite correctly, by the learned H. Wanley, in his Catalogue of Ancient Manuscripts in the Anglo-Saxon and other Northern Languages, appended to Dr. Hickes's Thesaurus Linguarum Septentrionalium.

1. The first is a quarto volume written on parchment, belonging to Corpus Christi College, Cambridge, and marked CCCCII. in Nasmith's Catalogue of the curious and valuable library of that institution. It is called Ancren Wisse,[a] and is said by Wanley[b] to be abridged from a Latin work by Simon of Ghent, bishop of Salisbury, addressed to his sisters, anchoresses of the order of St. James.[c]

2. The second is Nero A. XIV. in the Cottonian collection in the library of the British Museum; a square volume nearly of the size of a common octavo, written on parchment. The learned antiquary Dr. Thomas Smith, in his Catalogue of the MSS. of the Cottonian Library, published in 1696, describes it as the work of an anonymous author, written for the instruction of nuns, and, especially, for the use of his sisters, who were anchoresses. He adds that there is the same book in Latin in the library of Magdalen College, Oxford, with an inscription indicating it to be the work of Simon of Ghent, bishop of Salisbury, and addressed to his own sisters, anchoresses at Tarente.[d]

[a] The government or instruction of nuns.

[b] Page 149.

[c] A memorandum on the first page states that it was presented to the church of St. James at Wigmore, by John Purcel, at the earnest request of Walter Lodele senior, the Precentor. A curse is imprecated against any person who should alienate the book from the said church, or should destroy its title.

[d] Smith, p. 50; Wanley, p. 228.

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3. Titus D. XVIII. in the same collection; a square octavo, on parchment, but imperfect, wanting the first ten or twelve leaves.

4. Cleopatra C. VI. also in the Cottonian Collection; is of the form and size of an imperial octavo, and written on parchment.

The Latin MS. of the same work, already mentioned, in the library of Magdalen College, Oxford, is imperfect, the first part being greatly abridged, and the eighth entirely omitted.

Another MS. copy of the same work in Latin, Vitellius E. VII. was burned in the fatal conflagration which, in October, 1731, destroyed or damaged a great number of the valuable MSS. of the Cottonian Library. A copy of the same work in French, Vitellius F. VII. was at the same time consumed in this disastrous fire.[a]

The text of this first printed edition is that of Nero A. XIV. It has been collated with Titus D. XVIII. and with Cleopatra C. VI. The most remarkable variations, which are almost all merely verbal, are printed at the foot of the page. The Oxford MS. also has been examined throughout, and whatever illustrations it affords have been carefully noted.

Smith, whom Wanley, and Mr. Planta, the compiler of the enlarged Cottonian Catalogue, published in 1802, implicitly follow, pronounces the Latin the original, and the vernacular text merely a translation. It does not appear that Smith had any other ground for this assertion than the inscription, or prefatory note, above mentioned, prefixed to the Oxford MS.[b] Wanley rests his opinion

[a] It is thus described in Smith's Catalogue: "La Reule de femmes Religieuses et Recluses; per Simonem de Gandavo, Episcopum Sarisburiensium, in usum sororum ipsius." p. 103.

[b] "Hic incipit prohemium venerabilis Patris magistri Simonis de Gandavo, Episcopi Sarum, in librum de vita solitaria, quem scripsit sororibus suis anachoretis apud Tarente."—MS. Oxon. p. 1.

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upon a collation made—he does not say by whom—of the semi-Saxon with the Latin text of the lost MS. Vitellius E. VII.[a]

The Editor is unwillingly compelled to differ in opinion from men so distinguished for their learning and abilities, and who have rendered most important services to the literary antiquities of England. After carefully examining and comparing the text now printed with the Oxford MS. he believes that he has found evidence in the work itself which clearly shews that the vernacular text is the original, and the Latin a translation, in many parts abridged and in some enlarged, made at a comparatively recent period, when the language in which the work had been originally written was becoming obsolete. In particular, there are words in the Latin text erroneously translated, and some not even translated at all, apparently because the Latin translator did not know how to render them, which could not have been if the vernacular had not existed before the Latin text. Thus, in page 88, where rikelot, *a magpie*, occurs, and in the corresponding passage of Cleopatra C. VI. kikelot, we find in the Latin MS. kikelota.[b] In page 96, the proverbial phrase, "Euer is þe eie to þe wude leie," is in the Latin, "Evere ys the yerȝe to the wode lyȝhe." In page 216 is "heggen," which is rendered "hagges;[c] and "cage," in page 102, is "kagya" in the Latin MS.[d]

[a] "Liber Simonis de Gandavo, Episcopi Sarisburiensis, de vita solitaria sororibus suis anachoreticis, ex Latino translatus, ut per hujusce Bibliothecæ exemplar Lat. quod inscr. Vitellius E. 7, (collatione facta) patet evidenter."—Wanley, p. 228.

[b] "Ane *rikelot* þet cakeleð hire al þet heo i-sihð oðer i-hereð." "*Kykelotam* ad fabulandum quicquid videt et audit."—MS. Oxon. fol. 13.

[c] "Þeo ilke men serueð iðe deofles curt þet habbeð i-wiued o þeos seouen *heggen*." "Et de quo officio serviunt criminosi in curia diaboli qui has septem *hagges* duxerunt in uxores."—MS. Oxon. fol. 44.

[d] "Hweðer eni totilde ancre uondede euer þis, þet bekeð euer utward ase untowe brid

Of mistranslations which pervert the sense of the original, we find "urakele," signifying *frail*,[a] translated *vorax*.[b] The pronoun *hore*, in page 222, *their*, is translated *meretrix*.[c] *Tale*, in page 226, meaning *number*, is rendered *narratio* in the Latin version.[d] *Vren*, in page 286, *to say the hours* or prayers at stated times of the day, is translated *audire*.[e] In page 224, *herboruwe*, an arbour, or lodging, is in the Latin *herbarium*.[f] *Bode*, in page 400, *an offer*, is absurdly rendered *corpus*.[g] These imperfections in the Latin text are surely sufficient to warrant the conclusion that it is not the original, but a translation of the Ancren Riwle. And it is further to be observed that, in the Latin codex, not only is the first part, or book, greatly abridged, or rather mutilated, but the eighth, or last part, is wholly

ine cage." "Nunquid aliquotiens hoc expertæ sunt anachoretæ, vel sanctimoniales exterius rostrantes, ad modum avis indisciplinatæ in *kaggá* exire nitentis."—Fol. 16.

[a] or *wretched*, from A.-S. wræclic, id.

[b] "þet eueriche efter his stat boruwe et tisse *urakele* worlde so lutel so heo euer mei." "Religio recta est ut quilibet secundum suum statum accommodet, seu mutuo accipiat a *voraci* mundo quanto minus potest cibi vel vestimenti, possessionis, aut cujuscunque rei mundanæ."—Fol. 40 b.

[c] "Swuch feste maked sum of *hore* þet weneð þet heo do wel, ase dusie men ȝ adotede doð hire to understonden." "Tale conviviam facit quandoque *meretrix*. Putat quod benefacit, sicut stolidæ et amantes sibi dant intelligere."—Fol. 46.

[d] "He haueð so monie bustes ful of his letuaries—þe luðere leche of helle. þenc her of the *tale* of his ampuiles." "Tot habet pixides, maledictus medicus infernalis, plenas electuariis. Cogitetis hic de *narratione* de ejus ampullis."—Fol. 46 b.

[e] "Ofte, leoue sustren, ȝe schulen *vren* lesse uorte reden more." "Sæpe, caræ sorores, debetis minus *audire*, ut plus legatis."—Fol. 62.

[f] "Of swuche flures make þu his *herboruwe* wiðinnen þe suluen." "Ex his fac sibi *herbarium* intra semetipsam."—Fol. 62.

[g] "Nolde a mon, uor on of þeos, ȝiuen al þet he ouhte? And alle þeos þinges somed, aȝean mine *bode*, ne beoð nout wurð a nelde." "Pro uno istorum, numquid daret homo quicquid haberet? Et hæc omnia simul in comparatione ad *corpus* meum non valent æcum."—Fol. 92.

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omitted, and that intentionally, as we learn from the words of the translator himself, or his transcriber, at the conclusion of the seventh part.[a] And yet, Wanley asserts that the vernacular text is an abridgment of the Latin.[b] In comparing together the two texts, it is found, indeed, that there are a few passages in the Latin which are not in the semi-Saxon; but, on the other hand, there are a greater number in the latter which are not in the former. In general the two agree pretty closely with each other, with the exception, already noticed, of the mutilation of the first, and the complete omission of the last part.

It is further asserted by Wanley, who appears to have read only a few pages at the beginning of the work, that the anchoresses to whom it is addressed were of the order of St. James;[c] an order not mentioned elsewhere as having existed in England, or even in Europe. This error may easily have originated from misapprehension of the following passage: "If any ignorant person ask you of what order ye are, say that ye are of the order of St. James. If such answer seem strange and singular to him, ask him what is order, and where he can find in Scripture religion more plainly described than in the canonical epistle of St. James? He saith what religion is, and right order. 'Pure religion, and without stain, is to visit and assist widows and orphans, and to keep himself pure and unstained from the world.' Thus doth St. James describe religion and order."[d] All that can justly be inferred from this passage is, that the profession of these nuns was to aim at being good Christians, following the rule of charity, as laid down by St. James; which they might do without necessarily attaching themselves to any one

[a] "Explicit liber Septimus de Vita Solitaria. Octavus omnino taceatur."
[b] Wanley, p. 149. [c] Ibid. [d] Page 9.

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of the existing monastic orders. If a monastic order of St. James had really existed, and they had belonged to it, their saying so could not have seemed strange or singular; but their saying that they were of an order which had no existence might well excite surprise, at first, until it was explained.

It is certain that afterwards they were incorporated with the Cistertian order;[a] but, at the period when this work was written, it does not appear that they were even under the government of any spiritual superior, or connected with any other religious community, although, from the general tenor of this treatise, it may be doubted whether the author did not exercise some authority or superintendence over them. The whole society consisted only of three ladies, of good family, with their domestic servants or lay sisters; and they appear to have retired from the world for the sake of engaging, without interruption, in pious exercises and devout meditations. We learn that they were in the bloom of youth when this work was addressed to them, and that they were three sisters, having the same father and mother;[b] but there is no valid reason to believe, with Smith and Wanley, that they were the Author's own sisters. The contrary may even fairly be inferred from his uniform silence upon the subject, especially upon occasions when it would have been natural to him to allude to it had such consanguinity existed between them. When he addresses them as his dear sisters, he only uses the form of speech commonly adopted in convents, where nuns are usually spoken of as sisters or mothers, and monks as brothers or fathers.

[a] Rot. Fin. 50 Hen. III. m. 8, ap. Dugd. Monast. i. 887, ed. 1655.

[b] p. 192.

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The house in which these sisters dwelt was at Tarente, in Dorsetshire, called also Tarrant-Kaines, Kaineston, or Kingston. It was situated near Crayford-bridge, on the river Stoure, lower down than Blandford.[a] The nunnery being suppressed at an early period, soon after Henry VIII. quarrelled with the pope, the buildings were shortly after demolished; and all traces of them had disappeared long before 1661, when Dugdale published the second volume of his Monasticon.[b]

The original founder was Ralph de Kahaines, whose father, Ralph, came from Normandy with William the Conqueror. In the time of Richard I. he built near his mansion-house at Tarente, "a little monastery for nuns, which his son William increased; and, among other gifts, gave all the tithe of the bread made in his house, wherever he might be in his demesne, except the king's bread, and all the tithe of salt pork, and of cattle killed in his house every year."[c]

Richard Poor, who lived about a century later than Ralph de Kahaines, and was successively dean of Salisbury, bishop of Chichester, bishop of Salisbury, and bishop of Durham, is also said to have been the founder of this religious house,[d] it being customary to call those persons founders of any religious institution which they had considerably augmented by their benefactions. Perhaps Bishop Poor rebuilt or enlarged the house, and augmented its revenues. He was a man likely to have done so, being of a pious and generous disposition, and born at Tarente, where he also died in 1237. Of this prelate, Matthew Paris speaks in very high terms of commenda-

[a] Leland's Itin. vi. 51. [b] Dugdale. [c] Ibid.
[d] Carta R. Hen. III. de Protectione, ap. Dugdale, Monast.

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tion, and gives the following account of his death. "Perceiving that the time was at hand when he must leave this world, he assembled the people and addressed them in a very impressive and edifying discourse, telling them that he felt that his death was near. On the morrow, when his illness was increased, he renewed his exhortations to them, and bade them all farewell, asking their forgiveness if he had offended any of them. On the third day he sent for his domestics and retainers, and distributed gifts among them according to their merit, calmly and deliberately settled his worldly affairs, and took leave of his friends one by one; when, it being the hour of Compline, he joined in the prayers, and, while pronouncing the verse, 'I will both lay me down in peace and sleep,' he fell asleep in the Lord."

We learn from Tanner that this monastery was dedicated to the honour of the blessed Virgin Mary and all Saints. From a charter of Henry III. "De Manerio de Husseburn," before referred to, it is clear that the recluses were of the Cistertian order.

The yearly revenue of the house at the time of the dissolution amounted to 239*l.* 11*s.* 10*d.* The net income was 214*l.* 7*s.* 9*d.* Willis says, it was surrendered by the abbess and eighteen nuns. A pension of 40*l.* yearly was still payable to the abbess in 1553, with smaller pensions to seven of the nuns. The common seal of the community had for its subject a nun on her knees in the attitude of praying to the Virgin and Child: the legend, "Sigillum Conventus de Tarent." The editors of Dugdale observe that the impression of it in red wax is attached to the surrender, dated 30th March, 30th Hen. VIII. in the Augmentation Office. Hutchins, in his History of Dorsetshire, says, that the armorial bearings of the monastery were to be seen in one of the windows of Wolveton House, in that

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county; viz. *Azure*, a cross potence *argent*, in the first quarter the Virgin Mary sitting.

After the dissolution, the abbey with the manor of Preston, or Tarrant Crawford, were granted, for lands in Kent in reversion, to Thomas Wyatt. They were again granted, in the 38th of Henry VIII. to Richard Savage and W. Strangeways, and on the first of Mary to Nicholas Rokewode.

Concerning Simon of Ghent, the reputed author of the Ancren Riwle, very little information is now to be found. He was born in London or Westminster,[a] and his father was of Flanders;[b] from which circumstance it may be inferred that he was called Gandavus—of Ghent. He was Archdeacon of Oxford in 1284,[c] was consecrated Bishop of Salisbury in November, 1297, and was one of the bishops who officiated at the coronation of King Edward II. at Westminster, on the 21st Sept. 1307.[d] He died May 31st, 1315. He is said to have been greatly skilled in theology, and to have been the author of numerous statutes for the government of the church of Salisbury, which were still in force in the time of James I. He gave permission to the inhabitants of Salisbury to fortify their city with walls and ditches. It is also recorded of him that he addressed a long epistle to Pope Boniface VIII. on the 28th of April, 1302, in which he complains of the scandals which have arisen in his church, in consequence of the stalls having been given to foreigners.[e] The belief that he is the Author of the Ancren Riwle rests solely on the authority of the anonymous prefatory note, already mentioned, prefixed to

[a] Godwin, de Præsulibus Angliæ Commentarius, p. 347.

[b] Fabr. Bibl. Med. et infim. Lat. lib. xiii. p. 532.

[c] Reg. Pecham, ap. Tanner, 307, note [d].

[d] Thorne, ap. X. Scriptores Twysdeni, col. 2007.

[e] MS. Baliol, 199 [Gaines], f. 217. Tanner, p. 307, note [b].

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the Latin copy of the work in the library of Magdalen College, Oxford; and there are facts and circumstances which render it extremely doubtful, if not altogether improbable. The language in which it is written is evidently that of the first quarter of the thirteenth century. It does not greatly differ from that of Laȝamon, which has been clearly shewn to have been written not later than 1205.[a] The work itself contains evidence of having been written by a person of extensive learning and great experience, and therefore of mature age. But Bishop Simon, who lived until 1315, could not have been of mature age even in 1250, if we could suppose the work to have been of so late a date. Wanley, who, in describing the four different copies of the work, attributes it to Simon of Ghent, had evidently some doubt upon the subject, for upon one occasion he speaks of it as merely supposed.[b] No other person is anywhere mentioned as having written it; but there are circumstances which render it not improbable that Bishop Poor was the author, and wrote it for the use of the nuns at the time when he re-established or enlarged the monastery. He was born at Tarente, and evidently took great interest in the place. It was the scene of his exemplary death, and he chose to be buried there.[c] His great learning, his active benevolence, the sanctity of his life, and his tender concern for the spiritual welfare of his friends and dependents, shewn in the pious exhortations which he repeatedly addressed to them immediately before his death, agree well with the lessons of piety and morality so earnestly and affectionately addressed, in this book, to the anchoresses of Tarente.

[a] Preface to Laȝamon, pp. xviii. xix.

[b] "Ut putatur." Wanley, p. 247.

[c] "Tharentæ, in monialium cœnobio a se constructo voluit tumulari." Godwin, p. 740. A note, however, informs us that his heart only was buried at Tarente, his body at Salisbury.

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Whoever was the author, he must have been a man of great learning, extensively and intimately conversant with the Holy Scriptures, and with the theological and ethical literature of the age in which he lived. He very frequently quotes the sacred volume, and also the works of Jerome, Augustine, Benedict, Gregory, Bernard, Anselm, and other approved writers. His acquaintance with the Roman classics may be inferred from his quoting Ovid [a] and Horace.[b] As some of the Latin quotations are not translated, it may perhaps be inferred that the sisters were not ignorant of that language, without some knowledge of which, as the services of the church were in Latin, they could not well "pray with the understanding."[c]

The treatise is divided into eight parts or books: 1. Of Devotional Services. 2. Of the Government of the External Senses in keeping the Heart. 3. Moral Lessons and Examples. Reasons for embracing a Monastic Life. 4. Of Temptations, and the Means of Avoiding and Resisting them. 5. Of Confession. 6. Of Penance and Amendment. 7. Of Love or Charity. 8. Of Domestic and Social Duties. In treating of these subjects the Author affords us many incidental glimpses of the state of society and manners, of the way of living of the recluses, of their dress, and their servants, of whom each sister had one woman to wait on her.

We are especially furnished in this work with much information on the state of religion. We find the doctrine of transubstantiation,[d] and of purgatory,[e] the adoration of the Virgin Mary,[f] and of the Cross [g] and relics,[h] auricular confession,[i] the use of images in

[a] p. 326.
[b] p. 120.
[c] 1 Corinthians, xiv. 15.
[d] pp. 16, 262.
[e] pp. 126, 228, 328.
[f] p. 38, *et seq.*
[g] p. 18.
[h] Ibid.
[i] p. 298, *et seq.*

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religious services,[a] and, except indulgences, which are not mentioned, all other usages and practices of the church of Rome at the same period, fully received. Of saints, we read of the adoration of the Virgin only, but we can hardly doubt that the invocation of other canonised saints was likewise practised, since it was in use in England two hundred years before this period, as we learn from the homilies of Ælfric.[b] In all other points the religious belief and practices of the Anglo-Saxon church at that period appear to have differed little from the primitive, or apostolic church. Transubstantiation is distinctly disavowed by Ælfric.[c] And there is a prayer in the present work,[d] from which, if it stood alone, we might reasonably infer that the same doctrine formed no part of the creed of the learned and pious Author. But, as the doctrine in question appears, from other passages, to have been received and professed by him, we may conclude that this prayer is a relic transmitted from primitive times, and not yet expunged from the liturgical services of the church.

The Ancren Riwle is written in a plain, unambitious style, and with scarcely any attempt at rhetorical ornament. The spelling, whether from carelessness or want of system, is of an uncommon and unsettled character, and may be pronounced barbarous and uncouth. *U* and *v* are used indiscriminately for each other, and for *f*. Thus uvel,[e] *evil*, is written vuel; filst, *fight*, is uilst or vilst; folc is uolc or volc; fifte is uifte or vifte: *t* is often substituted for þ, as in tis, teo, tenne, for þis, þeo, þenne: *c* and *k* change places;

[a] P. 298, *et seq.* [b] Homilies, vol. ii. p. 262. [c] P. 34.

[d] Prayers were addressed to God through the intercession of saints and angels even in the 7th century. See "Rituale Ecclesiæ Dunelmensis," published by the Surtees Society in 1840. See also the Menologium Poeticum, in Hickes's Thesaurus, vol. i. pp. 203—208.

[e] übel in German. A.-S. yfel.

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thus we have cund or kund, crocke or krocke, i-cnowen or i-knowen.

The language is semi-Saxon, or Anglo-Saxon somewhat changed; and in the first of the various stages through which it had to pass before it arrived at the copiousness and elegance of the present English. By the disuse of most of the inflections that mark the oblique cases of nouns the grammatical structure is rendered more plain and simple without being less clear and exact. The disuse, also, for the most part, of genders in the names of things without life, contributes to the same effect. Yet, as these changes are partial and incomplete, enough of the more ancient characteristics of the language is left to justify the inference that the innovations are recent. Not only is *es* of the genitive case retained, but we very often meet with the dative and the accusative in *e*, and the accusative in *en*, as þen, *the*. We also meet occasionally with the genitive plural in *re*, from the Saxon *ra;* and *ne* and *ene*, from *ena*. Thus, "alre þeauwene moder,"[a] *the mother of all virtues;* muðene,[b] *of mouths;* monne, *of men*.[c] The cases and genders of adjectives are generally disused, but not always. Thus, "ideles þouhtes;"[d] "euer-iches weis;"[e] "of reades monnes blode;"[f] "ones cunnes;"[g] "ed-modies monnes bonen."[h] The moods and tenses of verbs are little altered from the older forms, and in many words they are not changed at all. The infinitive, which in pure Saxon ends invariably in *an*, is changed into *en*, as habben, helen, from habban, hælan. "end" in the present participle becomes "inde." In one or two instances

[a] p. 278, l. 21. [b] "muðene swetest," p. 102, l. 25.
[c] "monne sorest," p. 382, l. 18. [d] p. 144, l. 18. [e] p. 218, l. 18.
[f] p. 402, l. 19. [g] p. 206, l. 23. [h] p. 246, l. 23.

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the final *n* is dropped, as in warnie,[a] *to warn*, i-wurðe,[b] *to be*, windwe, *to winnow*.[c] Of things being considered as masculine or feminine, we meet with such examples as these: "pot þet walleð swuðe nule *he* beon ouerladen?"[d] "Þe wombe pot þet walleð euer of metes, and more of drunches; *he* is so neih neihebur to þet fulitowene lim þet *heo* deleð mid *him* þe brune of *hire* hete."[e]

It has long been a prevailing opinion that an immediate and rapid change in the language of England was effected in consequence of the Norman invasion. But a careful investigation of the matter will shew that from a remote period the Anglo-Saxon tongue had been gradually changing, and becoming more copious and less strict in its adherence to its ancient grammatical forms and rules. We perceive a great difference between its more ancient state, as exhibited in the poem of Beowulf, and the state in which we find it in the works of King Alfred, and in the homilies of Ælfric and the Saxon Chronicle. The earlier pages of the Chronicle itself, commenced in the ninth century, differ materially from its conclusion in 1154. This progressive change began long before the Norman invasion. It was a natural consequence of the frequent intercourse of the Saxons with their neighbours in Normandy, that many Norman words had been already introduced into England, so that the Conquest only accelerated in some measure the change previously begun. Similar changes have been wrought in all languages, with or without the intervention of foreigners. If we compare Otfrid's Paraphrase of

[a] pp. 54, l. 27; 64, l. 9.

[b] pp. 86, l. 10; 96, l. 22.

[c] p. 270, e.

[d] p. 368, l. 21.

[e] Ibid. l. 23. Hond, *hand*, is feminine, p. 148, l. 6; bouh, *a branch*, is masculine, p. 150, l. 6; peintunge, *painting*, is fem. p. 392, l. 16; clennesse is fem. p. 398, l. 9. Sometimes a noun is masc. in one place, and fem. in another: thus, luue, in p. 466, l. 5, is fem.; in l. 12, masc.: figer, *a fig-tree*, is fem. and neuter, p. 150, l. 18 and l. 4.

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the Gospels with the Nibelungen Not, and the latter with the modern German of Wieland or Schiller, we shall see a difference quite as great as we find between the ancient Saxon poem of Beowulf and the Ancren Riwle, and again between this and the English of the present age. A similar observation may be made with regard to the French tongue, if we compare the more ancient Fabliaux with the language of Froissart, and that with the modern French of Fenelon or Boileau.

The Anglo-Saxons and the Normans in England were, for a considerable time after the Conquest, in a similar position with regard to language to that of the English and Celtic races in Britain at present. The native Irish, Welsh, and Gael, although many of them find it convenient, and often necessary, to understand and speak English, yet communicate with men of their own race in their native tongue, which they prefer and cherish, as they do the sentiment of their nationality. In like manner would the Anglo-Saxons, living among the Normans, converse with each other in their own language, and delight in it, as belonging to their race. In the case, however, of such mixture of races, when there is a considerable disproportion between the numbers of the one and the other, it usually happens that the speech of the more numerous race becomes, sooner or later, the language of the whole nation. This, however, has seldom taken place without an intermixing and blending together of both languages in some measure according to their numbers respectively and the degrees of their civilisation. The English language, as we find it in the time of Chaucer, had adopted a vast number of Norman-French words which had not yet been incorporated with it in the twelfth and thirteenth centuries. In the metrical chronicle of Lazamon, Sir F. Madden, the learned editor of that important work,

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found only 90 French words in 50,000 verses.[a] This appears an extraordinary fact, when we consider that the Norman-French had now been the language of the ruling powers and of the courts of law for 120 years. In the present work, which is apparently not much more recent than the older of the two texts of Laȝamon, and nearly resembles it in most other points, there is a large infusion of Norman words, owing, probably to the peculiar subjects treated of in it, which are theological and moral, in speaking of which, terms derived from the Latin would readily occur to the mind of a learned ecclesiastic much conversant with that language, and with the works on similar subjects written in it.

The learned Dr. Smith above referred to, a competent judge of the language, says of the Ancren Riwle that it differs little from the Saxon.[b] Wanley calls it Norman-Saxon, and, with less reason, adds that it is written in a Northern dialect.[c] If it were so, it must contain many of the peculiarities of the language spoken in after-times by the descendants of the Danish invaders whom King Alfred settled in the north-eastern provinces of his kingdom. These peculiarities are fully detailed by the learned Dr. Hickes in his valuable Thesaurus Ling. Vett. Septentrionalium,[d] and of which abundant examples may be seen in the Durham Ritual, edited for the Surtees Society, in 1840, by the Rev. Joseph Stevenson, Vicar of Leighton Buzzard. In order to enable the reader to form his own opinion upon this question, it is necessary to mention only a very small number of the peculiarities that abound in this Northern dialect. In the Dano-Saxon, then, *i* often takes the

[a] Laȝamon's Brut, vol. i. p. xxiii.

[b] "Parum a Saxonico abludit." Catalogus Bibl. Cotton. p. 141.

[c] Wanley, Antiq. Lit. Sept. p. 228.

[d] P. 88, *et seq.*

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place where we find *e* in Anglo-Saxon words; as in bioð, fiond, hiora, for beoð, feond, heora. The prefix *ge* is changed to *gi* or *gie*; as in giher, gilefde, gitriva, gicvoeme, gislog, for geher, gelefde, &c.; *a* is put for *o*, as hearte for heorte; *o* for *e*, thus healo, blostmo, for heale, blostme. In the infinitive mood of verbs, and in many words ending in *en*, the final *n* is omitted; as in gidoa, *gigladia*, arisa, giemonigfaldiga, wosa, for gedon, gegladian, arisan, gemonigfealdan, wesan; sawela is put for sawlen; mec, þec, þerh, steft, mið, are put for me, þe, þurh, stefn, mid. But none of these, nor any other Scandinavianisms, are to be found in the present work; unless, indeed, it may be thought that the three infinitives, warnie, windwe, and i-wurðe, that have lost their final *n*, are northern words. But this surely would be too slight a foundation for the opinion that the whole book is in this dialect.

There are circumstances which make it not improbable that the dialect in which it is written is that which was spoken in the West of England in the thirteenth century It bears a considerable resemblance to the older text of Laȝamon,* which, from internal evidence,

* The following extract will help the reader to form his own conclusion on this point:

" Her mon mai arede	ne miht nauere nan man
of Arðure þan king,	bi-þenchen of blissen,
hu he twelf ȝere	þat weoren in ai þeode
seoðen wuneden here	mare þan i þisse.
inne grið ⁊ inne friðe,	ne mihte nauere mon cunne
in alle uæȝernesse.	nan swa muchel wunne,
Na man him ne faht wið,	swa wes mid Arðure
no he ne makede nan un-frið;	⁊ mid his folke here."

Here man may tell of Arthur the King, how he afterwards dwelt here in peace and in amity in all fairness. No man fought with him, nor made he any strife; might never any man bethink of bliss that were greater in any country than in this. Might never man know any so mickle joy as was with Arthur, and with his folk here! Vol. ii. p. 531.

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is known to have been written on the banks of the Severn. If Bishop Poor, who was a native of Tarente, wrote the present work he would naturally write it in the language of his native district, which could not be very different from that of Gloucestershire, as there was no settlement of a multitude of foreigners in that part of the kingdom to corrupt or change the common speech.

In conclusion, the Editor subjoins an extract from the Cambridge copy of this work, being the specimen given by Wanley, page 149:

This an Boc is todealet in ealte lesse Boke. Nu mine leoue sustren, þis boc ich todeala on ealte destinctiuns, þæt ge cleopied[a] dalen, ⁊ euch wiðute monglunge speked al bi him sealf of sunderliche þinges; ⁊ þah euchan riht falleð efter oðer, ⁊ is þe leatere eauer iteiet to þe earre.

The earste dale speked al of ower seruise.

The oðer is hu ge schulen þurh owr fif wittes witen ower heorte þæt ordre ⁊ religiun ⁊ sawle lif is inne. ⁊ þis destinciun aren chapitres fiue, as fif stucchen after fif wittes þe witeð þe heorte as wakemen hwer sa ha beoð trewe. ⁊ speked of euch hwet sunder lepes o rawe.

The þridde dale is of anes cunnes fuheles þe Dauið i þe sawter euenеð him seolf to as he were ancre. ⁊ hu þe cumde[b] of þe ilke fuheles beoð ancren iliche.

The feorðe dale is of fleschliche fondunges. ⁊ gastliche baðe, ⁊ comfort ageines ham, ⁊ of hare saluen.

The fifte dale is of schrifte.

The seste dale is of penitence.

The seoueðe of schir heorte hwi me ah ⁊ hwi me schal ihû crist luuien. ⁊ hwet binimeð us his luue, ⁊ let us him to luuien.

The eahtuðe dale is al of þe uttre riwle, earst of mete ⁊ of drunch ⁊ of oðre þinges þæt falleð þer abuten. þrefter of þe þinges

[a] cleopieð. [b] cunde.

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þe ge mahen underuon ⁊ hwet þinges ge mahen witen oðer habben. þrefter of ower claðes ⁊ of swucche þinges as þer abuten falleð, þrefter of ower werkes, of doddunge ⁊ of blodletunge. Of ower meidenes riwle a least hu ge ham schulen leoflich learen.

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REGULÆ INCLUSARUM.

ÞE ANCREN RIWLE.

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REGULÆ INCLUSARUM.

ÞE ANCREN RIWLE.

"RECTI diligunt te." In Canticis, Sponsa ad Sponsam. Est Rectum Grammaticum, ⁊ Rectum Geometricum, ⁊ Rectum Teologicum; ⁊ sunt differencie totidem Regularum. De Recto Theologico nobis sermo est; cujus Regulæ duæ sunt: una circa cordis directionem; altera versatur circa exteriorem rectificationem.

"Recti diligunt te." Louerd! seiþ Godes Spuse to hire deorewurðe Spus, þeo þe riht luvieð þe, þeo þet beoð riht: þeo þet libbeð efter riwle. And ȝe, mine leoue sustren, habbeð moni dai iremd on me[a] efter riwle. Moni cunne riwle beoð; auh tuo beoð among alle þet ich chulle speken of, þurh ower bone, mid Godes helpe. Þe on riwleð þe heorte, þe makeð hire efne ⁊ smeðe, wiðute knotte ⁊ dolke of woh inwit ⁊ of wreinde;[b] þet seiþ, "her þu sunegest;" oðer, "þis nis nowt ibet ȝet al se wel[c] hit ouhte." Þeos riwle is euere wiðinnen ⁊ rihteð þe heorte. Et hec est caritas quam describit apostolus, "de corde puro ⁊ consciencia bona, ⁊ fide non ficta." Þeos riwle is cherité "of schir heorte ⁊ cleane inwit, ⁊ trewe bileaue." "Pretende," inquid Psalmista, "misericordiam tuam scientibus te, per fidem non fictam, ⁊ justiciam tuam," *i. e.* uite rectitudinem, "his qui recti sunt corde;" qui, scilicet, omnes uoluntates suas dirigunt ad regulam diuine uoluntatis: isti dicuntur boni, autonomatice. Psalmista, "Benefac,

[a] icraued me. MS. Cotton. Cleopatra, C. vi.
[b] wreginde. C.
[c] al se wel as. C.

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RULES AND DUTIES

OF MONASTIC LIFE.

INTRODUCTION.

"THE upright love thee," saith the bride to the bridegroom, Canticles, i. 4.[b] There is a Law or Rule of Grammar, of Geometry, and of Theology; and of each of these sciences there are special rules. We are to treat of the Theological Law, the rules of which are two: the one relates to the right conduct of the heart; the other, to the regulation of the outward life.

"The upright love thee, O Lord," saith God's bride to her beloved bridegroom, those who love thee rightly, those are upright; those who live by a rule. And ye, my dear sisters, have oftentimes importuned me for a rule. There are many kinds of rules; but, among them all, there are two of which, with God's help, I will speak, by your request. ☩ The one rules the heart, and makes it even and smooth, without knot or wound-mark of evil or accusing conscience, that saith, "In this thou doest wickedly," or, "This is not amended yet as well as it ought to be." This rule is always within you, and directs the heart. And this is that charity which the Apostle describes, "de corde puro, et conscientia bona et fide non ficta." This rule is charity "Out of a pure heart, and of a good conscience, and of faith unfeigned."[a] "Continue," saith the Psalmist, "thy mercy to them that know thee," by faith unfeigned, "and thy righteousness," that is, rectitude of life, "to those who are upright in heart,"[b] in other words, who regulate all

[a] 1 Timothy, i. 5.

[b] Psalm, xxxvi. 10.

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Domine bonis ⁊ rectis corde." Istis dicitur ut glorientur, testimonio, videlicet, bone consciencie. "Gloriamini, omnes recti corde," quos, scilicet, rectificauit regula illa suprema rectificans omnia. De qua Augustinus, "Nichil petendum preter regulam magisterii." Et Apostolus: "Omnes in eadem regula permaneamus." Þe oðer riwle is al wiðuten, ⁊ riwleð þe licome ⁊ licomliche deden; þet techeð al hu me schal beren him wiðuten,—hu eten, drincken, werien, liggen, slepen, walkien. Et hec est exercitacio corporis que, juxta Apostolum, modicum valet, ⁊ est quasi regula recta mechanici, quod geometrico recto continetur; ant þeos riwle nis bute vorto serui þe oðer. Þe oðer is ase lefdi: þeos is ase þuften; vor al þet me eauer deð of þe oðer[a] wiðuten, nis bute vorto riwlen þe heorte wiðinnen.

Folio 1 *b.* Nu aski ȝe hwat riwle ȝe ancren schullen holden? Ye schullen alles weis, mid alle mihte, ⁊ mid alle strencðe, wel witen þe inre, ⁊ þe uttre vor hire sake. Þe inre is euere iliche: þe uttre is misliche. Vor euerich[b] schal holden þe uttre efter þet þe licome mei best mid hire serui þe inre. Nu þeonne is hit so þet alle ancren muwen wel holden one riwle?[c] Quantum ad puritatem cordis, circa quam uersatur tota religio: þet is, alle muwen ⁊ owen holden one riwle onont purete of heorte: þet is, cleane, schir inwit, wiðute wite of sunne þet ne beo þurh schrift ibet. Þis makeð þe leafdi riwle, þe riwleð ⁊ rihteð ⁊ smeðeð þe heorte ⁊ tet inwit of sunne; vor nout ne makeð hire woc[d] bute sunne one. Rihten hire ⁊ smeðen hire is of euch religiun, ⁊ of efrich ordre þe god, ⁊ al þe strengðe. Þeos riwle

[a] þf ordre. C.
[b] uh an. C.
[c] magen halden an riwle wel. C.
[d] for nawt ne marreð hire woh, scragen ȝ unefne. C.

their wishes by the rule of the divine will; such persons are rightly called good. The Psalmist says, "Do good, O Lord, to those that be good, and to them that are upright in their hearts."[a] To them it is said that they may delight, namely, in the witness of a good conscience. "Be glad in the Lord and rejoice all ye that are upright in heart,"[b] that is, all whom that supreme law hath directed aright which directs all things rightly. Concerning which Augustine saith, "Nothing must be sought contrary to the rule of the supreme authority;" and the Apostle, "Let us all abide by the same rule."[c] The other rule is all outward, and ruleth the body and the deeds of the body. It teaches how men should, in all respects, bear themselves outwardly; how they should eat and drink, dress, take rest, sleep, and walk. And this is bodily exercise, which, according to the Apostle, profiteth little,[d] and is, as it were, a rule of the science of mechanics, which is a branch of geometry; and this rule is only to serve the other. The other is as a lady; this is as her handmaid; for, whatever men do of the other outwardly, is only to direct the heart within.

Do you now ask what rule you anchoresses should observe? Ye should by all means, with all your might and all your strength, keep well the inward rule, and for its sake the outward. The inward rule is always alike. The outward is various, because every one ought so to observe the outward rule as that the body may therewith best serve the inward. Now then, is it so that all anchoresses may well observe one rule? Quantum ad puritatem cordis circa quam versatur tota religio: that is, all may and ought to observe one rule concerning purity of heart, that is, a clean unstained conscience, without any reproach of sin that is not remedied by confession. This the lady rule effects, which governs and corrects and smoothes the heart and the conscience of sin, for nothing maketh it rugged but sin only. To correct it and smooth it is the good office and the

[a] Psalm, cxxv. 4.
[b] Psalm, xxxii. 11.
[c] Philippians, iii. 16.
[d] 1 Timothy, iv. 8.

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is imaked nout of monnes fundleas, auh is of godes hestes. For þi heo is euer on 7 schal beon, wiðute monglunge 7 wiðute chaungunge, 7 alle owen hire in on euer to holden. Auh alle ne muwe nout holden one riwle ne ne þurven, ne ne owen holden on one wise ðe vtture riwle. "Quantum, scilicet, ad obseruantias corporales;" þet is ononde licomliche lokinges. Þe vttre riwle, ðet ich þuften cleopede, 7 is monnes findles, nis for noþing elles istald bute forte seruie ðe inre. Þet makeð festen, wakien, kold 7 here[a] werien, 7 swuche oðre heardschipes þet moni flechs mai þolien, 7 moni ne mai nout. Vor þi mot þeos riwle chaungen hire misliche efter euch ones manere, 7 efter hire efne. Vor sum is strong, sum is unstrong, 7 mei ful wel beo cwite 7 paie god mid lesse. Sum is clergesse, 7 sum nis nout 7 mot te more wurchen, 7 an oðer wise siggen hire ures.[b] Sum is old 7 atelich[c] 7 is ðe leasse dred of. Sum is ȝung 7 liuelich 7 is neode þe betere warde. Vor þi schal efrich ancre habben þe uttre riwle,
Folio 2. efter schriftes read, 7 hwat se he bit 7 hat hire don in[d] obedience ðe cnoweð hire manere 7 hire strencðe: he mai þe vttre riwle chaungen, efter wisdom, alse he isihð þet te[e] inre mai beon best iholden.

Non ancre bi mine read ne schal makien professiun, þet is, biloten ase hest,[f] bute þreo þinges, þet is, obedience, chastete, 7 studestaþelnestnesse; þet heo ne schal þene stude neuer more chaungen: bute vor neod one, als strengðe 7 deaðes dred, obedience of hire bischope, oþer of hire herre. Vor hwoa se nimeð þing on hond 7 bihat hit God alse heste to donne, heo bint hire þerto, 7 sunegeð deadliche iðe bruche, ȝif heo hit hrekeð willes 7 woldes. Gif heo hit ne bihat nout heo hit mai don þauh, 7 leten hwon heo wel wule, alse of mete

[a] calde ȝ harde. C.
[b] segen hire bonen. C.
[c] ald ȝ feble. C.
[d] hat hire in. C.
[e] ase he sið hu þe. C.
[f] þet is bihaten heste alswa ase heste. C.

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excellent effect of all religion and of every religious order. This rule is framed not by man's contrivance, but by the command of God. Wherefore, it ever is and shall be the same, without mixture and without change; and all men ought ever invariably to observe it. But all men cannot, nor need they, nor ought they to keep the outward rule in the same unvaried manner, "quantum, scilicet, ad observantias corporales," that is to say, in regard to observances that relate to the body. The external rule, which I called the handmaid, is of man's contrivance; nor is it instituted for any thing else but to serve the internal law. It ordains fasting, watching, enduring cold, wearing haircloth, and such other hardships as the flesh of many can bear and many cannot. Wherefore, this rule may be changed and varied according to every one's state and circumstances. For some are strong, some are weak, and may very well be excused, and please God with less; some are learned, and some are not, and must work the more, and say their prayers at the stated hours in a different manner; some are old and ill favoured, of whom there is less fear; some are young and lively, and have need to be more on their guard. Every anchoress must, therefore, observe the outward rule according to the advice of her confessor, and do obediently whatever he enjoins and commands her, who knows her state and her strength. He may modify the outward rule, as prudence may direct, and as he sees that the inward rule may thus be best kept.

No anchorite, by my advice, shall make profession, that is, vow to keep any thing as commanded, except three things, that is, obedience, chastity, and constancy as to her abode; that she shall never more change her convent, except only by necessity, as compulsion and fear of death, obedience to her bishop or superior; for, whoso undertaketh any thing, and promises to God to do it as his command, binds herself thereto, and sinneth mortally in breaking it, if she break it wilfully and intentionally. If, however, she does not vow it, she may, nevertheless, do it, and leave it off when she will, as of meat and drink, abstaining from flesh or fish, and all other such things relating to dress, and rest, and hours, and prayers. Let her say as

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7 of drunch, fleschs forgon oþer visch, 7 alle oþer swuche þinges, of weriunge,[a] of liggunge, of vres, of beoden. Sigge so monie, 7 o hwuche wise se heo euer wule. Þeos 7 swuche oþre[b] beoð alle ine freo wille to donne oþer to leten hwon me euer wule, bute heo beon bihoten. Auh cheritć þet is luue 7 edmodnesse, 7 þolemodnesse, treoweschipe, 7 holding of ðe tene olde hesten, schrift 7 penitence, þeos 7 swuche oþre þet beoð summe of þe olde lawe, summe of ðe neowe, ne beoð nout monnes fundles, ne riwle þet mon stolde, ah beoð Godes hesten, 7 for þi eueriche mon ham mot nede holden,[c] 7 ȝe ouer alle þing; vor þeos riwleð þe horte, 7 of hire riwlunge is al mest þet ich riwle[d], bute iðe frumðe of þis boc, 7 iðe laste ende. Þe þinges þet ich write her of ðe vttre riwle ȝe ham holdeð alse mine leoue sustren, vre Louerd beo iðoncked,[e] 7 schulen þurh his grace, se lengre se betere; 7 þauh nullich nout þet ȝe bihoten ham ase heste to holden; for alse ofte alse ȝe þerefter breken eni of ham hit wolde to swuþe hurten ower heorte 7 makien ou so offered þet ȝe muhten sone uallen, þet God forbeode ou, in desperaunce, þet is, in unhope 7 in unbileaue forte beon iboruwen. For þi þet ich write ou, mine leoue sustren, of vttre þinges iðe ereste dole of ower boc, of ower seruise, 7 nomeliche iðe laste, ȝe ne schulen nout bihoten hit, auh habbeð hit on heorte, 7 doð hit as þauh ȝe hefden hit bihoten.

Folio 2 b.

Gif eni unweote acseð ou of hwat ordre ȝe beon alse sum deð, alse ȝe telleð me, þe isihð þene gnet 7 swoluweð þe vliȝe, onswerieð 7 siggeð þe, ȝe beoð of seint Iames ordre þet was Godes apostle, 7 for his muchele holinesse cleopede Godes broþer. Gif him þunche ð wunder 7 selkuð of swuch onswere, asked him, Hwat beo ordre, 7 hwar he ifinde in holi write religiun openluker descriued 7 isuteled þen in sein Iames canoniel epistle? He seið hwat is religiun 7 hwuch is riht ordre: "Religio munda et immaculata apud Deum 7 Patrem

[a] werunge. C.
[b] of hures, of oðre beoden to seggen, þeos ȝ pullich oðere. C.
[c] ȝ for þi mot vh mon neodelich ham holden. C.
[d] write. C.
[e] beo hit þonked. C.

many, and in such a way, as she pleases. These and such other things are all in our free choice, to do or to let alone whenever we choose, unless they are vowed. But charity or love, and meekness and patience, truthfulness, and keeping the ten old commandments, confession, and penitence, these and such others, some of which are of the old law, some of the new, are not of man's invention, nor a rule established by man, but they are the commandments of God, and, therefore, every man is bound and obliged to keep them, and you most of all; for they govern the heart, and its government is the main point concerning which I have to give directions in this book, except in the beginning and in the concluding part of it. As to the things which I write here concerning the external rule, ye, as my dear sisters, observe them, our Lord be thanked, and through his grace ye shall do so, the longer the better; and yet I would not have you to make a vow to observe them as a divine command; for, as often thereafter as ye might break any of them it would too much grieve your heart and frighten you, so that you might soon fall, which God forbid, into despair, that is, into hopelessness and distrust of your salvation. Therefore, my dear sisters, that which I shall write to you in the first, and especially in the last part of your book, concerning your service, you should not vow it, but keep it in your heart, and perform it as though you had vowed it.

If any ignorant person ask you of what order you are, as you tell me some do, who strain at the gnat and swallow the fly, answer and say that ye are of the order of Saint James, who was God's Apostle, and for his great holiness was called God's brother. If such answer seems to him strange and singular, ask him, "What is order, and where he may find in holy writ religion more plainly described and manifested than in the canonical epistle of St. James?" He saith what religion is, and what right order: "Religio munda et immaculata apud Deum et Patrem hæc est, visitare pupillos et viduas in tribulatione eorum, et immaculatum se custodire ab hoc seculo;" that is, "Pure religion and without stain is to visit and assist widows and fatherless children, and to keep himself pure and un-

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hec est, visitare pupillos ⁊ viduas in tribulatione eorum ⁊ immaculatum se custodire ab hoc seculo;" þet is, cleane religiun ⁊ wiðuten wem is iseon ⁊ helpen widewen ⁊ federlease children ⁊ from þe world witen him cleane ⁊ unwemmed. Þus seint Iame descriueð religiun ⁊ ordre. Þe latere dole of his sawe limpeð to recluses; vor þer beoð two dolen to two manere of men þet beoð of religiun. To eiþer limpeð his dole, ase ȝe muwen iheren. Gode religiuse beoð i þe worlde, summe nomeliche prelaz ⁊ treowe prechures; þet habbeð þe vorme dole[a] of þet seint Iame seide. Þet beoð, alse he seide, þe goð to helpen widewen ⁊ federlease children. Þe soule is widewe þet haueð vorloren hire spus, þet is, Ihu Crist, wið eni heaued sunne. Þe is also federleas þet haueð þurh his sunne vorlore þene Veder[b] of heouene. Gon ⁊ iseon swuch ⁊ elnen[c] ham ⁊ helpen mid fode of holi lore, þis is riht religiun, he seið[d] seint Iame. Þe latere dole of his sawe limpeð to ancren, to ower religiun, alse ich er seide, þe witeð ou from þe worlde, ouer alle oðre religiuse, clene ⁊ unwemmed. Þus þe apostle seint Iame descriueð religiun ⁊ ordre; nouþer hwit ne blac ne nemneð he in his ordre, ase moni þet isihð þene gnet ⁊ swoluweð þe vliȝe, þet is, makeð muchel strencðe þer as is lutel. Powel þe erest ancre,[e] Antonie, ⁊ Arsenie, Mukarie ⁊ te oðre, neren heo religiuse ⁊ of seint Iames ordre? Also seinte Sare, ⁊ seinte Sincletice, ⁊ monie oðre swuche weopmen ⁊ wummen mid hore greate maten ⁊ hore herde heren,[f] neren heo of gode ordre? ⁊ hwiðer hwite oðer blake, alse unwise askeð ou, þet wenеð þet order sitte iðe kurtel oþer iþe kuuele, God hit wot; noþeleas heo weren wel beoðe: naut tauh onont clões[g] auh ase Godes spuse singeð bi hire suluen, "Nigra sum sed formosa." Ich am blac ⁊ tauh hwit, heo seið, unseaulich wiðuten, ⁊ shene wiðinnen: o þisse wise answerieð to þeo þet askeð ou of ower ordre, ⁊ hweðer hwite oþer blake: sigged þet ȝe beoð boðe þurh þe grace of God, ⁊ of seint

Folio 3.

[a] þe arre dale. C.
[b] þene heȝe feder. C.
[c] gan iseon þullich ȝ frouerin. C.
[d] swa seið. C.
[e] ermite. C.
[f] wið hare greate metei ȝ hare herde hearen. C.
[g] in þe curtel, god wat; noðeles ha were wel baðe, naut þach ononde clações. C.

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stained from the world." Thus does St. James describe religion and order. The latter part of his saying relates to anchorites: for there are two parts of this description, which relates to two kinds of religious men; to each of them his own part applies, as you may hear. There are in the world good religious men, especially some prelates and faithful preachers, to whom belongs the former part of that which St. James said; who are, as he said, those who go to assist widows and orphans. The soul is a widow who has lost her husband, that is, Jesus Christ, by any grievous sin. He is likewise an orphan who, through his sin, hath lost the Father of Heaven. To go and visit such, and to comfort and assist them with food of sacred instruction, this, saith St. James, is true religion. The latter part of his saying relates to anchorites, to your religious order, as I said before, who keep yourselves pure and unspotted from the world, more than any other religious persons. Thus the Apostle St. James describes religion and order; neither white nor black does he speak of in his order, as many do, who strain at the gnat and swallow the fly, that is, exert much strength where little is required. Paul, the first anchorite, Antony and Arsenius, Macharius, and the rest, were not they religious persons and of St. James's order? And St. Sara, Sincletica, and many other such men and women with their coarse mattresses and their hard hair-cloths, were not they of a good order? And whether white or black, as foolish people ask you, who think that order consists in the kirtle or the cowl, God knoweth; nevertheless, they may well wear both, not, however, as to clothes, but as God's bride singeth of herself, "Nigra sum sed formosa." I am black and yet white, she saith, dark outwardly and bright within. In this manner answer ye any one who asks you concerning your order, and, whether white or black, say that ye are both through the grace of God, and of the order of St. James, which he wrote, the latter part, "Immaculatum se custodire ab hoc seculo," that is, what I said before, to keep himself pure and unstained from the world; herein is religion, and not in the wide hood, nor in the black, nor in the white, nor in the gray cowl. There, however, where

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Iames ordre, þet he wrot latere, "Immaculatum se custodire ab oc seculo," þet is, þet ich er seide, vrom þe worlde witen him clene ⁊ unwemmed: her inne is religiun ⁊ nout iþe wide hod, ne iðe blake, ne iðe hwite, ne iðe greze kuuele: ðer also moni beoð igedered togederes, þereuore mid oiredhesse[a] me schal makien strencðe of onnesse of cloþes ⁊ of oðer hwat of vttre þinges, þet te onnesse wiðuten bitocnie þe onnesse of o luue ⁊ of o wil, þet heo alle habbeð imene wiðinnen hore abit, þet is on, þet euch haueð swuch ase oðer; ⁊ also of oðer hwat azeines[b] þet heo habbeð alle togederes o luue ⁊ o wil, euch alswuch alse oþer:[c] loke þet heo ne lizen: þus hit is i cuuent: auh hwarse wummon liueð oðer mon bi him one, eremite oðer ancre, of þincges wiðuten hwarof scandle ne kume: nis nout muche strencðe. Hercneð nu Michee, Godes prophete, "Indicabo
Folio 3 b. tibi homo quid sit bonum ⁊ quid Dominus requirat a te: utique facere judicium ⁊ iusticiam, ⁊ sollicite ambulare cum Domino Deo tuo," ich chulle schawe þe[d] mon seið þe holi Michee, Godes prophete, ich chulle scheawe þe soðliche hwat is God, ⁊ hwuch is religiun, ⁊ hwuch ordre, ⁊ hwuch holinesse God askeð of ðe. Loke ðis, vnderstond hit, do wel ⁊ dem ðe suluen euer woc, ⁊ mid dred ⁊ mid luue go mid God þi louerd: þer ase þeos þincges beoð þer is riht religiun, ⁊ þer is riht ordre; ⁊ don al þet oðer ⁊ leten þis nis bute a trukunge ⁊ a fals gile: al þet gode religiuse doð oðer weneð[e] efter þe uttre riwle, al togedere is hereuore;[f] al nis bute ase a sedole[g] to timbrin her toward: al nis bute ase a schelchine to seruien þe leafdi[h] to riwlen ðe heorte.

Nu mine leoue sustren; þeos boc ich to dele on eihte distinctiuns, þet ze clepieð dolen, ⁊ euerich dole wiðute moncglunge speked al bi

[a] þerfor anrednesse. C.
[b] oðer hwet. Ha zeieð. C.
[c] an luue ⁊ an wil, vh an as oðer. C.
[d] ich wile schawe þe. C.
[e] werieð. c.
[f] al hit is herefore. C.
[g] al nis buten lome tol. C. ase ase dole?
[h] al nis buten an þuften to seruin þe lauedi. C.

many are gathered together, they should, for the sake of unity, make a point of sameness of clothes, and of other outward things, that the outward sameness may denote the sameness of one love and of one will, which they have in common under their habit, which is one, which every one has the same as another; and also of other kind of properties, that they all united have one love and one will, every one the same as another. Let them look well that they do not lie. Thus it is in a convent; but, wherever a woman liveth, or a man liveth by himself alone, be he hermit or anchorite, of outward things whereof scandal cometh not, it is not necessary to take so much care. Hearken now to Micah, God's prophet, "Indicabo tibi homo quid sit bonum, et quid Dominus requirat a te; utique facere judicium et justitiam, et sollicite ambulare cum Domino Deo tuo." "I will shew thee, o man," saith the holy Micah, God's prophet, "I will shew thee truly what is good, and what religion is, and what order, and what holiness God requires of thee. Mark this, understand it, do good, and deem thyself ever weak, and with fear and love walk with God thy Lord. Wherever these things are, there is true religion, and there is right order; and to do all the other things and leave this undone is mere trickery and deceit. All that a good recluse does or thinks,[a] according to the external rule, is altogether for this end; it is only as an instrument to promote this true religion; it is only a slave to help the lady to rule the heart.

Now, my dear sisters, this book I divide into eight distinctions, which ye call parts, and each part treats separately, without confusion, of distinct matters, and yet each one falleth in properly after another, and the latter is always connected with the former.

[a] Keeps herself from doing, v. r.

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himsulf of sunderliche þincges ⁊ tauh euch on valleð riht efter oþer ⁊ is þe latere euer iteied to ðe vorme.[a]

Þe vorme dole speke∂ al of ower seruise.

Þe oþer is hu ȝe schulen þurh ower vif wittes witen ower heorte þet ordre, ⁊ religiun, ⁊ soule lif is inne. I þisse distinctiun beoð fif cheapitres alse vif stucchenes efter þe vif wittes, þet wite∂ þe heorte alse wakemen hwarse heo beoð treowe, ⁊ speked of euerich wit sunderliche areawe.

Þe þridde dole is of ones kunnes fuweles þet Dauid iþe sauter efneð himsulf to, alse he were ancre: ⁊ hu þeo kunde of þeo ilke fuweles[b] beoð ancren iliche.

Þe ve∂rðe dole is of fleschliche vondunges ⁊ of gostliche boðe ⁊ kunfort aȝeines ham, ⁊ of hore saluen.

Þe vifte dole is of schrift.

Folio 4 a. Þe sixte dole is of penitence.

Þe seoueðe dole is of schir heorte, hwi me ouh, ⁊ hwi me schal Ihu Crist luuien: ⁊ hwat binime∂ us his luue, ⁊ let us to luuien him.

Þe eihtuðe dole is al of þe uttre riwle: erest of mete ⁊ of drunc ⁊ of oðer þinges þet falleð ðer abuten; þer efter of þeo þinges þet ȝe muwen underuon: ⁊ hwat þinges ȝe muwen witen ⁊ habben; þerefter, of ower cloðes ⁊ of swuche þinges ase ðer abuten ualleð: ðer efter of ower doddunge, ⁊ of ower werkes, ⁊ of ower blod letunge: ower[c] meidenes riwle a last hu ȝe ham schullen luueliche leren.

Hwon ȝe erest ariseð, blesceð ou ⁊ sigge∂, "In nomine Patris ⁊ Filii ⁊ Sancti Spiritus, Amen:" ⁊ biginneð anon "Veni Creator

[a] ant þach uch an richt falleð efter þe oðer ⁊ is þe latere dale iteiȝet to þe arre. C.

[b] of þilke fuȝeles. C.

[c] of ower werkes of doddunge ⁊ of blodletunge; of ower. C.

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The first part treats entirely of your religious service.

The next is, how you ought, through your five senses, to keep your heart, wherein is order, religion, and the life of the soul. In this part there are five chapters or sections concerning the five senses, which guard the heart as watchmen when they are faithful, and which speak concerning each sense separately in order.

The third part is of a certain kind of bird, to which David, in the Psalter, compares himself, as if he were an anchorite, and how the nature of those birds resembles that of anchorites.

The fourth part is of fleshly, and also of spiritual temptations, and of comfort against them, and of their remedies.

The fifth part is of confession.

The sixth part is of penitence.

The seventh part is of a pure heart, why men ought and should love Jesus Christ, and what deprives us of his love, and hinders us from loving him.

The eighth part is entirely of the external rule; first, of meat and drink and of other things relating thereto; thereafter, of the things that ye may receive, and what things ye may keep and possess; then of your clothes and of such things as relate thereto; next of your tonsure, and of your works, and of your blood-letting; lastly, the rule concerning your maids, and how you ought kindly to instruct them.

PART I.—OF DIVINE SERVICE.

When you first arise in the morning bless yourselves with the sign of the cross and say, "In the name of the Father, and of the Son, and of the Holy Ghost, Amen," and begin directly "Creator Spirit, come," with your eyes and your hands raised up toward heaven, bending forward on your knees upon the bed, and thus say

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Spiritus:'" mid up aheuinde eien ⁊ honden toward heouene, buinde oknon[a] vorðward vpo ðe bed ⁊ sigged so al ðe imne vt mid te[b] uerset "Emitte Spiritum tuum" ⁊ te oreisun, "Deus qui corda:'"[c] þer efter scheoinde ou ⁊ cloðinde, sigged Pater Noster ⁊ Credo, ⁊ seoðen "Iesu Xte fili Dei viui miserere nostri:' qui de Virgine
Sic. dignatus es nasci, miserere nobis." þis word sigged euer vort ȝe beon al greiðe:'[d] þis word habbeð muchel on vs ⁊ i muðe euch time þet ȝe muwen, sittinde ⁊ stondinde.[e]

Hwon ȝe beoð al greiðe sprengeð ou mid hali water þet ȝe schulen euer habben mid ou, ⁊ þencheð o Godes fleschs ⁊ on his blod þet is ouer[f] þe heie weouede ⁊ falleð acneon ðer toward mit þeos gretunge, "Ave principium nostre creacionis! Ave precium nostre redempcionis! Ave viaticum nostre peregrinacionis! Ave premium nostre expectacionis!"

Tu esto nostrum gaudium,
Qui es futurus premium.
Sit nostra in te gloria,
Per cuncta semper secula.
Mane nobiscum Domine.
Noctem obscuram remoue.
Omne delictum ablue.
Piam medelam tribue.
Gloria tibi Domine,
Qui natus es de uirgine.

Also ȝe schulen don hwon þe preost halt hit vp ette messe,[g] ⁊ biuore þe confiteor hwon ȝe schulen beon ihuseled:' efter þis ualleð acneon to ower crucifix mid teos vif gretunges.[h]

[a] acneon. C. [b] ȝ mid þe. C. [c] corda fidelium. C.
[d] þeose wordes segged aðet ȝe beon greiðe. C.
[e] an vs ȝ in muðe ofte hwenne ȝe maȝen sitte ȝe oðer stonden. C.
[f] abuue. C. [g] hwenne me hald hit up ed þe messe. C.
[h] mid þase gretinges in þe munegunge of þe vif wunden. C.

the whole hymn to the end, with the versicle, "Send forth thy Holy Spirit," and the prayer, "God, who didst teach the hearts of thy faithful people," &c. After this, putting on your shoes and your clothes, say the Paternoster and the Creed, and then, "Jesus Christ, Son of the living God, have mercy on us! Thou who didst condescend to be born of a virgin, have mercy on us!" Continue saying these words until you be quite dressed. Have these words much in use, and in your mouth as often as ye may, sitting and standing.

When ye are quite dressed, sprinkle yourselves with holy water, which ye should have always with you, and think upon God's flesh, and on his blood, which is over the high altar, and fall on your knees toward it, with this salutation, "Hail, thou author of our creation! Hail, thou price of our redemption! Hail, thou who art our support during our pilgrimage! Hail, O reward of our expectation!"

Be Thou our joy,
Who art to be our reward.
May our glory be in thee,
Through endless ages.
Abide with us, O Lord.
Remove the dark night.
Wash off all our guilt.
Grant us godly medicine.
Glory be to thee, O Lord,
Who wert born of a virgin.

Thus shall you do also when the priest elevates it at the mass, and before the confession, when you are about to receive the host; after this, fall on your knees to your crucifix, with these five greetings:—

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Folio 4 b. "Adoramus te Christe, ⁊ benedicimus tibi qui per sanctam crucem tuam redemisti mundum. Tuam crucem adoramus Domine: tuam gloriosam recolimus passionem: miserere nostri qui passus es pro nobis. Salue crux sancta, arbor digna, cujus robur preciosum mundi tulit talentum. Salue crux que in corpore Christi dedicata es, et ex membris ejus tanquam margaritis ornata. O crux, lignum triumphale mundi: uera salus uale, inter ligna nullum tale, fronde, flore, germine. Medecina Christiana salua sanos, egros sana." And mit tis ilke worde beated on ower breoste.[a] "Quod non ualet vis humana sit in tuo nomine." Hwo se ne con nout þeos fiue, sigge ðe vormeste[b] viue, "Adoramus te, Christe," fif siðen kneolinde: ⁊ blescið ou mid euerichon of ðeos gretunges, ⁊ mit teos wordes,[c] "miserere nostri qui passus es pro nobis," beated on ower breoste,[a] ⁊ cusced þe eorðe icreoiced mid te þume.[d] Þer efter wended ou to vre Leafdi onlicnesse, ⁊ cneoled mid fif auez; a last to þe oðer onlicnesses,[e] ⁊ to ower relikes cneoled, oþer luted, nomeliche to þeo halewen þet ze habbed to þurh luue iturnd ower weouedes, so muche þe raðer ei is ihaleweð.[f]

Þer efter anonriht vre Leafdi vhtsong[g] sigged oþisse wise: zif hit is werke dei, valled to þer eorðe; zif hit is halidei buiude sumdel duneward, ⁊ sigged Pater Noster ⁊ Credo, bo stilliche,[h] ⁊ rihted ou up þer efter, ⁊ sigged "Domine, labia mea aperies," ⁊ makied[i] on ower mnþe mit te þume a creoiz, ⁊ et "Deus in adjutorium," a large creoiz mit þe þreo vingres vrom abuue þe vorheaued dun to[k] þe breoste ⁊ valled to þer eorðe zif hit is werke dei, mit te Gloria Patri, oþer buwed duneward. Lif hit is halidei vort[l] "sicut erat." Þus doð et euerich Gloria Patri, ⁊ et te biginnunge of þe Venite, et tis word,

[a] heorte. C.
[b] eareste. C.
[c] ⁊ blescit ou ed uh an ⁊ wið þeose wordes. C.
[d] i crucket mid þe þume. C.
[e] images. C.
[f] swa muche þe raðere gef ani is ihaleged. C.
[g] anan vre lauedi vtsong. C.
[h] ba stille. C.
[i] markeð. C.
[k] maked an cros from þe forsheaued to. C.
[l] oðet. C.

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"We adore thee, O Christ, and we bless thee, who, by thy holy cross, hast redeemed the world. We adore thy cross, O Lord. We commemorate thy glorious passion. Pity us, O thou who didst suffer for us. Hail, O holy Cross, worthy tree, whose precious wood bore the treasure of the world! Hail, O Cross, who in the body of Christ wast dedicated, and with his limbs adorned, as with pearls. O Cross, wood triumphant over the world. True safety, hail! Among woods none such, for leaf, flower, bud. O Christian medicine, heal, heal the sound and the sick." And with this saying, beat on your breast, "What human power is unable to do, be done in thy name." Whoso does not know these five, may say the first five, "We adore thee, O Christ," five times, kneeling and blessing yourselves at every one of these greetings; and at these words "have mercy on us, thou who didst suffer for us," beat your breast, and kiss the earth crossed with the thumb. Thereafter turn to our Lady's image and kneel, saying the "Ave" five times; lastly, kneel or bow to the other images and to your relics, namely, to the saints to whom you have, through affection, dedicated your altars, so much the more readily if any of them are hallowed.[a]

Immediately, thereafter, say our Lady's nocturnal service, in this wise: if it is a workday, fall to the earth; if it is a holiday, bowing somewhat downward, and say the Paternoster and Creed, both in a low voice, and then stand up and say, "O Lord, open thou my lips," and make the sign of the cross on your mouth with the thumb, and say, "God be our help;" then a large cross from above the forehead down to the breast, with the three fingers, and fall to the earth, if it is a workday, with the Gloria Patri, or bow downward, if it is a holiday, as far as the words "sicut erat." Thus do at every Gloria Patri, and at the beginning of the Venite, at this word, "Venite adoremus," and at Ave Maria, and wheresoever you hear Mary's name named, and at every Paternoster that occurs in the hours, and in the Creed, at this word, "natus ex Maria virgine," and at the collect of

[a] Rendered more sacred by having relics deposited under them.

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"Venite adoremus," ⁊ et Aue Maria, ⁊ hwarso ȝe euer ihereð Maries nome inemned, ⁊ to euerich Pater Noster þet falleð to þe vres, ⁊ iðe Crede et tis word "natus ex Maria uirgine," ⁊ to þe collecte
Folio 5. of euerich tide, ⁊ to þe Letanie, ⁊ to laste uers of euerich imne,[a] ⁊ et te laste uers wiðuten on[b] of þisse salme, "Benedicite omnia opera Domini Domino," et tisse uerse, "Benedicamus Patrem ⁊ Filium cum Sancto Spiritu;" and et alle þeos ilke, ȝif hit is werkedei, valleð to þer eorðe: ȝif hit is halidei, buweð sumdel duneward: ⁊ et te biginnunge of euerich tide, et tisse worde, "Deus in adjutorium," makieð rodentokne, also ich er tauhte; ⁊ et tis word, "Veni Creator Spiritus," buweð oðer kneoleð, efter þet te dei is; ⁊ et tisse worde, "Memento salutis auctor," valleð euere adun; ⁊ et tisse worde, "Nascendo formam sumpseris," cuseð þe eorðe, ⁊ also ine Te Deum, et tisse worde, "Non horruisti uirginis ventrem," ⁊ et te messe crede,[c] et tisse worde, "Ex Maria uirgine, et homo factus es."

Euerich on sigge hire vres also heo haueð iwriten ham, ⁊ euerich tide sunderliche also uorð alse ȝe muwen siggeð in his time,[d] auh er to sone þen to leate. Lif ȝe ne muwen euer holden þe rihte time, vhtsong bi nihte ine winter: ine sumer iþe dawunge: þis winter schal biginnen ette holi rode dei ine heruest, ⁊ lesten vort efter prime iþe winter erliche; iþe sumer biuor deies,[e] Preciosa þer efter. Lif ȝe habbeð neode vor eni hiliþe to spekene ȝe muwen siggen Preciosa biuoren, ⁊ efter vhtsong anon ȝif hit so neodeð. Non euer efter mete, auh hwon ȝe sleped siggeð non efter mete[f] [slep] þe hwule þet sumer lested, bute hwon ȝe vesteð ine winter, biuore mete: ⁊ ine sumer hwon ȝe vesteð, þe sunedei, efter: vor ȝe eteð twien. Et te one psalme ȝe schulen stonden, ȝif ȝe beoð eise,[g] ⁊ et te

[a] Crede ȝ to þe Collecte, ed euuer vh tide, ȝ to þe latemeste vers of euuer vh imne. C.
[b] buten an.
[c] ȝ ed þe masse. In þe muchel crede. C.
[d] ase forð as ha mei, ȝ in his time. C.
[e] I sumer biforð marȝen. C.
[f] ȝ hwenne ȝe sleped, efter slep. C.
[g] aise. C.

every service, and at the Litany, and at the last verse of every hymn, and at the last verse but one of this Psalm, "Bless the Lord, all ye works of the Lord," at this verse, "Let us bless the Father, and the Son, and the Holy Ghost;" and at all these, if it is workday, fall to the earth, if it is holiday, bow somewhat downward. And, at the beginning of every time of service, at this word, "God be our helper," make the sign of the cross, as I taught you before; and at this word, "Come, O Creator Spirit," bow or kneel, according as the day is; and at this word, "Be mindful of us, O author of our salvation," fall always down; and at this word, "At thy birth thou didst take our form," kiss the earth, and also at the Te Deum, at this word, "Thou didst not abhor the virgin's womb," and at the Mass Creed,[a] at this word, "Of the virgin Mary, and was made man."

Let every one say her hours as she has written them, and say every service separately, as far as you can, in its own time, but rather too soon than too late. If ye cannot always keep to the right time, say the Nocturns by night in the winter; in the summer, at daybreak. This winter shall begin at Holy Rood-day in autumn, and continue on thereafter. Prime shall be said in the winter early; in summer before daybreak; Pretiosa thereafter. If you have need from any emergency to speak, you may say Pretiosa before, and immediately after the nocturnal service if necessary. Nones always after meat; but when you sleep, say Nones after [sleep] during summer; but when you fast in winter, before meat; and in summer when you fast, the Sunday, after [meat]; for you eat twice. At the one Psalm you shall stand, if you are at ease, and at the other, sit; and always rise up at the Gloria Patri and bow; whoever is able to stand, let her always stand, in God's name, in honour of our Lady; and at all the seven hours say Paternoster and Ave Maria,

[a] The Nicene Creed.

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oðer sitten, ⁊ euer et Gloria Patri arisen up[a] ⁊ buwen: hwo se mei stonden euer on vre Leafdi wurschipe, stonde a godes halue, ⁊ et alle seoue tiden siggeð Pater Noster ⁊ Ave Maria, bo biuoren ⁊ efter. Fidelium anime efter euerich tide biuore þe Pater Noster; et þreo tiden siggeð Credo mit te Pater Noster biuoren Uhtsong ⁊ efter Prime, ⁊ efter Cumpelie. Vrom þet, efter Preciosa, holdeð silence.[b]

Folio 5 b. Efter euesong anonriht siggeð ower Placebo eueriche niht hwon ȝe beoð eise: bute ȝif hit beo holiniht vor þe feste of nie lescuns þet kumeð amorwen, biuore Cumplie,[c] oðer efter Uhtsong, siggeð Dirige, mit þreo psalmes, ⁊ mit þreo lescuns eueriche niht sunderliche. Iue anniuersaries, þet is ine munedawes of ower leoue vreond,[d] siggeð alle niene, ⁊ ine stude of Gloria Patri, et eueriche psalmes ende, "Requiem[e] eternam dona eis, Domine, ⁊ lvx perpetua luceat eis:" et Placebo ȝe muwen sitten vort[f] Magnificat, ⁊ also et Dirige, bute et te lescuns[g] ⁊ et te Miserere, ⁊ from Laudate al vt: siggeð a last, ine stude of Benedicamus, "Requiescant in pace." A morwen, oþer a niht efter þe suffragiis of Uhtsong, siggeð Commendacium, sittinde þe psalmes, ⁊ kneolinde þe vreisuns oþer stondinde. Lif ȝe doð þvs eueriche niht, bute a suneniht one, ȝe doð muchele betere.

Seoue psalmes siggeð sittinde oðer kneolinde, mit te Letanie. Þe viftene psalmes siggeð o þisse wise: þe uormeste viue uor ou sulf, ⁊ for alle þet ou god doð oþer ȝunneð: þe oþer viue uor þe peis of holi churche. Þe þridde viue uor alle cristene soulen. Efter þe uorme viue "Kirieleison, Christe eleison, Kyrieleison." Pater Noster: "Saluos fac seruos tuos, ⁊ ancillas tuas, Deus meus, sperantes in te."

[a] rungen vp. C.

[b] ed þe þreo tiden seggeð Pater Noster wið Crede biforen Vchtsong, ȝ et Prime, ȝ et Compelin; from ouþer Compelin oðer Preciosa beo iseid holdeð silence. C.

[c] for feste of nige leccons þe comeð ine marezen bifore Compelin. C.

[d] and ȝef hit bið ani munedai of ouwer leoue front. C.

[e] segeð requiem. C. [f] sitteð oðet. C.

[g] buten et þe lescuns þear stonden. C.

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both before and after; Fidelium Animæ after every hour before the Paternoster; at three hours say the Creed, with the Paternoster, before Nocturns and after Prime, and after the Compline; from that time, after Pretiosa, keep silence.

Immediately after vespers say your Placebo every night, when you are at ease; but, if it be the eve of a festival of nine lessons that comes on the morrow, before Compline or after Nocturn, say Dirige, with three Psalms, and with three lessons every night separately. On the anniversaries, that is, on the commemoration days of your dear friends, say all the nine, and, at the end of every Psalm, instead of Gloria Patri, say "Give them eternal rest, O Lord, and let continual light shine upon them." At Placebo, you may sit until the Magnificat, and also at Dirige, except at the lessons, and at the Miserere, and from Laudate throughout; at the end, instead of Benedicamus, say "Requiescant in pace." On the morrow, or at night, after the suffrages of the nocturnal service, say the Commendation,[a] sitting during Psalms, and kneeling or standing during the prayers. If ye do thus every evening, Sunday night alone excepted, ye do so much the better.

With the Litany say seven Psalms, sitting or kneeling; say the fifteen Psalms on this wise: the first five for yourself, and for all who do you good or befriend you; the next five for the peace of holy church; the third five for all Christian souls. After the first five, "Lord have mercy upon us. Christ have mercy upon us. Lord have mercy upon us." Paternoster. "O my God, save thy servants and handmaids, who hope in Thee. Let us pray. O God, whose property is always to have mercy and to spare, receive our prayer for forgiveness, and let Thy compassion and pity absolve us who are bound with the chain of our sins, through Jesus Christ our Lord."

[a] Prayers for the dead.

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Oremus. Deus cui proprium est misereri semper ⁊ parcere, suscipe deprecationem nostram, ⁊ quos delictorum cathena constringit, miseratio tue pietatis absolvat, per Christum Dominum." Efter þe oþer viue also "Kirieleison, Christe eleison, Kirieleison." Pater Noster. "Domine, fiat pax in virtute tua, ⁊ habundancia in turribus tuis. Oremus. Ecclesie tue Domine preces placatus admitte, ut, destructis aduersitatibus universis, secura tibi serviat libertate, per, ꝛc." Efter þe þridde viue, þet ȝe schulen siggen wiðuten Gloria Patri, "Kirieleison, Christe eleison, Kirieleison." Pater Noster. "A porta inferi serue Domine animas eorum. Oremus. Fidelium &c." Seoue psalmes ⁊ teos fiftene psalmes siggeð abuten uudern deies: vor abute swuch time alse me singeð messe in alle holi religiuns, ure Louerd þolede
Folio 6. þine up o þe rode, ȝe owen to beon nomeliche ibeoden ⁊ ibonen: ⁊ also vrom Prime vort mid morwen hwon þe preostes of ðe worlde singeð hore messen.[a]

Vre leawede breþren siggeð þus hore vres: vor Vhtsong ine werkedawes, heilte ⁊ twenti Pater Nosters: ine helidawes, forti: vor euesonge viftene. Vor eueriche oþer tide, seouene: biuoren Uhtsong, Pater Noster ⁊ Credo, kneolinde to þer eorðe on werkedei, ⁊ buinde on halidei: ⁊ þenne schal siggen, hwo se con, "Domine labia mea aperies: Deus in adiutorium meum intende: Gloria Patri, sicut erat. alleluia": ⁊ ine Leinten, "Laus tibi Domine rex eterne glorie:" efter þe laste, "Kirieleison, Christeleison, Kirieleison." Pater Noster: ⁊ efter þe amen, "Per Dominum: benedicamus Domino: Deo gratias:" ⁊ et alle þe oþre tiden, also biginnen ⁊ also enden. Bute et Cumplie, schal biginnen hwo so con, "Conuerte nos, Deus salutaris noster:" and et alle þe oþre tiden, "Deus in adiutorium," wiðuten "Domine labia mea." Lif ei of ou wule don þus heo voleweð her, ase in oþre obseruaunces, muchel of ure ordre, ⁊ wel ich hit reade: a þisse wise ȝe muwen, ȝif ȝe wulleð, siggen ower Paternostres.

[a] ⁊ alswa from Prime oðet midmaregen, hwenne preostes of þe world singeð heore messen. On þisse wise ȝe magen ȝef ȝe wulleð seggen oure Pater Nostres; Almihtin God Feder, Sune, Hali Gast. C.

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After the next five, say also, "Lord have mercy upon us, Christ have mercy upon us, Lord have mercy upon us." Paternoster. "May there be peace in thy strength, and abundance in thy strongholds."[a] O Lord, mercifully receive the prayers of thy church, that, being delivered from all adversities, it may serve thee in security and freedom, through, &c." After the third five, which you shall say without Gloria Patri, "Lord have mercy upon us, Christ have mercy upon us, Lord have mercy upon us." Pater noster. Say, "Lord deliver their souls from the gate of hell. Let us pray. "Fidelium, &c." Say seven psalms, and those fifteen psalms about undern time,[b] for about such time as mass is sung in all religious communities, when our Lord suffered pain upon the cross, ye ought to be especially in prayers and supplications, and also from Prime till mid-morrow, when the secular priests sing their masses.

Our lay brethren say thus their hours:—For Nocturns, on workdays, eight-and-twenty Paternosters; on holidays, forty; for vespers, fifteen; for every other time, seven; before Nocturns, Paternoster, and Creed, kneeling on the ground on a workday, and bowing on a holiday; and then whosoever can shall say, "O Lord, open thou my lips. O God, make haste to help me. Glory be to the Father, &c. Halleluia." And in Lent, "Praise be to thee, O Lord, eternal King of Glory." After the last, "Lord have mercy upon us, Christ have mercy upon us, Lord have mercy upon us." Pater noster. And after the Amen, "Through the Lord, let us bless the Lord; thanks to God." And at all the other hours, thus begin and thus end; but, at Compline, whosoever can shall begin, "Turn us, O God of our salvation;" and at all the other hours, "O God, make speed to save me," omitting "O Lord, open thou my lips." If any of you will do this, she followeth here, as in other observances, much

[a] Psalm cxxii. 7. "Peace be within thy walls, and prosperity within thy palaces."

[b] Nine o'clock in the morning.

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"Almihti God, Feder, ȝ Sune, ȝ soðfest Holi Gost, also ȝe þreo beoð o God, ȝ o mihte, o wisdom, ȝ o luue, ȝ tauh is mihte iturnd to þe in holi write nomeliche, þu deorewurðe ueder; to þe wisdom, of þine Sune; to þe luue, of þe Holi Gost; ȝif me on, almihti God: þrile me þreo hodes, þeos ilke þreo þinges, mihte vorto seruie[a] þe, wisdom vorto queme ðe, luue ȝ wil to don hit, mihte þet ich muwe don: wisdom þet ich cunne don, luue þet ichulle don al þet te is leouest, also þu ert ful of euerich god, also nis no god wone[b] þer ase þeos þreo beoð, mihte ȝ wisdom ȝ luue liveied[c] togederes, þet tu ȝette me ham, holi þrumnesse Trinite, ipe wurðschipe of þe. Þreo Paternostres. Credo. Benedicamus Patrem ȝ Filium cum Spiritu Sancto, Laudemus, et semper. Oremus: "Omnipotens sempiterne Deus, qui dedisti famulis tuis, confessione uere fidei, eterne Trinitatis
Folio 6 b. gloriam agnoscere, ȝ in potencia majestatis adorare unitatem, quesumus ut ejusdem fidei firmitate ab omnibus semper muniamur adversis, qui vivis ȝ regnas." Hwo so hit haueð, oðer sum oðer of þe holi þrumnesse, sigge þe wulle.[d]

Swete Jesu þin ore! swete Jesu vor mine sunnen anhonged o þe rode, uor þeo ilke uif wunden þet tu on hire bleddest, hel mine blodi soule of alle þe wunden þet heo is mide iwunded[e] þurh mine uif wittes, iðe munegunge of ham: þet hit so mote beon: deorwurðe Louerd; uif Paternostres. "Omnis terra adoret te Deus, et psallat tibi; psalmum dicat nomini tuo Domine." Oremus: "Juste judex Jesu

[a] and þach is wisdom iturnt to þe in hali write, nomeliche, þu deorewurðe Fader, to þe wisdom, seli sune, to þe luue, Hali Gast. ȝef me þu an almihti God; þrile in þreo hades; neomeð þe þen up þeos ilke þreo þinges: mihte for te serui. C.

[b] wane. C. [c] ifeget, [imenged] C.

[d] hwase hit haueð al oðer sum, of þe hali þrumnesse, segge wase wulle. C.

[e] is iwunden [is wið iwundet]. C.

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of our order, and I earnestly advise it. In this manner you may say, if you will, your Paternosters.

"Almighty God, Father, Son, and soothfast Holy Ghost, even as ye three are one God, and one power, one wisdom, and one love, and yet wisdom is especially ascribed to thee in holy writ, thou dear Father; to thee wisdom, of thy Son; to thee love, of the Holy Ghost. Give me grace, Almighty God; inspire into me, ye three persons, these same three things: power to serve thee, wisdom to please thee, love and will to do it; power that I may do, wisdom that I may know what to do, love that I may be constrained to do all that is most approved by thee; as thou art full of every good thing, as there is no good wanting where these three are, power, wisdom, and love united together, that thou grant me them, O holy Trinity, in the worship of thee." Three Paternosters. I Believe. "Let us bless the Father and the Son, with the Holy Ghost; let us praise and highly extol him for ever." Let us pray: "Almighty and everlasting God, who hast given unto thy servants by the confession of the true faith to acknowledge the glory of the eternal Trinity, and in the power of the [divine] Majesty to worship the unity, we beseech thee that in the steadfastness of this faith we may be defended always from all adversities, who livest and reignest, &c." Whoso hath this, or any other prayer to the holy Trinity, may say which he will.

"Sweet Jesus, thy mercy! Sweet Jesus, for my sins suspended on the cross; for the sake of the same five wounds by which thou didst thereon bleed, heal my soul, defiled with blood, of all the wounds wherewith it is wounded through my five senses, in the remembrance of them; so may it be, dear Lord." Five Paternosters. "Let all the earth worship thee, O God, sing of thee, and praise thy name with a psalm." Let us pray: "O righteous Judge, Jesu Christ." If thou canst not say this, say some other of the Cruces.[a] "O God, who by the precious blood of thy only begotten son Jesus Christ, &c."

[a] Prayers used in the adoration of the cross, and in processions where the cross is carried.

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Christe;" ȝif þu ne const nout ðesne seie sũne oðer of ðe creoiz. Deus qui unigeniti filii tui Domini nostri Jesu Christi precioso.

"Uor ðe seoue ȝiftes of ðe Holi Goste, ðet ich mote habben ham, ⁊ for þe seoue tiden þet holi chirche singeð þet ich mote delen ine ham, slepe ich oþer wakie, ⁊ for þe seoue bonen iþe Paternoster aȝein þe seouen heaued deadliche sunnen, þet tu wite me wið ham ⁊ alle hore bruchen,[a] ⁊ ȝif me þe seouen seli eadinesses þet tu hauest, Louerd, bihoten þin icorene iþin eadi nome." Seoue Paternostres, v. "Emitte spiritum tuum ⁊ creabuntur, ⁊ renouabis faciem terræ." Oremus. "Deus cui omne cor patet et omnis voluntas loquitur, et quem nullum latet secretum, purifica, per infusionem Sancti Spiritus, cogitationes cordis nostri, ut perfecte te diligere et digne laudare mereamur, per, &c. Exaudi, quesumus Domine, supplicum preces ⁊ confitencium tibi parce peccatis: ut pariter nobis indulgentiam tribuas benignus ⁊ pacem, per, &c. Ecclesie tue, quesumus Domine, preces placatus."

Uor þe ten hesten þet ich ibroken habbe, summe oðer alle, and me sulf toward te hwat se beo of oþer hwat vntreouliche iteoþeged, ibote[b] of þeos bruchen, vorte seihtni[c] me wið þe deorewurðe Louerd. Ten Paternostres. v. ego dixi, Domine, miserere mei; sana animam meam quia peccavi tibi." "Deus cui proprium."

"To[d] wurschipe, Jesu Crist, of þine tweolf apostles þet ich mote oueral uolewen hore lore ⁊ þet ich þurh hore bonen mote habben þe

Folio 7.

[a] heore strunden. C.
[b] iteohedet in bote. C.
[c] sachtni. C.
[d] In þe. C.

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"For the seven gifts of the Holy Ghost, that I may have them, and for the seven times that holy church singeth, that I may participate in them, whether asleep or awake; and for the seven petitions in the Paternoster against the seven chief deadly sins, that thou guard me against them and all their brood, and give me the seven happy beatitudes which thou, Lord, hast promised thine elect in thy blessed name." Seven Paternosters. vers. "Send forth thy spirit and they shall be created, and thou shalt renew the face of the earth." Let us pray: "O God, to whom every heart is open, and every wish speaketh, and from whom no secret is hid, purify, by the infusion of the Holy Spirit, the thoughts of our heart, that we may perfectly love thee, and worthily praise thee, through, &c. Hear, we beseech thee, O Lord, the prayers of thy suppliants, and forgive the sins of those who confess them to thee; that likewise of thy goodness thou mayest grant us thy favour and peace, through, &c. O Lord, graciously hear the prayers of thy church."

"Because of the ten commandments, some or all of which I have broken, and in whatever other things I have tithed myself untruly toward thee, in repair of those breaches, to reconcile myself with thee, dear Lord." Ten paternosters; vers. "I have said, O Lord, have mercy upon me, heal my soul, for I have sinned against thee. O God, whose property, &c."

"In honour, O Jesus Christ, of thy twelve apostles, that I may in all things follow their doctrine, and that, through their prayers,

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tweolf bowes[a] þet blowed of cherite, ase seinte Powel witned, blisfule Louerd. Tweolf Paternostres. "Annunciaverunt opera Dei et sanctitatem ejus." Oremus: "Exaudi nos Deus salutaris noster, et apostolorum tuorum nos tuere præsidiis, quorum donasti fideles esse doctrinis, per—"

Halewen þet ȝe luuied best ꝯ mest in hore wurðchipe sigged oþer les, oþer mo, alse ou bered on heorte, ꝯ tet uerset efterward mid hore collecte.

"Uor alle þeo þet habbed eni god ido me, iseid me, oþer iunned me, ꝯ for alle þeo ilke þet wurched þe six werkes of misericorde,[b] merciable Louerd."[c] Six Paternostres. "Dispersit, dedit pauperibus; justicia ejus manet in secula seculorum. Retribuere, dignare Domine, omnibus nobis bona facientibus propter nomen tuum, vitam eternam." Hwose wule mei siggen þesne psalm: "Ad te levavi," biuoren þe Paternostres, ꝯ seoþen, "Kirieleison, Christeleison, Kirieleison."

"Uor alle þe soulen þet beoð forðfaren iðe bileaue of þe vour gospelles þet holded al Cristendom up a uour halues, þet tu þe vour morȝiuen[d] ȝiue ham inne heouene, milcefule Louerd." Four Paternostres: ꝯ gif ȝe sigged niene, ase þer beoð niene, englene ordres,[e] þet God þurh his milce ꝯ for his merci hiȝe ham ut of pine to hore velauredden,[f] ȝe doþ ȝet betere: ꝯ her also sigged "De profundis," biuore þe Paternoster. "Kiriel. Christel. Kiriel. A porta inferi, erue Domine animas eorum." Oremus: "Fidelium, Deus, omnium conditor et redemptor, animabus famulorum famularumque [tuarum remissionem cunctorum tribue peccatorum: ut indulgentiam quam semper optaverunt piis supplicationibus consequantur.]"

[a] boges. C.
[b] milce. C.
[c] milcefule Lauerd. C.
[d] marefeuen [iiij^or dotes]. C.
[e] weoredes. C.
[f] feorredne. C.

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I may have the twelve branches of charity, which blossom, as St. Paul sheweth, blessed Lord." Twelve Paternosters. "They declared the works of the Lord and his Holiness." Let us pray: "Hear us, O God of our Salvation, and keep us safe by the protection of thy apostles, to whose doctrines thou hast granted us to be faithful, through, &c."

In the worship of those saints whom ye love best and most, say less or more as your heart inclines you, and that versicle afterwards, with their collect.

"For all those who have done me, said of me, or granted me any good, and for all such as work the six works of mercy, O merciful Lord." Six Paternosters. "He hath dispersed, he hath given to the poor; his righteousness remaineth for ever. Deign, O Lord, to reward all those who do good to us with eternal life, for thy name's sake." Who will may say this psalm, "To thee have I lifted up," before the Paternoster; and then, "Lord have mercy upon me, Christ have mercy, Lord have mercy."

"For all the souls that have departed in the belief of the four gospels which support all Christendom on four sides, give them in heaven the four marriage portions, gracious Lord." Four Paternosters; and, if you say nine, as there are nine orders of angels, that God through his grace and of his mercy may elevate them soon out of pain to their fellowship, ye do still better; and here also say "De profundis" before the Paternoster. "Lord have mercy upon us, Christ have mercy upon us, Lord have mercy upon us. From the gates of Hell, O Lord, deliver their souls." Let us pray: "O God the Creator and the Redeemer of all the faithful, grant to the souls of thy servants remission of all their sins, that they may obtain the indulgence which they have always desired by their devout prayers."

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Bi deie summe time oþer bi nihte, þenchеð ȝ gedereð in owre heorte alle sike ȝ alle sorie, þet wo ȝ pouerte polieð, þe pine þet prisuns polieð: þet heo ligged mid iren heuie iveotered:[a] nomeliche of ðe Cristene þet beoð ine hepinesse, summe ine prisune, summe ine alse muchele ðeudome alse oxe is oþer asse: habbeð reouþe of þeo þet beoð ine stronge temptaciuns.[b] Alle monne sores
Folio 7 b. setteð in ower þouhte, ȝ sikeð to vre Louerd þet he nime ȝeme ȝ habbe reouþe of ham, ȝ biholde touward ham mid te eie of his ore: ȝ ȝif ȝe habbeð hwule, sigged þesne psalm, "Levavi oculos meos."[c] Paternoster. "Conuertere, Domine, usquequo: et deprecabilis esto super seruos tuos.[d] Pretende, Domine, famulis et famulabus tuis dexteram celestis auxilii, ut te toto corde perquirant, et que digne postulant assequantur, per Christum Dominum nostrum."

I þe messe hwon þe preost hefð up Godes licome, sigged þeos uers stondinde, "Ecce salvs mundi, uerbum Patris: hostia uera, uiua caro, deitas integra, verus homo:" and þeonne ualleð adun mid þeos gretunge. "Aue principium nostre creationis: aue precium nostre redemptionis: aue viaticum nostre peregrinationis: tu esto nostrum gaudium qui es futurus premium. Sit nostra in te gloria, per cuncta semper secula. Mane nobiscum, Domine: noctem obscuram remove: omne delictum ablue: piam medelam tribue. Gloria tibi, Domine: sed quis est locus in me quo veniat in me Deus meus, qui fecit celum ȝ terram: itaine Domine Deus meus? est quicquam in me quod capiat te? quis mihi dabit ut venias in cor meum, et inebries illud, ȝ vinum bonum meum amplector te? quis mihi es? miserere ut loquar? angusta est domus anime mee quo venias ad eam; dilatetur abs te: ruinosa est, refice eam: habet que offendant oculos tuos fateor et scio: set quis mundabit eam, aut cui alteri preter te [clamabo]? ab occultis meis munda me, Domine, et ab alienis parce servo tuo:[e] miserere, miserere, miserere mei, Deus, secundum magnam misericordiam tuam:"[f] and so al þene psalm vt,

[a] wið iren ibunden. C.
[b] fondunge. C.
[c] Psalm cxxi. 1.
[d] xc. 13.
[e] Psalm xix. 12.
[f] Psalm li. 6.

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At some time in the day or the night think upon and call to mind all who are sick and sorrowful, who suffer affliction and poverty, the pain which prisoners endure who lie heavily fettered with iron; think especially of the Christians who are among the heathen, some in prison, some in as great thraldom as is an ox or an ass; compassionate those who are under strong temptations; take thought of all men's sorrows, and sigh to our Lord that he may take care of them, and have compassion, and look upon them with a gracious eye; and, if you have leisure, repeat this Psalm, "I have lifted up mine eyes," &c. Pater noster. "Return, O Lord, how long, and be entreated in favour of thy servants:" Let us pray. "Stretch forth, O Lord, to thy servants and to thy handmaids the right hand of thy heavenly aid, that they may seek thee with all their heart, and obtain what they worthily ask through Jesus Christ our Lord."

In the mass, when the priest elevates God's body, say these verses, standing, "Behold the Saviour of the world; the word of the Father; a true sacrifice; living flesh; intire Godhead; very man;" and then fall down with this greeting, "Hail! cause of our creation; Hail! price of our redemption; Hail! our support during our pilgrimage. Be thou our joy, who art about to be our reward. May our glory be in thee, for ever and ever. Abide with us, O Lord. Remove our darkness. Wash from us all our guilt. Grant a holy remedy. Glory be to thee, O Lord. But, is there any place in me into which my God may come who made heaven and earth? Is it so, O Lord my God? Is there in me any thing which may contain thee? Wilt thou indeed come into my heart and inebriate it? And do I embrace thee, my good wine? What art thou to me? Pity me, that I may speak. The house of my soul is too narrow that thou shouldst come into it. Let it be enlarged by thee. It is in ruins, repair it. I confess and know that it contains what is offensive to thine eyes. But who shall cleanse it, or to whom but thee shall I cry? Cleanse thou me, O God, from my secret faults; and from the sins of others spare thy servant. Have mercy, have mercy, have mercy upon me, O God, according

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mid Gloria Patri, "Christe audi nos," twie. "Kiriel. Christel. Kiriel. Pater noster: Credo. Saluum fac seruum tuum, Deus meus, sperantem in te. Doce me facere uoluntatem tuam, quia Deus meus es tu. Domine exaudi oracionem meam. Et clamor meus ad te veniat." Oremus. "Concede, quesumus, omnipoteus Deus, ut quem enigmatice et sub aliena specie cernimus, quo sacramentaliter cibamur in terris, facie ad faciem eum videamus, [eo] sicuti [est] veraciter ȝ realiter frui mereamur in celis: per eundem."

Folio 8. **E**fter þe messecos, hwon þe preost sacreð, þer uorȝiteð al þene world, ȝ þer beoð al vt of bodi: þer in sperclinde luue biclupped oure leofmon þet into ower breoste bur is ililt of heouene, ȝ holdeð hine ueste, uort he habbe igranted ou [a] al þet ȝe euer wulleð.

Abute mid dei hwose mei, ȝ hwose ne mei þeonne, o summe oðer time, þenche o Godes rode alse muchele ase heo euer con mest oþer mai, ȝ of his deorewurðe pinen: ȝ beginne þer efter þe ilke vif gretunges ðet beoð iwritten þeruppe: ȝ also kneolinde to eurichon, ȝ blesceð, ase hit seiþ þer, ȝ beateð ower breoste, ȝ makieð a swuch bone. "Adoramus te Christe et benedicimus tibi, qui per sanctam crucem tuam redemisti mundum. Tuam crucem adoramus Domine. Tuam gloriosam recolimus passionem: miserere nostri qui passus es pro nobis. Salue crux sancta, arbor digna, que sola fuisti digna portare Regem celorum ȝ Dominum. Salue crux que in corpore."

"O crux gloriosa! o crux adoranda! o lignum preciosum, ȝ admirabile signum, per quod ȝ diabolus est victus, ȝ mundus Christi sanguine redemptus!" Ariseð þeonne ȝ biginneð þesne antefne. "Salue nos, Christe:" and siggeð stondinde þesne psalm, "Iubilate," mit te

[a] halded him hetefeste oðet he habbe igetted ou. C.

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to thy great mercy;" and so the whole Psalm to the end, with Gloria Patri; "O Christ hear us," twice; "Lord have mercy upon us. Christ have mercy upon us. Lord have mercy upon us." "Our Father; I believe." "O my God, save thy servant, who putteth his trust in thee. Teach me to do thy will, for thou art my God. Lord, hear my prayer, and let my cry come unto thee." Let us pray: "Grant, we beseech thee, Almighty God, that him whom we see darkly, and under a different form, on whom we feed sacramentally on earth,[a] we may see face to face, and may be thought worthy to enjoy him truly and really, as he is, in heaven, through the same."

After the kiss of peace in the mass, when the priest consecrates, forget there all the world, and there be intirely out of the body; there in glowing love embrace your beloved [Saviour] who is come down from heaven into your breast's bower, and hold him fast until he shall have granted whatever you wish for.

About mid day whoso may, and whoso may not then at some other time, should think upon God's rood as much and as intently as ever she can, and of his precious sufferings; and thereafter begin the same five salutations which are written above; and also bowing the knee at every one, make the cross and bless, as is said there, and beat your breast, and say this kind of prayer, "We adore thee, O Christ, and we bless thee, who by thy holy cross hast redeemed the world; we adore thy cross, O Lord; we meditate upon thy glorious passion. Have mercy upon us, O thou who didst suffer for us! Hail! O holy cross; tree of worth! Who alone wert worthy to bear the King and Lord of Heaven. Hail, O cross, which in body," &c.

"O glorious cross! O cross worthy of adoration! O precious wood and admirable sign, by which both the devil is overcome, and the world, through the blood of Christ, is redeemed!" Then rise up

[a] Qu. Is this ancient prayer consistent with the belief of the real bodily presence of Christ in the Sacramental bread and wine?

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"gloria," and þerefter þene antefne: ⁊ sigged þus, "Salua nos Christe Saluator, per uirtutem sancte crucis, (and blesced ou [a]) qui saluâstis Petrum in mari, miserere nobis," and beated on ower breoste, ⁊ þeonne valled adun, ⁊ sigged, "Christe audi nos," twie. "Kiriel. Christel. Kiriel." Pater noster, V' "Protector noster aspice Deus ⁊ respice in faciem Christi tui." Oremus. "Deus qui sanctam crucem ascendisti, et mundi tenebras illuminâsti, quesumus, Domine, tu corda ⁊ corpora nostra illuminare dignare: per Dominum." And eft biginned "Adoramus te Christe," also, ase er, alle vive. Þe antefne, "Salue nos" ase er. Þe psalm, "Ad te leuaui." Þene antefne efter al vt, ⁊ tenne, also er, ualled to der eorde. "Christe audi nos," twien. Kiriel. Christel. Kiriel. Pater noster, V' "Protector noster aspice,
Folio 8 b. Deus." Oremus. "Perpetua nos Domine pace custodi quos per lignum sancte crucis redimere dignatus es, qui uiuis ⁊ regnas cum Deo Patre." Þe þridde time rilt also, and [þe] feorthe cherre, ⁊ te vifte cherre, ⁊ nout ne chaunge ze [b] bute þe psalmes ⁊ te vreisuns. Þe vorme psalm is "Iubilate." Þe oþer is "Ad te leuaui." Þe þridde, "Qui confidunt." Þe veorde, "Domine non est exaltatum." Þe vifte, "Laudate Dominum in sanctis ejus:" and in euerichon beod vif vers. Þe vreisuns beod þeos. "Deus qui sanctam crucem. Adesto nobis Domine Deus noster, et quos sancte crucis letari facis honore, ejus quoque perpetuo defende subsidio."

"Deus qui pro nobis filium tuum crucis patibulum subire uoluisti ut inimici a nobis expelleres potestatem, concede nobis famulis tuis ut resurrectionis gratiam consequamur, per eundem. Deus qui unigeniti," nid "O beata et intemerata." "Juste judex, Jesu Christe,"

[a]) blesein hire þenne. C.

[b] ne chaungeð. C.

and begin this anthem, "Save us, O Christ;" and standing, say this Psalm, "Jubilate," with the "Gloria," and after that the anthem; and say ever thus, "Save us, O Christ our Saviour, by the virtue of thy holy cross," and make the sign of the cross, "Thou who didst save Peter on the sea, have mercy upon us;" and beat on your breast, and then fall down and say twice, "O Christ hear us. Lord have mercy upon us. Christ have mercy upon us. Lord have mercy upon us." Pater noster, Versicle, "Behold, O God, our Protector, and look upon the face of thy Christ."[a] Let us pray: "O God, who didst ascend the holy cross, and hast enlightened the darkness of this world, we pray thee, O Lord, deign to enlighten our hearts and bodies; through the Lord." And afterwards begin, "We adore thee, O Christ," the same as before, all the five. The anthem, "Save us," as before; the Psalm, "To thee have I lifted up;" afterwards the whole anthem, and then, as before, fall to the earth; "O Christ hear us," twice. "Lord have mercy upon us. Christ have mercy upon us. Lord have mercy upon us:" Pater noster; the versicle, "Behold, O God, our shield." Let us pray: "Keep us, O Lord, in perpetual peace, whom by the wood of the holy cross thou hast vouchsafed to redeem, who livest and reignest with God the Father." Do exactly the same the third time, and the fourth and fifth time, and change nothing but the Psalms and the prayers. The first is, "O be joyful;" the next, "Unto thee have I lifted up;" the third, "They that trust;" the fourth, "Lord, my heart is not haughty. The fifth, "Praise the Lord in his sanctuary;" and in each there are five verses. The prayers are these: "O God, who didst ascend the holy cross;" "Be present with us, O Lord our God, and those whom thou makest to rejoice in the honour of that holy cross, defend also with its continual help."

"O God, who didst consent that thy son should undergo the painful cross for us, that thou mightest drive away from us the power of the enemy, grant to us thy servants that we may obtain the grace of the resurrection, through the same Lord." "O God, who of thy only

[a] Psalm, lxxxiv. R. C. Translation.

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and hwo se ne con nout þeos fif vreisuns, sigge euer enne: ȝ hwo se þuncheð to longe lete þe psalmes.

"Swete lefli seinte Marie, vor þeo ilke muchele blisse þet tu heuedest[a] wiðinne þe þeo ilke time þet Jesu God, Godes sune, efter the engles gretunge nom fleschs ȝ blod in þe ȝ of þe, vnderuong mine gretunge mid ten ilke Aue, ȝ make me tellen lutel of euerich blisse vtewið, ȝ froure me inewið ȝ ernde[b] me þe blisse of heouene: ȝ alse wis ase iðen ilke flesche þet he nom of þe nes neuer sunne, ne i ðine, alse me wened,[c] efter þe ilke nimunge, hwat se biuore were, clense mine soule of flesliche sunnen. "Aue Maria," uort "Dominus tecum." Magnificat, stoudinde. "Aue Maria," al vt vif siðen, ȝ eft þus. "Swete lefdi seinte Marie, vor þe ilke muchele blisse þet tu hefdest þoa þu iseie þet ilke blissfule bearn iboren of ðine clene bodie to moncunne hele wiðuten euerich bruche, mid ihol meidenhod ȝ meidenes menske, hel me þet am þurh wil tobroken, ase I drede, hwat se beo of dede, ȝ ȝif me ine heouene iseon þi blissfule leor ȝ biholden hure ȝ hure meidenes menske, ȝif ich nam wurðe for to beon iblesced in hore veolauredden. Aue Maria gratia plena, Dominus tecum. Ad Dominum cum tribularer," stondinde. Aues also er fif siðen.

Folio 9.

"Swete lefdi seinte Marie, vor þe ilke muchele blisse þet tu hefdest þo þu iseie þine deorewurðe sune efter his swete deorwurðe deað[d] arisen to blissfule liue, his bodi seoueuold brilture þene [þe] sunne, ȝif me deien mid him ȝ arisen in him: worldliche deien ȝ gostliche libben: delen in his pinen veolauliche on eorðe, uor te beon ine blisse his feolawe ine heouene, uor þe ilke muchele blisse þet tu heuedest, lefdi, of his blissfule ariste efter þine muchele seorewe: efter mine

[a] hefdest. C.
[b] erende. C.
[c] leueð. C.
[d] efter his derfe deað. C.

begotten Son." With, "O blessed and pure, O righteous Judge, Jesu Christ." And whoso cannot say these five prayers, should say always one; and whoso thinketh them too long may omit the Psalms.

"Sweet lady, Saint Mary, for that same great delight which thou hadst within thee, at the very time when Jesus God, the Son of God, after the salutation of the angel, took flesh and blood in thee and of thee, receive my salutation with the same 'Ave,' and make me to think little of every outward delight, and comfort me within, and by thy merits procure for me the joy of heaven; and as certainly as in the same flesh that he took of thee there was never sin, nor in thine, as I believe, after the same conception, whatever may have been before, cleanse my soul from fleshly sins: Hail, Mary," and so on to "The Lord is with thee." The Magnificat, standing. "Hail, Mary," to the end, five times, and then, thus: "Sweet Lady, St. Mary, for the same great joy that thou hadst when thou sawest that blissful child, born of thy pure body for the salvation of mankind, without any use of kinde,[a] with whole virginity and maiden's honour, heal me who through will am broken, as I fear, whatever I may be as to deed, and grant that I may in heaven behold thy joyful countenance, and behold her, and her maiden's honour, if I am not worthy to be blessed in her fellowship. Hail, Mary! full of grace; the Lord is with thee. To the Lord I cried when I was in trouble," standing. Ave, also, as before, five times.

"Sweet Lady, Saint Mary, for the same great joy which thou hadst when thou sawest thy dear Son, after his sweet precious death, arise to joyful life, his body sevenfold brighter than the sun, grant me that I may die with him and rise in him; die to the world, and live spiritually; share in his sufferings as his follower on earth, that I may be his companion in blessedness in heaven; for the great joy which thou hadst, O Lady, of his joyful resurrection, after thy great sorrow; after my great sorrow in which I ever am here, lead me to

[a] Qu.? sine omni ruptura; *i. e.* macula.

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muche seoruwe þet ich am euer inne here: led me to þine blisse. Aue Maria gratia," uort "Dominus tecum. Retribue servo tuo," auez uif siðen.

"Swete lefdi seinte Marie, uor þe muchele blisse þet tu hefdest þo þu iseie þine brihte blissful sune þet te Gyus wenden vorto aþrusemen, ase anoþer deaðlich mon, wiðute hope of ariste: iseie him so wurðliche ⁊ so mildeliche, an holi þursdei, stien to his blisse into his riche of heouene: ȝif me worpen mid him al þe world under vet, ⁊ stien nu heortliche, ⁊ hwon ich deie gostliche, a domesdeie al licomliche, into ðe blisse of heouene. Aue Maria. In conuertendo. Aue Maria," al vt fif siðen.

"Swete lefdi, seinte Marie, uor þe ilke muchele blisse þet fulde al þe eorðe þo þi swete blisfule sune underueng ðe in his vnimete blisse, ⁊ mid his blisfule ermes sette þe ine trone ⁊ quene crune on heaued
Folio 9 b. brihture þene [þe] sunne: heih heouenliche cwene, underuong so þeos gretunges of me on eorðe þet ich mote blisfuliche grete ðe ine heouene. Aue Maria. Ad te leuaui." Auez fif siðen, and þeonne þet uerset, "Spiritus sanctus superueniet, ⁊ uirtus Altissimi obumbrabit tibi." Oremus: "Gratiam tuam, quesumus Domine, mentibus nostris infunde, ut qui, angelo nunciante, Christi filii tui incarnationem cognovimus, per passionem ejus et crucem, ad resurrectionis ejus gloriam perducamur, per eundem Christum Dominum nostrum, amen. Aue regina celorum; Aue Domina angelorum.

Salue radix sancta [porta,]
Ex qua mundo lux est orta;
Aue virgo gloriosa;
Super omnes speciosa;
Vale, O valde decora,
Et pro nobis semper Christum exora."

Verset, "Egredietur uirga de radice Jesse et flos de radice ejus ascendet." Oremus. "Deus qui virginalem aulam, &c.

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thy joy. "Hail, Mary!" unto "The Lord is with thee." "Deal bountifully with thy servant. Hail, Mary!" five times.

"Sweet Lady, Saint Mary, for the great joy which thou hadst when thou sawest thy bright blissful Son, whom the Jews thought to imprison in the stifling tomb, as another mortal man, without hope of rising again; sawest him so gloriously and graciously, on Holy Thursday, ascend up to his joy into his kingdom of heaven; grant to me that I may with him cast all the world under my feet, and ascend up now in heart and mind; and when I die [that I may ascend] spiritually, and at the judgment day all bodily, into the blessedness of heaven. Hail, Mary! When the Lord turned again the captivity of Sion. Hail, Mary," all out, five times.

"Sweet Lady, Saint Mary, for the same great joy that filled all the earth, when thy sweet blissful Son received thee into his infinite bliss, and with his blissful arms placed thee on the throne, and a queenly crown on thy head brighter than the sun; O high, heavenly queen, so receive these salutations from me on earth, that I may blissfully salute thee in heaven. Hail, Mary, unto thee lift I up. Hail!" five times, and then this versicle: "The Holy Ghost shall come upon thee; and the power of the Highest shall overshadow thee." Let us pray: "We beseech thee, O Lord, pour thy grace into our hearts, that we, who, by the message of the angel have known the incarnation of Christ thy Son, may be brought by his cross and suffering to the glory of his resurrection, through the same Jesus Christ our Lord. Amen. Hail, Queen of Heaven! Hail Sovereign of angels! Hail, O root [of Jesse], gate of heaven! From which light has risen upon the world. Hail, O glorious virgin. Beautiful above all. Prevail, O most graceful! And ever entreat Christ in our behalf." Versicle, "A rod shall come forth from the stem of Jesse, and a flower shall grow out of his root." Let us pray: "O God, who didst not disdain the virgin's womb, &c. Be glad, O mother of God, unspotted virgin; be

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Gaude Dei genetrix, uirgo immaculata: gaude quod gaudium ab angelo suscepisti: gaude quod genuisti eterni luminis claritatem: gaude Mater, gaude sancta Dei genetrix. Uirgo tu sola Mater innupta. Te laudat omnis filii creatura genetricem lucis: sis pro nobis pia interuentrix." V'. Ecce uirgo concipiet ⁊ pariet filium. Oremus. Deus qui de beate Marie uirginis utero verbum tuum, angelo nunciante, suscipere voluisti, &c. Gaude uirgo, gaude Dei genetrix, et gaude gaudium Maria: omnium fidelium gaudeat ecclesia in tuis laudibus: assidua et pia domina gaudere fac nos tecum ante Dominum. V'. Ecce uirgo concipiet." Oremus. "Deus qui salutis eterne, &c. Alma Redemptoris mater que peruia celi porta manes, et stella maris: succurre cadenti, surgere qui curat populo. Tu quæ genuisti, natura mirante, tuum sanctum Genitorem. Virgo prius ac posterius, Gabrielis ab ore sumens illud Aue, peccatorum miserere." Her sigged fifti auez, oþer an hundred, oðer mo oðer les, efter þet ȝe habbeð hwule: alast þet uerset, "Ecce ancilla Domini, fiat mihi secundum verbum tuum." Oremus. "O sancta uirgo uirginum quæ genuisti
Folio 10. filium triumphatorem Zabuli." Hwo se wule mei a-stunten þeruppe[a] anon rihtes efter þe uorme ureisun. "Gratiam tuam quesumus Domine," and siggen þenne hire tale of auez: efter ðe laste psalme, "Ad te leuaui," ⁊ euer biuore þe psalme biginnen one auc: uort[b] Dominus tecum: ⁊ sigge stondinde þene psalm: þeos psalmes beoð inumene efter þe uif lettres of vre lefdi nome: hwo se nimeð ȝeme of þisse worde Maria, he mei ivinden þerinne þe vorme vif lettres of ðeos biuore seide psalmes, ⁊ alle þeos vreisuns eorneð bi ðeos fiue, efter hire viue hexte blissen tel in þe antefnes[c] ⁊ tu schal ivinden in ham vif gretunges. Þeo ureisuns þet ich nabbe bute imerked beoð iwriten oueral, bute one þe laste. Leteð[d] writen on one scrowe hwat se ȝe ne kunneð nout.

[a] mei stutten þruppe. C.

[b] oðet cume to. C.

[c] hwase nimeð ȝeme, ȝ al þis ilke vreisun, efter hire fif heste blissen, eorned bi fiue tele in þe antempnes. C.

[d] þet ich nabbe imerked bute an beoð iwriten oueral wiðuten þe leste. C.

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glad because thou hast conceived joy from the angel; be glad because thou hast brought forth the brightness of light eternal; be glad, O mother; be glad, O holy mother of God. Thou, alone, O virgin, art a mother without a mate. Every creature praises thee, the mother of the son of light. Be a gracious mediator in our behalf." Versicle, "Behold, a virgin shall conceive and shall bring forth a son. Be glad, O virgin; be glad, O mother of God, and be exceeding joyful, O Mary. Let the congregation of all the faithful rejoice in thy praises. Constant and pious lady, make us to be glad with thee before the Lord." Versicle, "Behold, a virgin shall conceive." Let us pray: "O God, who for our eternal salvation, &c." "O gracious mother of the Redeemer, who remainest the gate through which heaven is entered, and the star of the sea; succour thy falling people, who wish to rise. Thou who, whilst nature admired, didst bring forth thy holy Father, a virgin both before and after, receiving that salutation from the lips of Gabriel, pity the sinful." Here say, "Hail, Mary!" fifty or a hundred times, more or less, as ye have leisure. Lastly, this versicle, "Behold the handmaid of the Lord; be it unto me according to thy word." Let us pray: "O holy Virgin of Virgins, who gave birth to thy son the vanquisher of Satan." Whoso will may stand up immediately after the first prayer. "We beseech thee, O Lord, grant us thy grace," and then say her number of "Hail, Maries." After the last psalm, "Unto thee lift I up," and always before the psalm begin one "Hail, Mary," as far as "the Lord is with thee," and say the psalm standing. These psalms are taken after the five letters of our Lady's name. Whoso pays attention to this word Maria may find in it the first letters of these five psalms aforesaid, and all those prayers run according to these five. After her five highest joys count in the anthems, and thou shalt find in them five salutations. The prayers which I have only indicated are written in full, except only the last. Cause to be written on a scroll what ye do not know by heart.

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Al þet ze euer sigged of swuch[a] oðer bonen, ase of Pater nostres 7 of Auez, on ower owene wise, psalmes 7 vreisuns: al ich am wel ipaied euerichon sigge þet hire best bered on heorte: verslunge of hire sautere: redinge of Englichs, oðer of Freinchs: holi meditaciuns.[b] Of ower kneolunge, hwon so ze euer muwen ihwulen, biuore mete oðer efter, euer so ze more doð, so God ou eched furðre his deorewurðe grace:[c] 7 loked also ich bid ou þet ze ne beon neuer idel: auch wurched, oðer reded, oðer beoð i beoden, 7 in ureisuns: 7 so doð euer sumhwat þet god muwe þerof awakenen: þe vres of þe holi goste, zif ze ham wulleð siggen, sigged eueriche tide of ham biuoren ure lefdi tiden. Toward te preostes tiden herkned se wel ze muwen. Auh mid him ne schule ze nouðer uerslen ne singen þet he hit muwe iheren. Ower graces, stondinde, biuore mete 7 efter, alse ha beoð iwriten ou: 7 mid te miserere, god biuoren ower weouede 7 ended ðer þe graces: bitweone mete, hwo se drinken wule, sigge benedicite: "potum nostrum filius Dei benedicat. In nomine Patris 7 Filii 7 Spiritus Sancti, amen." And blesced: 7 a last sigged "adjutorium nostrum in nomine Domini, qui fecit celum 7 terram. Sit nomen Domini benedictum ex nunc et in secula. Benedicamus Domino. Deo gracias." Hwon se ze god to oure bedde
Folio 10 b. ine niht oþer in euen, ualled akneon to ðer eorðe 7 þenched hwat ze habbed i þene dai iwredded ure louerd, 7 cried him eorne merci 7 forgiuenesse. Lif ze habbed ei god idon, þonked him of his zeoue, wiðuten hwam we ne muwen ne wel don ne wel þenchen: 7 sigged "miserere mei Deus. Kiriel. Christel. Kiriel. Pater noster. Salvas fac ancillas tuas Deus meus sperantes in te." Oremus. "Deus cui proprium." And sigge, stondinde, þesne vreisun. "Uisita quesumus, Domine, habitationem istam 7 omnes insidias inimici ab ea longe repelle: angeli tui sancti habitantes in ea nos in pace custodiant, 7 benedictio tua sit super nos semper, per Dominum. And þenne a last

[a] þullich. C. [b] þochtes. C.

[c] hwense ze magen igemen, ear mete ȝ efter, euuer se ze mare doð, so God [echi ou] forðere his grace. C.

Whatever other devotions you use in private, as Paternosters, Hail Maries, psalms, and prayers, I am quite satisfied that every one should say that which her heart most inclines her to, a verse of her psalter, reading of English or French, holy meditations. As to your kneeling, whenever you have time, before or after meat, the more you do so, the more doth God add and increase towards you his precious grace; and see also, I pray you, that you be never idle, but work, or read, or be at beads, and in prayer, and thus be always doing something from which good may come. The hours of the Holy Ghost, if you wish to say them, say every time of them before our Lady's times; to priest's hours listen as well as you can, but you should neither say the versicles with him nor sing so that he may hear it. Say your graces before and after meat, as they are written out for you, standing; and with the Miserere go before your altar and finish there the graces. Between meals, when any one wishes to drink, let her say benedicite, "May the son of God bless our drink; in the name of the Father, and of the Son, and of the Holy Ghost, Amen," and make the sign of the cross; and at last say, "Our help is in the name of the Lord, who made heaven and earth. The name of the Lord be blessed from this time forth and for ever. Let us bless the Lord. Thanks to God." Always when you go to your bed at night or in the evening, fall on your knees to the earth and think what you have done in the day to displease our Lord, and cry to him earnestly for mercy and forgiveness. If you have done any good, thank him for his grace, without which we can neither do good nor think good, and say "Have mercy on me, O God. Lord have mercy. Christ have mercy. Lord have mercy on me. Our Father. My God, save thine handmaids who hope in thee." Let us pray: "O God, whose property is ever to have mercy." And say, standing, this prayer, "Visit, we beseech thee, O Lord, this dwelling, and drive far from it all the wiles of the enemy. May thy holy angels dwelling in it keep us in peace, and may thy blessing be upon us for ever, through our Lord," &c. And finally say, "Christ conquers! ✠ Christ is king! ✠ Christ

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"Christus vincit:· ✠ Christus regnat:· ✠ Christus imperat:·" ✠ and mid þreo creoiz, mid te þume up buue þe uorheaued:· 7 þeonne, "Ecce crucem Domini:· ✠ fugite partes aduerse:· vicit leo de tribu Juda, radix Dauid. Alleluia." A large creoiz, ase et Deus in adiutorium, mid "Ecce crucem ✠ Domini:·" and þeonne vour creoices a uour halue, mid teos uour efter clauses. "Crux ✠ fugat omne malum. ✠ crux est reparatio rerum. Per crucis hujus signum, ✠ fugiat procul omne malignum:· 7 per idem signum ✠ saluetur quodque benignum." A last ou sulf 7 ower bed boðe. "In nomine Patris 7 Filii et Spiritus Sancti. Amen." Ine bedde uorþ ase ȝe muwen, ne do ȝe no þing ne þencheð:· bute slepeð.

Þe ne con oðer uhtsong, oþer ne mei hit siggen, uor uhtsong sigge þritti Pater nostres, 7 aue Maria efter euerich Pater noster:· 7 Gloria Patri efter euerich aue Maria. A last schal siggen, hwo se con. Oremus. "Deus cui proprium est misereri semper. Benedicamus Domino:· Deo gratias:· Fidelium anime." Vor euesong twenti. Uor euerich oþer tide, sigge uiftene, o þis ilke wise:· auh et uhtsonge schal siggen hwo se con "Domine labia mea. Deus in adiutorium." And at al þe oþre tiden:· "Deus in adiutorium:" 7
Folio 11. et complie "conuerte nos Deus:" hwo se is unhcite uorkeorue of uht songe,[a] tene:· of euerich oðer tide uiue, ðe halue dole of euerich one, ȝif heo is seccure;[b] hwo se is ful meseise, of alle beo heo cwite:· 7 nime hire sicnesse nout one þolemodliche, auch do swuð gledliche,[c] 7 al is hire þet holi chirche redeð oþer singeð; þauh ȝe owen þenchen of God euericne time, mest þauh in (ower) tiden, þet ower þouhtes ne beon þeonne uleotinde:·[d] 7 ȝif ȝe þurh ȝemeleaste gluffeð of wordes, oðer misnimeð uers, nimeð ower uenie dun et ter eorðe mid te honden one:· oðer ualleð adun al uor muchel misnimunge, 7 scheaweð ofte ine scrifte[e] ower ȝemeleaste her abuten.

[a] hwa se is unheite oðer see, forkerue of uhtsong. MS. Bibl. Cotton. Titus D. XVIII. unhette. C.
[b] sekere. C.
[c] Neomeð oure secuesse þolemodliche ȝ gledliche. C.
[d] fleotinde. C.
[e] ȝemles gliffen. Tit.
[f] ed schrifte. C. i schrifte. Tit.

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rules ✠" and with three crosses, with the thumb up above the forehead; and then, behold the Lord's cross ✠ Begone, ye adversaries: the lion of the tribe of Judah, the root of David hath conquered. Halleluia. A large cross, as at "Make haste, O God, to help me," with "Behold the Lord's cross ✠;" and then four crosses, on four sides, with these four after-clauses, "The cross ✠ drives away every evil. ✠ The cross is the restorer of the world. By the sign of this cross ✠ let every thing malignant fly away; and by the same sign ✠ let every thing that is kind and good be preserved." Finally [bless] yourself and also your bed, "In the name of the Father, and of the Son, and of the Holy Ghost, Amen." In bed, as far as you can, neither do any thing nor think, but sleep.

They who either cannot, or may not, say the early Matins, may say, instead, thirty Paternosters, and "Hail, Mary!" after every Paternoster, and "Glory be to the Father," after every "Hail, Mary!" Finally, whoever can shall say: "Let us pray: O God, whose property is always to have mercy. Let us bless the Lord. Thanks to God. The souls of the faithful." For even song say twenty; for every other time fifteen, in this manner: but at early Matins whoever can, shall say, "O Lord, open thou my lips. Make haste, O God, to help me;" and at all the other times, "Make haste," and at Compline, "Turn us, O God." Whoso is infirm may cut off ten at early Matins; at every other time, five, the half of each, if her sickness is greater. Whoso is very ill, let her be free from the whole service, and take her sickness not only patiently, but right gladly, and all is hers[a] that holy church readeth or singeth; ye ought, however, to think of God at all times, yet most in your appointed times of devotion, that your thoughts may not then be wandering; and if, through heedlessness, you blunder in words, or mistake a verse, make your venia, falling down to the earth with your hands only, or if the mistake be great, fall quite down, and often avow, in confession, your carelessness about this.

[a] *i. e.* she shall share in the benefit.

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Þis is nu ðe uorme dole, þet ich habbe ispeken hiderto, of ower seruise. · Hwat se beo nu ðer of þeos riwlen her efter. Ich wolde þet heo weren of alle, alse heo beoð of ou, þurh Godes grace iholden.[a]

"Omni custodia serva cor tuum, quia ex ipso vita procedit." Mid alle cunne warde, dohter, seiþ Salomon þe wise, wite wel þine heorte, uor soule lif is in hire; ȝif heo is wel iwust.[b] Þe heorte wardeins beoð[c] þe vif wittes—sihðe ⁊ herunge, spekunge[d] and smellunge, ⁊ eueriches limes uelunge: ⁊ we wulleð speken of alle, uor hwo se wit þeos wel, he deð Salomones heste. He wit wel his heorte ⁊ his soule heale. Þe heorte is a ful wilde best, and makeð monie wilde lupes,[e] as Seint Gregorie[f] seiþ, "nichil corde fugacius." Noðing ne ne etflihð mon so sone so his owune heorte. David, Godes prophete, seide[g] et sume time þ heo was etstert him. "Cor meum dereliquid me:" þis min heorte is etflowen[h] me, ⁊ eft he blescede him ⁊ seide þ heo was ikumen hom. "Invenit servus tuus cor suum." Louerd, he seiþ, min heorte is icumen aȝein eft: ich hire habbe ifunden. Hwon so holi mon, ⁊ so wis, ⁊ so war lette hire etsterten, sore mei anoðer of hire fluht carien: ⁊ hwar etbree heo ut urom Daviþ þe holi king, Godes prophete? Hwar? God hit wot, et his eie þurl, þurh a sihðe þ he iseih; þurh a biholdunge, ase ȝe scuhlen[i] herefter iheren.

Folio 11 *b.*

[a] seruise. Þis riwle her efter muche nede is wel to loke þet Godd giue ou grace; for hit speked of þe fiue wardains of þe heorte. Tit.

[b] iloked. Tit.

[c] arn. Tit.

[d] smeechinge. Tit.

[e] liht lupe. C. Tit. f. Seint Ber. C.

[f] atluppes. Tit.

[g] meanede. Tit.

[h] edflode. C.

[i] schulen. C. T.

This, now, which I have hitherto spoken, concerning your religious service, is the first part. Whatever may yet remain to be said of those rules, I would that they were as well kept by all, as, through God's grace, they are kept by you.

PART II.—ON KEEPING THE HEART.

1. Of Sight.

"Omni custodia serva cor tuum, quia ex ipso vita procedit." "With every kind of watchfulness, daughter," saith Solomon the wise, "guard well thy heart, for in it is the life of the soul, if it is well governed." The wardens of the heart are the five senses: sight, hearing, taste,[a] smelling, and every member's feeling,[b] and we shall speak of them all; for, whoever guards these well doth Solomon's command. He keepeth well his heart, and the health of his soul. The heart is a full wild animal, and makes many wild leaps, as St. Gregory saith, "nihil corde fugacius," nothing escapes from a man's control so soon as his heart; David, God's prophet, said upon a certain occasion, that it had deserted him, "Cor meum derelinquit me,"[c] that is, "My heart forsakes me;" and afterwards he congratulated himself, and said it was come home, "Invenit servus tuus cor suum."[d] "Lord," saith he, "my heart is come back again: I have found it." When a man so holy, so wise, and so wary suffered his [heart] to break loose, others may well be sorely anxious lest it should take flight. And where did it break away from the holy king David, God's prophet? Where? God knows, at the window of his eye: through a sight that he saw: through a beholding, as you shall hereafter hear.

[a] Spekunge, in the original, is probably an error for smekunge. See the various readings.

[b] *i. e.* touch.

[c] Psalm xl. 12.

[d] 2 Samuel, vii. 27.

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Uorþui, mine leoue sustren, þe leste ꝥ ȝe euer muwen luuieð our þurles, al beon heo lutle, þe parluris lest ⁊ nerewest.[a] Þe cloð in ham beo twouold: blac cloð; þe creoiz hwit wiðinnen ⁊ wiðuten. Þe blake cloð bitockneð ꝥ ȝe beoð blake ⁊ unwurðe toward þe worlde wiðuten; ꝥ te soðe sunne, ꝥ is Jesu Crist, haueð wiðuten uorkuled ou; ⁊ so wiðuten ase ȝe beoð unsealiche imaked ou þurh gleames of his grace. Þet hwite creoiz limpeð to ou; uor þreo manere creoices beoð—reade, ⁊ blake, ⁊ hwite. Þe reade limpeð to þeo ꝥ beoð, uor Godes luue, mid hore blodshedunge irudded ⁊ ireaded, ase þe martirs weren. Þe blake creoiz limpeð to þeo ꝥ makieð iðe worlde hore penitence uor lodliche sunnen. Þe hwite creoiz limpeð to[b] hwit meidenhod, ⁊ to clennesse, ꝥ is muchel pine wel uorto holden. Pine is oueral[c] þurh creoiz idon to understonden. Þus bitockneð hwit croiz þe ward of hwit chastite, ꝥ is muchel pine wel uor to witene. Þe blake cloð also tekeðe[d] bitocnunge, deð lesse eile to þen eien, ⁊ is þiccure aȝein þe wind, ⁊ wurse to þurhseon, ⁊ halt his heou betere uor winde ⁊ for oðer hwat. Lokeð ꝥ te parlurs[e] beon euer ueste on eueriche halue, ⁊ eke wel istekene, ⁊ witeð þer our eien,[f] leste þe heorte etfleo ⁊ wende ut, ase of Dauid, ⁊ oure soule secli so sone heo is ute. Ich write muchel uor oðre, ꝥ noðing ne etrineð[g] ou, mine leoue sustren; vor nabbe ȝe nout þene nome, ne ne schulen habben, þurh þe grace of Gode, of totinde ancres, ne of tollinde lokunges, ne lates, ꝥ summe, oðer hwules, weilawei! unkundeliche makieð; vor aȝein kunde hit is, ⁊ unmeð swuc[h] wunder, ꝥ te deade totie,[i] ⁊ mid cwike worldes men wede wið sunne.

[a] þurles [ȝ loket þat tei] beon lutle, ȝ þe parlures least, ȝ eke narewest. C. windohes, al beon ho lutle. þe parlure windohe beo least ȝ narewest. Tit.

[b] limpeð aricht to. C. T.

[c] ihwer. C. eihwer. T.

[d] techen þe. C. tekeðe. T.

[e] Lokes ꝥ te parlurs elað. T.

[f] wel itachet, ȝ geateð wel þer owre ehne. T.

[g] ꝥ naut ne riueð. C.

[h] selli. T. sullich. C.

[i] adotie. T.

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Wherefore, my dear sisters, love your windows as little as possible; [and see that they][a] be small,—the parlour's smallest and narrowest. Let the cloth upon them be twofold; black cloth; the cross white, within and without. The black cloth signifieth that ye are black, and of no estimation with the world without; because the true sun, (which is Jesus Christ,) has discoloured you outwardly, and thus externally, as you are not fair to look on, has he made you through the rays of his grace.[b] The white cross properly belongs to you; for there are three kinds of crosses—red, black, and white. The red appertains to those who are, for the love of God, ensanguined and reddened by the shedding of their blood, as the Martyrs were. The black cross is proper to those who are doing penance in the world for foul sins. The white cross is appropriate to white and unstained maiden purity, which requires much pains well to preserve. Pain is always to be understood by the cross. Thus the white cross betokeneth the keeping of pure chastity, which requires much pains to guard well. The black cloth also teacheth an emblem, doth less harm to the eyes, is thicker against the wind, more difficult to see through, and keeps its colour better against the wind and other things. See that your parlour windows be always fast on every side, and likewise well shut; and mind your eyes there, lest your heart escape and go out like David's, and your soul fall sick as soon as it is out. I write more particularly for others, for nothing [here said] applies to you, my dear sisters, for ye have not the name, nay, nor shall ye have, through the grace of God, of staring anchorites, nor of enticing looks and manners, which some, at times, alas! contrary to the nature of their profession, practice; for against nature it is, and a singularly strange prodigy, that the dead should look out, and among living men of the world, consort with sin.

[a] See v. r. C.

[b] See Canticles, i. 6.

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Folio 12. Me leoue sire, seiþ sum inouh reaðe, ȝ is hit nu so ouer vuel uor te toten[a] utward? ȝe hit, leoue suster, vor vuel[b] þ ter kumeð of hit, is vuel ouer vuel to euerich ancre, ȝ nomeliche to þe ȝunge: ȝ to þen old norðui þ heo to þe ȝunge ȝiueð vuel uorbisne, ȝ scheld to werien ham mide. Vor, ȝif ei etwit[c] ham, þeonne siggeð[d] heo anonrihtꝛ "Mesire, þeo deð also þeo is[e] betere þen ich am, ȝ wot betere þen ich wot, hwat heo haueð[f] to donne." O leoue ȝunge ancren, ofte a ful hawur smiþ smeoðiþ[g] a ful woc knif, ȝ te wise ouh to uolewen wisdom, ȝ nout folie,[h] ȝ an olde ancre mei don wel þ tu dest vuele. Auh toten vt wiðuten vuel ne mei nouðer of ou, ȝ nim nu ȝeme hwat vuel beo icumen of totingeꝛ nout on vuel ne two, auh al þe vuel, ȝ al þe wo þ nu is ȝ euer ȝete was, ȝ euer schal iwurðen, al com of a sihðe. Þet hit beo soð, lo her þe preone: Lucifer þurh þet he iseih ȝ biheold on himsulf his owene ueirness leop into prude, ȝ bicom of engel atelich deouel; ȝ of Eue vre alre moder is iwriten on alre erest in hire neowe[i] inȝong of hire eie sihðe, "vidit igitur mulier quod bonum esset lignum ad vescendum, et pulchrum oculis, aspectuque delectabile, et tulit de fructu ejus ȝ comedit, deditque viro:" þ is, Eue biheold o þen uorbodene eppele, ȝ iseih hine ueir, ȝ ueng to deliten[k] i þe biholdunge, ȝ turnde[l] hire lust þer toward, ȝ nom ȝ et þerof, ȝ ȝef hire louerd. Lo hu holi writ speked, ȝ hu inwardliche hit telleð hu sunegunge bigon: þus eode sihðe biuoren, ȝ makede wei to vuel lustꝛ ȝ com þe deað þer efter, þ al monkun iueleð.[m] Þes eppel, leoue sustren, bitocneð alle þe þing þ lust falleð to, ȝ delit of sunne. Hwon þu biholdest te mon þu ert in Eue point: þu lokest o þen eppel. Hwoso heuede iseid to Eue þeo[n] heo werp
Folio 12 *b.* hire cien þerone, A! wend te awei: þu worpest cien o þi deaðꝛ hwat

[a] lokin. T.
[b] ȝea hit, leue sustren, ful vuel, ȝ ouer uuel to eauer euch anker is te vuel. T.
[c] wites. T.
[d] seien. T.
[e] þ arn. T.
[f] ho ahen.
[g] haher smið smiðes. T. haȝer. C.
[h] folhe i wisedom, ȝ nawt i folie. T.
[i] in hire sunne. T. C.
[k] deliten hire. C.
[l] toc. T. C.
[m] al mon cun nu feles. T.
[n] þa. T.

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"My dear master," saith some one, quickly enough, "is it, now, so very evil a thing to look out?" Yea, it is, dear sister, for the harm that comes of it is evil above evil to every anchorite, and especially to the young; and to the old, inasmuch as she sets a bad example to the young, and gives them a shield wherewith to defend themselves. For, if any one reprove them, then, they immediately say, "Sir, she does the same who is better than I am, and knows better what she ought to do." O dear young recluse, often does a right skilful smith forge a full weak knife; the wise ought to imitate wisdom and not folly; also, an old recluse may do that well which thou doest ill. But to look out without harm, neither of you can do. And now, observe what evil has come of looking; not one evil or two, but all the evil and all the harm that now is, and that ever yet was, and that ever shall be—all came of a sight. That this is true, lo, here is the proof: Lucifer, because he saw and beheld in himself his own beauty, fell into pride, and of an angel became a foul fiend. And it is written of Eve, the mother of us all, that sin first entered into her through her eyesight, "Vidit igitur mulier quod bonum esset lignum ad vescendum, et pulchrum oculis, aspectuque delectabile, et tulit de fructu ejus et comedit, deditque viro:" that is, "Eve looked on the forbidden apple, and saw it fair, and began to take delight in beholding it, and set her desire upon it, and took and ate of it, and gave of it to her lord." Lo! how Holy Writ speaks; and how, searching deeply into the cause and origin, it tells how sin began. Thus did sight go before and prepare the way for guilty desire; and death followed, to which all mankind is subject. This apple, dear sisters, betokeneth every thing that excites guilty desire, and delight in sin. When thou lookest upon a man thou art in Eve's case; thou lookest upon the apple. If any one had said to Eve, when she cast her eyes upon it, Ah, Eve! turn thee away; thou castest thine eyes upon thy death: What would she have answered? "My dear master, thou art in the wrong. Why dost thou find fault with me? The apple which I look upon is forbidden me

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heuede heo i-onswerede? Me leoue sire, þu hauest wouh. Hwarof kalenges tu me? þe eppel þ ich loke on is forbode me to etene, ⁊ nout forto biholden. Þus wolde Eue inouh reaðe[a] habben i-onswered. O mine leoue sustren, hwat[b] Eue haueð monie douhtren þe uoluweð hore moder, þ onswerieð o þisse wise. "Me wenes tu," seið sum, "þ ich chulle leapen on him, þauh ich loke on him?" God hit wot, leoue sustren, more wunder ilomp.[c] Eue, þi moder, leop efter hire eien: urom hire eien to þe eppel, vrom þe eppel i parais adun to þes eorðe, vrom þes eorðe to helle, þer heo lei inc prisune uour þusend ȝer ⁊ moare, heo ⁊ hire louerd[d] boðe, ⁊ tauhte[e] al hire ofsprung to leapen alle efter hire to deaðe wiðuten ende. Biginnunge ⁊ rote of þis ilke reouðe was a liht[f] sihðe. Þus, ofte, ase me seið, of lutel wacseð muchel. Habbeð þeonne muchel drede euerich feble mon ⁊ wummon, hwon heo þ was rilt þo imaked[g] mid Godes honden, was þurh a sihðe biswiken, ⁊ ibrouht forð into broid[h] sunne þet al þe world ouerspredde.

"Egressa est Dina filia Jacob ut videret mulieres aliegenas ⁊c." A meiden also het was, Jacobes douhter, hit telleð ine Genesi, eode vt uor to biholden uncuðe wummen: lo ȝet ne seið hit nout þ heo biheold wepmen; auh deð wummen. And hwat com, wenest tu, of þet ilke biholdunge? Heo leas hire meidenhod, ⁊ was imaked hore. Þerefter of þen ilke weren trouðen tobrokene of heie patriarkes, ⁊ a muchel burh uorbernd, ⁊ þe king ⁊ his sune ⁊ te burh men isleiene, ⁊ te wummen of þere burh i-led forð, hire ueader ⁊ hire breðren, se noble princes alse heo weren, vtlawes imakede. Þus
Folio 13. eode vt hire sihðe: al þus[i] þe holi Gost lette writen one boc uor to warnie wummen of hore fol eien: ⁊ nim þer of ȝeme þ þis vuel þ com of Dina ne com nout of þ þet heo iseih Sichem Emores sune, þ

[a] inoh raðe. T. [b] as. T. C. [c] ilimpes. T.
[d] were. T. C. [e] demde. T. C. [f] lute. T.
[g] iwraht. T. [h] brade. C. [i] swuche.

to eat, and not to look at." Thus would Eve, quickly enough, have answered. O my dear sisters, truly Eve hath many daughters who imitate their mother; who answer in this manner. But, "Thinkest thou," saith one, "that I shall leap upon him, though I look at him?" God knows, dear sisters, that a greater wonder has happened. Eve, thy mother, leaped after her eyes to the apple; from the apple in Paradise down to the earth; from the earth to hell, where she lay in prison four thousand years and more, she and her lord both, and taught all her offspring to leap after her to death without end. The beginning and the root of this woful calamity was a light look. Thus, often, as is said, "of little waxeth mickle." Let, therefore, every feeble man and woman have much dread, when she who was recently created by the hand of God, was, through a look, seduced and carried onward to open sin, which overspread the whole world.

"Egressa est Dinah, filia Jacob, ut videret mulieres aliegenas," &c. A maiden also there was, Jacob's daughter, it is told in Genesis, who went out to see the strange women. Now, observe, it is not said that she beheld men, but it says women. And what, thinkest thou, came of that beholding? She lost her maiden honour, and was made a harlot. Afterwards, for the same cause, were truces broken by high patriarchs, and a great city burned, and the king and his son, and the men of the city slain, and the women of the city led away; her father and her brethren, such noble princes as they were, made outlaws. To this length went her sight: and the Holy Spirit has caused the whole to be written in a book, in order to warn women concerning their foolish eyes. And take notice that this evil which came of Dinah, came not from her seeing Sichem, the son of Hamor, with whom she sinned, but it came from her letting him set his eyes upon her; for that also which he did to her was in the beginning sorely against her will.

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heo sunegede mide, auh dude ϸ heo lette him leggen eien on hire; vor ϸ ec ϸ he dude hire was iðe frumðe[a] sore hire unðonckes.

Also Bersabee ϸurh ϸet heo unwreih hire ine Dauies sihðe, heo makede him sunegen on hire, so holi king ase he was, ⁊ Godes prophete: ⁊ nu cumeð forð a feble mon, ⁊ halt him ϸauh heihliche,[b] ȝif he haueð enne widne[c] hod ⁊ one ilokene[d] cope, ⁊ wule iseon ȝunge ancren, ⁊ loken nede[e] ase ston hu hire hwite[f] like him, ϸ naueð nout hire leor uorbernd iðe sunne, ⁊ seið ϸ heo mei iseon baldeliche holi men; ȝe nomeliche swuche ase he is, uor his wide sleuen.[g] Me sur, q[i] derie,[h] ne iherest tu[i] ϸ Dauid, Godes owune deorling, bi hwam God sulf seið, "Inveni virum secundum cor meum:" ϸ is, ich habbe ifunden, cweð he, enne mon efter mine heorte; ϸes ϸ God sulf seide, bi ϸeos deorewurðe sawe,[k] king ⁊ prophete ichosen[l] vt of alle, was ϸus ϸurh on eie wurp to one wummon ase heo weoschs[m] hire, lette vt his heorte ⁊ forȝet him suluen, so ϸ he dude ϸreo vtnummen heaued sunnen ⁊ deadliche; one Bersabee spus bruche ϸe lefdi ϸ he lokede on; treisun ⁊ monsleiht on his treowe kniht Vrie, hire louerd; ⁊ ϸu, a wrecche sunful mon, ert so swuðe herdi to kesten kang[n] eien upon ȝunge wummen. Le, mine leoue[o] sustren, ȝif eni is onwil[p] uorte iseon ou, ne wene ȝe ϸer neuer god, auh ileueð him ϸe lesse. Nullich ϸ no mon iseo ou bute he habbe leaue speciale of ower meistre; vor alle ϸeo ϸreo sunnen ϸ ich spec of last, ⁊ al ϸ vuel of Dina ϸ ich spec of er, ne com nout
Folio 13 *b.* forðui ϸ te wummen lokede cangliche o weopmen, auh dude ϸurh ϸ

[a] forme cher. T. [b] ageliche. C. [c] wid. T.
[d] lokin. T. loke. C. [e] neode. T. [f] white T. C.
[g] his wide ⁊ his lokene sleue. T.
[h] Qu. Mesur [*i. e.* Messer, Monsieur] quiderie? *Cuidereau.* Old Fr. a braggart, a self-confident, conceited fellow. "O presumptuose domine!" MS. Oxon. *Surquedry*, Pride, presumption. Bailey.
[i] Me sur, q[ide sire ne heres tu. T. Me sire, ne herest ϸu. C.
[k] sahe. T. sage. C. [l] culed. T. icured. C.
[m] wesch. T. C. [n] ϸin. T. canh. C.
[o] ϸis ϸ is nu seid limpes to wimmen; ah ase muche neod is wepman to wite wel his eh sihðe fra wimmenes sihðe. Nu, mi leoue. T.
[p] swa anwil. C. ful willes ful. T.

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Likewise Bathsheba, by unclothing herself in David's sight, caused him to sin with her, though he was so holy a king and God's prophet: and now, a feeble man comes forward and esteems himself highly if he have a wide hood and a close cope, and would see young anchoresses, and must needs look, as if he were of stone, how their fairness pleases him, who have not their complexion sunburnt, and saith that they may look confidently upon holy men, yea, especially such as he is, because of his wide sleves. Braggart Sir! hearest thou not that David, God's own beloved servant, of whom God himself saith, "Inveni virum secundum cor meum;" that is, "I have found," quoth he, "a man after mine heart;" this king and prophet, chosen out of all the people, concerning whom God himself spoke these precious words, was thus, through casting his eye upon a woman as she was bathing, led into sin, let his heart wander, and forgot himself so far that he committed three heinous and deadly sins: adultery with Bathsheba, the lady upon whom he looked, treachery and manslaughter upon his faithful servant Uriah, her lord; and thou, a wretched sinful man, art so presumptuous as to cast froward eyes upon young women. You, my dear sisters, if any one is desirous to see you, never think favourably of him, but [rather] believe him the less. I would not that any man should see you except he have special permission from your superior; for all the three sins of which I have just now spoken, and all the evil with regard to Dinah of which I spoke previously, did not happen because the woman looked frowardly upon men, but it happened through their uncovering themselves in the sight of men, and doing that which made them liable to fall into sin.

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heo unwrien ham ine monne eih sihðe, ⁊ duden hwar þurh heo muhten uallen into sunnen.

Uorþi was ihoten a Godes half iðen olde lawe þ put were euer iwrien;[a] ⁊ ȝif eni unwrie put were, ⁊ best feolle þer inne, he hit schulde helden þ þene put unwreih.[b] Þis is a swuðe dredlich word to wummen þ scheaweð hire to wepmones eien.[c] Heo is bitocned bi þe þ unwrieð þene put. Þe put is hire veire neb, ⁊ hire hwite swire, ⁊ hire liht eie, ⁊ hire hond ȝif heo halt forð in his eihsihðe: ⁊ ȝet beoð hire word put, buten heo heo þe bet biset: ⁊ al ȝet þ falleð to hire,[d] hwat so hit euer beo, þurh hwat muhte sonre ful luue of aquiken,[e] al vre Louerd cleopeð put. Þes put he hat þ heo beo euer ilided ⁊ iwrien, leste eni best ualle þer inne, ⁊ druncnie ine sunne. Best is þe bestliche mon þ ne þencheð nout of God: ne ne noteð nout his wit ase mon ouh to donne, auh secheð uor to uallen i þisse put þ ich speke of, ȝif he hine ivint open. Auh þe dom is ful strong upon ham þ unhelieð þene put:[f] vor heo schulen ȝelden þ best þ is þer inne ivallen. Heo is gulti[g] of þe bestes deaðe biuoren vre Louerd, ⁊ schal uor his soule onswerien a Domesdei, ⁊ ȝelden þe bestes lure, hwon heo naueð oðer ȝeld buten hire suluen.[h] Strong ȝeld is her mid alle: ⁊ Godes dom is, ⁊ his heste, þ heo hit ȝelde allegate, vor heo unwreih[i] þene put þ hit adrone inne. Þu unhelest þesne put þu þ dest eni þing hwarof þer mon is fleschliche ivonded of þe, þauh þu hit nute[k] nout. Dred þesne dom swuðe: ⁊ ȝif he is
Folio 14. ivonded so þ he sunegie deadliche þurh þe on eni wise, þauh hit ne beo nout wið þe, bute mid wille touward þe; oðer ȝif he secheð to fulen[l] o sum oðer þe vondunge of þe þ þurh þine dede is awakened,

[a] ihulet. T. iwriȝen. C.
[b] þ unhulede þe put ȝ beast fel þerin, he hit schulde ȝelden. T.
[c] to wepmon ȝ to wimmen þ swiðe sone scheawen ham to hwa se wile. T.
[d] þ feahes ow. T. þet þe feaȝeð hire. C. [e] awacnin.
[f] ful grureful ȝ strong o þa þ unliden ham þe put. T.
[g] schuldi. T. witi. C. [h] hwen ȝe ne haueð ȝeld bote ow seluen. T.
[i] unluded. T. [k] ne wite. T. [l] fillen. T.

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For this reason, it was ordained by God in the old law that a pit should be always covered; and if any pit were uncovered, and a beast fell into it, he that uncovered the pit should make it good. This is a very terrible word to a woman who exposes herself to the view of men. She is represented by the person who uncovers the pit. The pit is her fair face, and her white neck, and her light eye, and her hand, if she stretch it forth in his sight. And, moreover, her word is a pit, unless it be the better guarded; and all that belongs to her, whatsoever it be, through which sinful love might the sooner be excited, our Lord calleth a pit. He commands that this pit be always provided with a lid and covered, lest any beast fall into it and drown in sin. The beast is any man who, like a beast, thinketh not of God, and doth not use his reason as a man ought to do; but seeketh to fall into this pit that I speak of, if he find it open. But the judgment upon those who uncover the pit is very severe; for they shall make restitution of the value of the beast that is fallen into it. She is guilty of the beast's death, in our Lord's sight; and shall answer for his soul on Doomsday, and make good the loss of the beast when she hath nothing wherewith to pay but her own self. Hard payment it is withal, and God's judgment and his command is, that she must by all means make restitution, because she uncovered the pit in which it was drowned. Thou dost uncover this pit; thou who doest any thing by which the man is carnally tempted of thee, though thou know it not. Dread greatly this doom; and if he is tempted so that he sin mortally through thee in any way, though it be not with thee, but with desire toward thee, or if he seek to satiate on some other the temptation of thee, which is awakened through thy conduct, be fully certain of the doom. Thou shalt pay the value of the beast for opening the pit; and, unless thou be absolved thereof by confession, as is said, thou shalt bear the rod,

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beo al siker of þe dome: þu schalt ȝelden þ best vor þe puttes opennunge, ⁊ bute þu schriue þe þerof, ase mon seiþ þu schalt acorien þe rode: þ is acorien his sunne. Hund wule in bliðeliche hwar se he ivint hit open.[a]

"Inpudicus oculus impudici cordis est nuncius."—Augustinus. þ þe muð ne mei uor scheome þe liht eie speked hit: ⁊ is ase erindebere[b] of þe lihteheorte. Auh nu is sum wummon[c] þ nolde uor none þinge wilnen fulðe to mon:[d] ⁊ tauh ne rouhte heo neuer þauh he þouhte toward hire, ⁊ were of hire itempted.[e] Auh seint Austin ded þeos two boðe in one weie,[f] wilnen, ⁊ habe wille uorte beon iwilned.[g] Non solum appetere, sed appeti velle criminosum est. Cuueiten[h] mon, oðer haben wille uorte beon iwilned of mon: bo beoð heaued sunne. Oculi prima tela sunt adulterii: eien beoð þe earewen ⁊ te ereste armes of lecheries pricches: ⁊ also ase men weorreð mid þreo kunne wepnen, mid scheotunge, mid speres ord, ⁊ mid sweordes egge, al riht so, mid þen ilke wepnen, þ is mid scute of eien: mid spere of wundinde word:[i] mid sweorde of deadliche hondlunge, weorreð lecherie, þeo stinkinde hore, wið þe lefdi of chastete, þ is Godes spuse. Erest heo scheot þe earewen of þe liht eien, þ fleoð lichtliche uorð, ase earewe[k] þ is iviðered, ⁊ stikeð iðe heorte. Þerefter heo scheked hire spere, ⁊ nehlecheð[l] up on hire, ⁊ mid schekinde word ȝiueð speres wunden. Sweordes dunt is adunrilt þ is þe hondlunge: vor sweord smit of neih,[m] ⁊ ȝifð deaðes dunt: ⁊ tis is[n] soð, weiFolio 14 b. lawei, ful neih idon mid ham þ kumeð so neih togederes þ ouðer oðer hondlie, oðer ouhwar ivele oðer. Hwo se is wise ⁊ iseli, wið

[a] hund wile in at open dure, þer man him ne wernes. T.
[b] erende beorere. C.
[c] mon. T.
[d] wummon. T.
[e] ifondet. C.
[f] ⁊ nu deð [sein] Austin ha þeos in ane [cuple]. C.
[g] iȝirned. C. ieuueitet. T.
[h] ȝirni. C.
[i] wið spere-wundinde word. C.
[k] flan. T. flaa. C.
[l] neslachet. C. nehleache. T.
[m] smites neh hond. T.
[n] and hit is soðes. T.

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that is, bear the burden of his sin. The dog enters gladly where he finds an open door.

St. Austin saith, "An immodest eye is the messenger of an unchaste heart. The light eye speaketh that which the mouth may not for shame, and is as the messenger of the light heart." And here is a woman that would not for any thing desire uncleanness with man; and yet she never cared though his thoughts inclined toward her and he were tempted by her. But Saint Austin putteth both these in one balance—to desire and to wish to be desired. "Non solum appetere, sed appeti velle criminosum est." To desire a man, or to wish to be desired of man, both are capital sins. "Oculi prima tela sunt adulterii," the eyes are the arrows and the first arms of lechery's stings; and, like as men fight with three kinds of weapons, with shooting, with spear's point, and with sword's edge, just so with the same weapons, that is, with eye-shot, with spear of wounding word, with sword of deadly handling, doth lechery, the foul harlot, fight against the lady, Chastity, who is God's spouse. First, she shoots the arrows of the light eyes, that fly lightly forth like a feathered arrow and stick in the heart; then she shaketh her spear, and cometh nigh to her, and with shaking word giveth spear's wounds; sword's dint is downright, that is, the handling, for a sword smites in close fight and giveth a death's stroke; and this truly is done, alas! too close, with them who come so nigh together that the one may handle or any where feel the other. Whoso is wise and good let her be on her guard against the shooting, that is, [let her guard] well her eyes; for all the evil that ever is comes of the eye arrows. And is not she too forward or too fool-hardy, who holds her head boldly forth in the open battlements, while men with cross-bow-bolts without assail the castle? Surely our foe, the warrior of hell, shoots, as I ween, more bolts at one anchoress than at seventy and seven secular ladies. The battlements of the castle are the windows

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þe schute wite hire, ꝥ is wel hire eien: vor al þe vuel ꝥ euer is cumeð of þen eien arewen. And nis heo to muche eang,[a] oðer to folherdi, ꝥ halt hire heaued baldeliche uorð vt iþen open kernel, þeo hwile ꝥ me mit quarreaus wiðuten asailed þene castel? Sikerliche vre vo,[b] þe weorreur of helle, he scheot, ase ich wene, mo cwarreaus to one ancre þen to seouene ⁊ seouenti lefdies[c] iðe worlde. Þe kerneaus of þe castel beoð hire huses þurles. Ne aboutie heo nout vt et ham, leste heo þes deofles quarreaus habbe amidden þen eien, er heo lest wene; vor he assailed efre. Holde hire eien inne, vor beo heo erest ablend, heo is eð fallen.[d] Ablinde þe heorte, heo is eð ouercumen, ⁊ ibrouht sone mid[e] sunne to grunde.

Beornardus. "Sicut mors per peccatum in orbem, ita per has fenestras intrat in mentem." Also ase deað com, seiþ Bernard, into þe worlde þurh sunne: also þurh eie þurles deað haueð hire ingong into þe soule. Louerd Crist, ase men wolden steken veste euerich þurl: uor hwou? ꝥ heo muhten bisteken deað þer vte, deað of fleschliche liue: and an ancre nule nout tunen hire eiðurles aȝein[f] deað of helle[g] ⁊ of soule:[h] ⁊ mid gode rilt muwen eiðurles beon ihoten[i] eilðurles, vor heo habbeð idon muchel eil to moni on ancre.

Al Holi Writ is ful of warningge of eie. Dauid seide, "Averte oculos meos ne videant uanitatem." Louerd, seiþ Dauid, wend awei mine eien vrom þe worldes dweole, ⁊ hire fantesme: ⁊ Job seide, "Pepigi fedus cum oculis meis, ut ne cogitarem de virgine." Ich habbe ivestned, seiþ Job, foreward mid min eien, ꝥ ich ne misðenche (v. ? deale.) Hwat,[k] seiþ he, þenched me mid eien? God hit wot, he seiþ, ful wel, vor efter þe eie cumeð þe þouht, ⁊ ter efter þe dede. ꝥ

Folio 15.

[a] chang. C. eangun. T. [b] fa. T. C.
[c] men. T. lauedies. C.
[d] inwið, for beo he iblind, he is eað falle. T.
[e] þurh. T.
[f] eilðurl to ȝain. T.
[g] helle. T.
[h] aȝein þe deað of saule. C.
[i] icleped. T. ihaten. C.
[k] hu deale hwat. T. hu dele. C.

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of their houses. Let her not look out at them, lest she have the devil's bolts between her eyes, before she even thinks of it; for he is always attacking. Let her keep in her eyes, for if she is once blinded, she is easily overcome. Blind the heart, she is easily conquered, and soon brought to the ground by sin.

Bernard, "Sicut mors per peccatum in orbem, ita per has fenestras intrat in mentem." "As death came," saith Bernard, "into the world through sin, so through eye windows death hath his entrance into the soul." Lord Christ! how men would shut fast every aperture! Wherefore? That they might shut out death—death of carnal life: and will not an anchorite stop up her eye windows against death of hell and of the soul? And with good right may eye windows be called evil windows, for they have done much evil to many an anchorite.

All Holy Writ is full of warning of eye. David said, "Averte oculos meos ne videant vanitatem." "Lord," saith David, "turn away mine eyes from the world's delusions and its vain shew;" and Job said, "Pepigi fœdus cum oculis meis ut ne cogitarem de virgine." "I have compacted," saith Job, "a covenant with mine eyes, that I may not think improperly upon a maid." "What," saith he, "do men think with eyes?" "God knows it," saith he, "full well; for after the eye comes the thought, and then the deed." Jeremiah well knew that, who moaned thus, and said, "Oculus meus deprædatus est animam meam." Alas! mine eye has robbed all my soul. When God's prophet made such moan of eyes, what kind of moan, thinkest thou, has come to many a man, or sorrow to many a woman, of their eyes? The wise man asks, in his book, whether

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wuste wel, Jeremie, ꝥ mende[a] him þus, ⁊ seide, "oculus meus depredatus est animam meam." "Weilawei, min eie haueð irobbed al mine soule." Hwon Godes prophete makede swuche mone of eien, hwuc mone wenestu is to moni mon, oðer to moni wummon icumen seoruwe[b] of hore eien? Þe wise mon askeð in his boc hweðer ei þing hermeð more wummon þene hire eien: "oculo quid nequius, totam faciem lacrimare facit, &c." Al þe leor[c] schal ulowen o teares, he seið, vor þe eie sihðe one. Þis is nu inouh of þisse witte iseid et tisse cherre, to warnie þeo selie: we schulen þauh sone her efter speken herof more.

Spellunge ⁊ smecchunge beoð ine muðe boðe, ase sihðe is iðen eien: auh we schulen leten smecchunge vort[d] tet we speken of ower mete, ⁊ speken nu of spellunge, ⁊ ter efter of herrunge: of bo imene, sume cherre, ase god togederes.

On alre erest hwon ȝe schulen to[ms. owre]parlures þurle iwiteð et ower meiden[e] hwo hit beo ꝥ is icumen: uor swuch hit mei beon ꝥ ȝe schulen asunien[f] ou, ⁊ hwon ȝe alles moten uorð, creoiseð ful ȝeorne our muð, earen, ⁊ eien, ⁊ te breoste eke: ⁊ god forð mid Godes drede, to preoste. On erest, sigged confiteor: ⁊ perefter benedicite, ꝥ he ouh to siggen: ⁊ hercneð his wordes, ⁊ sitteð al stille, ꝥ hwon he parted urom ou, ꝥ he ne cunne ower god, ne ower vuel nouðer: ne he ne cunne ou nouðer blamen[g] ne preisen. Sum is so wel ilered, oðer se wis iworded, ꝥ heo wolde ꝥ he wuste hit: þe sit ⁊ speked touward him, ⁊ ȝelt him word aȝein word, ⁊ bicumeð[h] meister, þe schulde beon ancre: ⁊ learеð him ꝥ is icumen to leren hire: wolde, bi hire tale, sone beon mit te wise icud[i] ⁊ icnowen. Icnowen heo is wel, vor þurh ꝥ ilke, ꝥ heo weneð to beon wis

Fol. 15 b.

[a] mante. T.
[b] wummon ⁊ sorhe. T.
[c] Al þe neb. T.
[d] til. T.
[e] wites at owre seruanz. T. hwiteð ed on þer meiden. C.
[f] aseinen. T. asonien. C.
[g] lastin. C. laste. T.
[h] forwurðeð. T.
[i] cuððet. T. icuððet. C.

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any thing doth more harm to a woman than her eyes? "Oculo quid nequius? totam faciem lacrimare facit," &c.[a] "All the face shall flow with tears," saith he, "for the eye-sight alone." This is now enough said of this sense, at this time, to warn the good. We shall, however, soon hereafter speak of it again.

2. Of Speech.

Speaking and tasting are both in the mouth, as sight is in the eyes; but we shall let tasting alone until we speak of your food, and treat, at present, of speaking, and thereafter of hearing, of both in common, in some measure, as they go together.

First of all, when you have to go to your parlour window, learn from your maid who it is that is come; for it may be some one whom you ought to shun; and, when you must needs go forth, make the sign of the cross carefully on your mouth, ears, and eyes, and on your breast also, and go forth in the fear of God to a priest. Say first, "Confiteor," and then "Benedicite," which he ought to say; hear his words and sit quite still, that, when he parteth from you, he may not know either good or evil of you, nor know any thing either to praise or to blame in you. Some one is so learned and of such wise speech, that she would have him to know it, who sits and talks to him and gives him word for word, and becomes a preceptor who should be an anchoress, and teaches him who is come to teach her; and would, by her own account, soon be celebrated and known among the wise.—Known she is well; for, from the very circumstance that she thinketh herself to be reputed wise, he understands that she is a fool; for she hunteth after praise and catches

[a] Eccles. xxxi. 15.

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iholden, he understont ꝥ heo is sot. Vor heo hunteð efter pris, ꝥ keccheð lastunge. Vor ette laste, hwon he is awend awei:[a] þeos ancre, he wule siggen, is of muchele speche.[b] Eue heold ine parais longe tale mid te neddre, ꝥ told hire al ꝥ lescun ꝥ God hire hefde ilered,[c] ꝥ Adam, of þen epple:' ꝥ so þe ueond þurh hire word, understond anonriht hire wocnesse, ꝥ ivond wei touward hire of hire uorlorenesse. Vre lefdi, Seinte Marie, dude al anoðer wise: ne tolde heo þen engle none tale:' auh askede him þing scheortliche ꝥ heo ne kuðe. Le, mine leoue sustren, uolewеð ure lefdi ꝥ nout þe kakele[d] Eue. Vorþi ancre, hwat se heo beo, alse muchel ase heo euer con ꝥ mei, holde hire stille: nabbe heo nout henne kunde. Þe hen hwon heo haueð ileid, ne con buten kakelen. And hwat biȝit heo þerof? Kumeð þe coue[e] anonriht ꝥ reueð hire hire eiren, ꝥ fret al ꝥ of hwat heo schulde[f] uorð bringen hire ewike briddes: ꝥ riht also þe luðere coue deouel berð awei uorm þe kakelinde ancren, ꝥ uorswoluweð[g] al ꝥ god ꝥ heo istreoned habbeð, ꝥ schulden ase briddes beren ham up touward heouene, ȝif hit nere icakeled. Þe wreche peoddare more noise he makeð to ȝeien his sope, þen a riche mercer al his deorewurðe ware. To sum gostliche monne ꝥ ȝe beoð strusti uppen,[h] ase ȝe muwen beon of hit, god is ꝥ ȝe asken red, ꝥ sálue ꝥ[i] he teche
Folio 16. ou to ȝeines fondunges, ꝥ ine schrifte scheaweð him gif he wule iheren ower greste, ꝥ ower lodlukeste sunnen:' uor þi ꝥ him areowe ou:' ꝥ þurh þe bireaunesse crie Crist inwarliche merci uor ou, ꝥ halȝe ou ine munde, ꝥ in his bonen. Sed multi veniunt ad nos in uestimentis ouium:' intrinsecus autem sunt lupi rapaces. "Auh witeð ou ꝥ beoð ewarre," he seiþ, ure Louerd, "uor monie cumeð to ou ischrud mid lombes fleose, ꝥ beoð wode[k] wulues." Worldliche men ileueð lut:' religuise ȝet lesse. Ne wilnie ȝe nout to muchel hore

[a] awei went. T. ifaren. C.
[b] of long tale. C.
[c] ired hire. T. C.
[d] chakele. C. kakelinde. T.
[e] cumes te ȝeape. T.
[f] ȝ fretes of ꝥ ho schulde. T.
[g] þe luðere deuel beres awei fram cakelinde ancres, ȝ forsweolhes. T.
[h] ꝥ ȝe arn trust on. T.
[i] red, ȝ bidden him ꝥ. C.
[k] madde. C. wedde. T.

reproach. For, at last, when he is gone away he will say, "This anchoress is a great talker." Eve, in Paradise, held a long conversation with the serpent, and told him all the lesson that God had taught her and Adam concerning the apple; and thus the fiend, by her talk, understood, at once, her weakness, and found out the way to ruin her. Our lady, Saint Mary, acted in a quite different manner. She told the angel no tale, but asked him briefly that which she wanted to know. Do you, my dear sisters, imitate our lady, and not the cackling Eve. Wherefore, let an anchoress, whatsoever she be, keep silence as much as ever she can and may. Let her not have the hen's nature. When the hen has laid, she must needs cackle. And what does she get by it? Straightway comes the chough and robs her of her eggs and devours all that of which she should have brought forth her live birds. And just so the wicked chough, the devil, beareth away from the cackling anchoresses, and swalloweth up, all the good they have brought forth, and which ought, as birds, to bear them up toward heaven, if it had not been cackled. The poor pedlar makes more noise to cry his soap than a rich mercer all his valuable wares. Of a spiritual man in whom you place confidence, as you may do, it is good that you ask counsel, and that he teach you a safe remedy against temptations; and in confession shew him, if he will hear you, your greatest and vilest sins, that he may pity you, and out of compassion cry internally to Christ to have mercy upon you, and have you often in his mind and in his prayers. "Sed multi veniunt ad vos in vestimentis ovium, intrinsecus autem sunt lupi rapaces." "But be aware and on your guard," saith our Lord, "for many come to you clothed in lambs' fleece, and are raging wolves." Believe secular men little, religious still less. Desire not too much their acquaintance. Eve spoke with the serpent without fear. Our lady was afraid of speaking with Gabriel.

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kuðlechunge.[a] Euc wiðute drede spec mit te neddre. Vre lefdi was of drede of Gabricles speche.

Wiðute witnesse of weopmen oðer of wummon þ ou muwe iheren, ne speke ȝe mid none monne ofte ne longe: ȝ þauh hit beo of schrifte, iðen ilke huse, oðer þer he muwe iseon touward ou,[b] sitte þe þridde: bute ȝif þe ilke þridde, oðer stu[n]de trukie.[c] þis nis nout uor ou, leoue sustren, iseid ne uor oðer swuche: nowt for þi þe treowe is misleued,[d] ȝ te sakelease ofte bilowen, uor wone of witnesse. Me ileueð, þ vuel sone, ȝ te unwreste bliðeliche lieð on þe gode. Sum uniseli hwon heo seide þ heo schrof hire, haueð ischriuen hire al to wundre: uor þi owen þe gode euer to habben witnesse, uor two ancheisuns,[e] nomeliche, þ on is þ te ontfule,[f] ne muwen lien on heom, so þ þe witnesse ne preoue heom ualse: þ oðer is, uorte ȝiuen þe oðre uorbisne, ȝ binimne[g] þe vuele ancre þ ilke uniseli gile þet ich of seide.

Ut of chirche þurle[h] ne holde ȝe none tale mid none monne: auh bereð wurðschipe þerto, uor þe holi sacrament þ ȝe iseoð þer þurh,[i] ȝ nimeð oðer hwules ower wummen to þe huses þurle. þeo oðre men ȝ wummen to þe parlurs þurle, speken uor neode: ne ouwe ȝe buten et þeos two þurles. *Folio 16 b.*

Silence euere et te mete: vor ȝif oðre religiuse doð hit, ase ȝe wel wuteð, ȝe owen biuoren alle: ȝ ȝif eni haueð deore gist,[k] do hire meiden ase in hire stude te gladien hire uere,[l] ȝ heo schal hab-

[a] cuððinge. T. C.

[b] allegate, in þilke hus beoð þer me maȝe seo to ow. C. allegate iðe ilke hus, oðer þ he muhe seo toward ow. T.

[c] stunde. T.

[d] mistrowet. T.

[e] ancheisuns [þingis]. C.

[f] ondfule [enuious]. C.

[g] reaue. T. reauin. C.

[h] windohe. T.

[i] þe ȝe nomeð þer þurh. C.

[k] deor[lef] geste. C.

[l] to gladien him feire. T. to gladien hire, ȝ heo [sche] schal habbe leaue to gladien hire fere. C.

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Without a witness, of man or of woman, who may hear you, speak not with any man often or long; and even though it be of confession, in the same house, or where he may look at you, let there be a third person present; except the same third person upon another occasion should fail thee.[a] This is not said in respect of you, dear sisters, nor of any such [as you;]—no, but because the truth is disbelieved, and the innocent often belied, for want of a witness. Men readily believe the evil, and the wicked gladly utter falsehoods against the good. Some unhappy creature, when she said that she was at confession, has confessed herself strangely: therefore the good ought always to have a witness, for two reasons especially: the one is, that the envious may not calumniate them, so that the witness may not be able to prove the accusers false; the other is, to give an example to others, and to deprive the evil anchoress of that unhappy false pretence which I spoke of.

Hold no conversation with any man out of a church window, but respect it for the sake of the holy sacrament which ye see therein, and sometimes take your woman to the window of the house; the other men and women to the window of the parlour, to speak when necessary; nor ought ye but at these two windows.

Silence always at meals; for if other religious persons do so, as you well know, ye ought before all; and if any one hath a guest whom she holds dear, she may cause her maid, as in her stead, to entertain her friend with glad cheer; and she shall have leave to open her window once or twice, and make signs to her of gladness [at seeing her]. The courtesy of some is nevertheless converted into evil to her. Under the semblance of good, sin is often hidden.

[a] Here the sense is not very clear. In the Oxford MS. it is "Si tertius haberi possit."

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ben leaue to openen hire þurl enes oðer twies, ȝ makien signes touward hire of one glede chere. Summes kurteisie is noðeleas iturnd hire to vuele. Vnder semblaunt of god is ofte iheled sunne. Ancre ȝ huses lefdi[a] ouh muche to beon bitweonen. Euerich urideie of ðe yer holdeð silence, bute ȝif hit beo duble feste; ȝ teonne holdeð hit sum oðer dai iðe wike. Iðen Aduent, ȝ iðe Umbridawes,[b] wodnesdawes, ȝ fridawes: iðe leinten þreo dawes,[c] ȝ al þe swiðwike[d] uort non of Ester euen. To owr meiden ȝe muwen þauh siggen mid lut wordes, hwat se [ȝe] wulleð: ȝ ȝif eni god mon is feorrene ikumen, hereneð his speche, and onswerieð mid lut wordes to his askunge.

Muche fol he were þe muhte, to his owene bihoue, hweðer se he wolde, grinden greot oðer hwete, ȝif he grunde þe greot[e] ȝ lefde þene hwete. "Hwete is holi speche," ase Seint Anselme seið. Heo grint greot þe cheofled. Þe two cheoken beoð þe two grinstones. Þe tunge is þe cleppe. Loked, leoue sustren, þ ouwer cheoken ne grinden neuer bute soule uode; ne our earen ne herenen[f] neuer bute soule heale: ȝ nout one our earen, auh ower eie þurles tuneð[g] azein idel speche: þ to ou ne cume no tale, ne tiðinge of þe worlde.

Le ne schulen uor none þinge ne warien, ne swerien, bute ȝif ȝe siggen witterliche, oðer sikerliche, oðer o summe swuche wise, ne ne
Folio 17. preche to none mon: ne no mon ne aski ou read, ne counsail: ne ne telle ou. Readeð wummen one. Seinte Powel uorbead wummen to prechen. "Mulieres non permitto docere." Nenne weopmen ne chasti ȝe: ne ne etwiteð him of his unðeau: bute ȝif he beo ouer kuðre, holi olde ancren muwen don hit summes weis: auh hit nis nout siker þing, ne ne limpeð nout to þe ȝunge. Hit is hore meister, þ beoð

[a] ȝ husebonde oðer husewif. T.
[b] ymbri wikes. T.
[c] [iðe wike]. C.
[d] swihende wike. T. swiwike. C.
[e] þe machte grinde greot ȝ hwete, hweðer se he walde, ȝef he greot gronde. C.
[f] drinke. T. C.
[g] sperres. T. spareð. C.

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An anchoress ought to be very different from the mistress of a family. Every Friday of the year keep silence, unless it be a double feast; and then keep it on some other day in the week. In Advent and in the Ember days, Wednesdays and Fridays; in Lent, three days; and all the holy week until noon in Easter eve. To your maid, however, you may say, in few words, what you please, and if any good man is come from a distance, listen to his speech, and answer, in a few words, what he asks.

Very foolish were he, who, when he might choose for his own behoof whether he would grind grit[a] or wheat, if he ground the grit and left the wheat. "Wheat is holy conversation," as St. Anselm saith. She grinds grit who prates idly. The two cheeks are the two grindstones; the tongue is the clapper. Look, dear sisters, that your cheeks never grind any thing but soul food, nor your ears hear any thing but soul heal; and shut not only your ears but your eye windows against idle conversation; that neither talk nor tidings of this world may come to you.

You must not, upon any account, imprecate evil upon any one; nor take an oath, except ye be able to speak from clear or certain knowledge of the fact, or in some such way; nor are you to preach to any man; nor must any man ask of you, or give you advice or counsel. Consult with women only. St. Paul forbade women to preach, "Mulieres non permitto docere." Rebuke no man, nor reprove him for his fault; but, if he be very forward, holy aged anchoresses may do it in some manner; but it is not a safe thing, and belongeth not to the young. It is their business who are set over the rest and have to take charge of them. An anchoress hath only to take heed to herself and her maidens. Let every one attend to his own business and not meddle with that which is another's. Many a man thinketh that he doeth that well which he doeth very

[a] or chaff? *paleas*, MS. Oxon.

ouer oðre iset, ȝ habbeð ham to witene. Ancre naueð to witene buten hire[a] ȝ hire meidenes. Holde euerich his owene mester, ȝ nout ne reame oðres.[b] Moni mon weneð to don wel þ he deð alto cweade:[c] uor, ase ich er seide, under semblaunt of gode is ofte iheled sunne: ȝ þurh swuch chastiement haueð sum ancre arered bitweonen hire ȝ hire preost, oðer a valsinde luue, oðer a much weorre.

Seneca seide, "Ad summam [volo] uos esse rariloquos, tuncque pauciloquos:" þ is þe ende of þe tale, seið Seneke the wise. Ichulle þ ȝe speken selde ȝ þeonne buten lutel. Auh moni punt[d] hire word uorte leten mo vt, as me deð water ȝ ter mulne cluse: ȝ so duden Jobes freond þ weren icumen to urouren him: seten stille alle seoueniht. Auh þeo [heo][e] hefden alles bigumne uor to spekene: þeone kuðen heo neuere astunten hore cleppe.[f] Greg.: "Censura silencii nutritura est verbi." So hit is ine monie, ase seint Gregorie seið: Silence is wordes fostrild,[g] "Juge silencium cogit celestia meditari." Long silence ȝ wel iwust nedeð þe þouhtes up touward þer heouene: also ase ȝe muwen iseon þe water, hwon me punt[h] hit, ȝ stoppeð biuoren wel, so þet hit ne muwe aduneward, þeonne is hit
Folio 17 b. ined aȝein uor to climben upward: ȝ ȝe al þisses weis pundeð ower wordes, ȝ forstoppeð ouwer þouhtes, ase ȝe wulleð þ heo climben ȝ hien[i] touward heouene, ȝ nout ne uallen aduneward, ȝ to uleoten ȝeond te world,[k] ase deð muchel cheafle. Auh hwon ȝe nede moten speken a lutewiht, leseð up(ower)muðes flodȝeten, ase me deð et ter mulne, and leted adun sone.

[a] hire seluen. C.
[b] hremman, A.S. to hinder, disquiet.
[c] wunder. C.
[d] puindes. T.
[e] þa heo. C.
[f] þa ne cuðen ha neauer stutten hare cleppen. C. stunten. T.
[g] fostir moðer. C.
[h] puindes. T. punt C.
[i] hechen. C. hehen. T.
[k] ȝ flowen ouer al þe world. T.

ill; for, as I said before, sin is oft concealed under the appearance of good; and, by means of such rebukes, an anchorite has raised between her and her priest, either a treacherous love or a great quarrel.

Seneca said, "Ad summam [volo] vos esse rariloquos, tuncque pauciloquos:" "That is the end of the discourse," saith Seneca the wise. I will that you speak seldom, and then but little. But many keep in their words to let more out, as men do water at the mill-dam; and so did Job's friends that were come to comfort him; they sat still full seven nights; but, when they had all begun to speak, then, they never knew how to stop their importunate tongues. Gregory: "Censura silencii nutritura est verbi." Thus it is in many, as Saint Gregory saith, "Silence is the foster-mother of words, and bringeth forth talk." On the other hand, as he saith, "Juge silentium cogit cœlestia meditari." "Long silence and well kept urgeth the thoughts up toward heaven;" just as you may see the water when men dam it and stop it before a spring, so that it cannot [flow] downward, then is it forced to climb again upward. In this manner must all ye check your words, and restrain your thoughts, as you would wish that they may climb and mount up toward heaven, and not fall downward and flit over the world, as doth empty talk. But, when you must needs speak a little, raise the floodgates of your mouth as men do at the mill, and let them down quickly.

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Mo sleað word þene sweord. "Mors et vita in manibus lingue:" "lif ⁊ deað," seiþ Salomon, "is ine tunge honden."[a] "Hwose witeð wel his muð he witeð," he seiþ, "his soule." "Sicut urbs patens ⁊ absque murorum ambitu: sicut, ⁊c." Greg. "Qui murum silencii non habet, patet inimici, ⁊c."[b] "Hwose ne wiðhalt his wordes, seiþ Salomon þe wise, he is ase buruh wiðuten wal, þer ase uerd mei in oueral." Þe veond of helle mid his ferd went þurh þe tutel ꝥ is euer open into þe heorte. In vitas patrum hit telleð ꝥ on holi mon seide þeo men preisede ane [of þe] breðren[c] ꝥ he hefde iherd ꝥ weren of muche speche: "Boni utique sunt, sed habitatio eorum non habet januam. Quicunque vult intrat, ⁊ asinum soluit." Gode, eweð he, beo boð: auh hore wunnunge naueð no ȝet. Hore muð maðeleð euer: ⁊ hwose euer wule mei gon in ⁊ leden uorð hore asse: ꝥ is, hore unwise soule. Uorþi, seiþ sein Iame, "Si quis putat se religiosum esse non refrenans linguam suam, sed seducens cor suum, hujus vana est religio." ꝥ is, ȝif eni weneð ꝥ he beo religius, ⁊ ne bridleð nout his tunge, his religiun is fals; he gileð his heorte. He seiþ swuðe wel, "ne bridleð nout his tunge," vor bridel nis nout one iðe horses muðe; auh sit sum up o þen eien, ⁊ sum oðen earen. Vor alle þreo muche neod ꝥ heo beon ibridled; auh iðe muðe sit tet iren, ⁊ oðe lihte tunge; vor þer is mest neod hold hwon þe tunge is o rune, ⁊ *Folio* 18. ivollen on to eornen. Vor ofte we þencheð, hwon we uoð on to spekene, uorte speken lutel, ⁊ wel isete wordes: auh þe tunge is sliddri,[d] uor heo wadeð ine wete, ⁊ slit[e] lichtliche uorð from lut word into monie: ⁊ teonne, ase Salomon seiþ, "in multiloquio non deest peccatum." Ne mei nout muchel speche, ne aginne hit neuer so wel, beon wiðuten sunne: uor urom soð hit slit te uals: vt of god into vuel, ⁊ from mesure into unimete: ⁊ of a drope waxeð a muche flod, ꝥ adrencheð þe soule. Vor mid te fleotinde word, to

[a] Qui custodit os suum, custodit animam suam. C.
[b] patet inimici jaculis ciuitas mentis. T.
[c] breðre. C.
[d] slibbri. T. C.
[e] slides. T. slideð. C.

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More slayeth word than sword. "Mors et vita in manibus linguæ."[a] "Life and death," saith Solomon, "are in the power of the tongue. He who keepeth well his mouth," saith he, "keepeth his soul."[b] "Sicut urbs patens et absque murorum ambitu, ita vir qui non potest in loquendo cohibere spiritum suum."[c] Gregory: "Qui murum silentii non habet, patet inimici," &c. "He who restrains not his words," saith Solomon the wise, "is like a city without walls, into which an army may enter on all sides." The fiend of hell goes in with his army through the portal,[d] that is ever open, into the heart. In the Lives of the Fathers, we are told that a holy man said, when men were praising one of the brethren, of whom he had heard that they were men of much speech, "Boni utique sunt, sed habitatio eorum non habet januam; quicunque vult intrat, et asinum solvit." "Good," quoth he, "they both are, but their dwelling hath no gate; their mouth is always prating; and whoever will may go in and lead forth their ass;" that is, their unwise soul. "Therefore," saith St. James, "si quis putat se religiosum esse non refrenans linguam, sed seducens cor suum, hujus vana est religio." That is, "If any man thinketh that he is religious, and bridleth not his tongue, his religion is false; he deceiveth his heart." He saith right well, "bridleth not his tongue;" for a bridle is not only in the mouth of the horse, but part of it is upon his eyes, and part of it on his ears: for it is very necessary that all the three should be bridled. But the iron is put in the mouth and on the light tongue; for there is most need to hold when the tongue is in talk, and has begun to run. For we often intend, when we begin to speak, to speak little, and well placed words; but the tongue is slippery, for it wadeth in the wet, and slides easily on from few to many words; and then, as Solomon saith, "In multiloquio non deest peccatum."[e] Much talking, begin it ever so well, cannot be without sin; for from truth it slides into falsehood, out of good into evil, and from

[a] Prov. xviii. 21. [b] Ibid. xiii. 3. [c] Ibid. xxv. 28.
[d] *tutel* Quære? [e] Prov. x. 19.

fleoteð þe heorte: so þ longe þer efter ne mei heo beon ariht igedered to gederes. "Et os nostrum tanto longius est Deo, quanto mundo proximum: tanto minus exauditur in prece quanto amplius inquinatur in locutione." Þis beoð sein Gregories wordes, in his dialoge. Ase neih ase ure muð is to worldliche speche, ase ueor he is [urom] God: hwon we speked touward him ⁊ bit him eni bone. Vorþi is þet we ȝeieð upon him ofte, ⁊ he furseð[a] him awei urommard ure stefne: ne nule he nout iheren hire: vor heo stinkeð to him al of þe worldes maðelunge, ⁊ of hire chefle. Hwose wule wilnen þ Godes eare beo neih hire tunge, fursie hire urom þe worlde, elles heo mei longe ȝeien er God hire ihere: auh he seið þurh Isaie, "Cum extenderitis manus uestras, auertam oculos meos a uobis; ⁊ cum multiplicaueritis orationes, non exaudiam uos:" þ is, "þauh ȝe makien moniuold ouwer bonen touward me, ȝe þ pleieð mit[b] te worlde, nulich ou nout iheren: auh Ic chulle turnen me awei hwon ȝe habbeð touward me eien oðer honden."

Ure deorewurðe lefdi, seinte Marie, þet ouh to alle wummen beon uorbisne, was of so lute speche þet nouhware ine holi write, ne
Folio 18 b. ivinde we þ heo spec bute uor siðen:[c] auh for þe seldspeche hire wordes weren heuie, ⁊ hefden much mihte.[d] Hire uorme wordes þ we redeð of weren þo heo onswerede þen engle Gabriel, ⁊ þeo weren so mihtie, þ mid tet þ heo seide, "Ecce ancillam Domini: fiat mihi secundum uerbum tuum." Et tisse worde Godes sune, ⁊ soð God bicom mon: ⁊ þe Louerd, þ al þe world ne muhte nout biuon, bitunde him wiðinnen þe meidenes wombe Marie. Hire oðre wordes weren þoa heo com ⁊ grette Elizabeð hire mowe:[e] ⁊ hwat mihte wenest tu was icud ine þeos wordes? Hwat? þet a child

[a] firnes. T.
[b] ȝe þ moten wið. T. ȝe þ pleideð wið. C.
[c] four siðen. C.
[d] Bernardus ad Mariam. In sempiterno Dei verbo facti sumus omnes, ⁊ ecce morimur. In tuo brevi responso reficiendi sumus, ut ad vitam revocemur. Responde verbum, ⁊ suscipe verbum, profer tuum, ⁊ concipe divinum. T.
[e] mehe. T. meðge [kineswoman]. C.

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moderation into excess; and from a drop waxeth a great flood, that drowns the soul. For with the flitting word the heart flits away, so that long time thereafter it cannot rightly collect itself again. "Et os nostrum, tanto longius est Deo, quanto mundo proximum; tanto minus exauditur in prece, quanto amplius inquinatur in locutione." These are St. Gregory's words, in his dialogue. As nigh as our mouth is to worldly speech, so far is it [from] God when we address him and intreat any favour of him. For this reason it is that we often cry to him and he withdraweth himself further from our voice, and will not listen to it, for it savours to him all of the world's babbling, and of its trifling talk. She who wishes God's ear to be nigh her tongue, must retire from the world, else she may cry long ere God hear her. And he saith by Isaiah, "Cum extenderitis manus vestras, avertam oculos meos a vobis; et cum multiplicaveritis orationes, non exaudiam vos." That is, "Though ye multiply your prayers to me, ye who play with the world, I will not hear you, but I will turn away when ye stretch out to me eyes or hands."

Our dear lady, St. Mary, who ought to be an example to all women, was of so little speech that we do not find any where in Holy Writ that she spake more than four times. But, in compensation for her seldom speaking, her words were weighty, and had much force. Her first words that we read of were when she answered the angel Gabriel, and they were so powerful that as soon as she said "Ecce ancillam Domini; fiat mihi secundum verbum tuum;"[a] at this word, the Son of God, and very God, became man; and the Lord, whom the whole world could not contain, inclosed himself within the womb of the maiden Mary. Her next words were spoken when she came and saluted Elizabeth, her kinswoman. And what power, thinkest thou, was manifested in those words? What? That a child, which was St. John, began to play in his mother's womb when they were spoken.[b] The third time that she spoke was at the wedding; and there, through her prayer, was water changed

[a] St. Luke, i. 38.

[b] Ibid. i. 41.

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bigon uor to pleien tozeienes ham: ꝥ [a] was sein Johan, in his moder wombe. Þe þridde time ꝥ heo spec, þet was et te noces,[b] 7 þer, þurh hire bone,[c] was water iwend to wine. Þe ueorðe time was þoa heo hefde imist hire sune, 7 eft hine ivond: 7 hu muchel wunder voluwede þeos wordes! Þet God almihti beih him to one monne, to one smiðe, 7 to ane wummone, 7 foluwede ham, ase hore, hwuder so heo euer wolden. Nimeð nu her ȝeme, 7 leorneð ȝeorne herbi hu seldcene speche haueð muche strencðe.

"Uir lingosus non dirigetur in terra." "Veole iwordede mon seið þe psalmwurhte,[d] ne schal neuer leden riht lif on eorðe."[e] Uorþi he seið elles hwar: "Dixi, custodiam uias meas, ut non delinquam in lingua mea:" 7 is as þauh he seide, Ic chulle witen mine weies mid mine tunge warde.[f] Wite ich wel mine tunge, ich mei wel holden þene wei toward heouene: uor ase Isaie seið, "Cultus justiciæ silencium:" "Þe tilðe of rihtwisnesse, ꝥ is silence." Silence tileð hire: 7 heo itiled bringeð forð soule eche uode. Vor heo is undeaðlich, ase Solomon witneð: "Justicia immortalis est." Vorði ueieð Isaie hope 7 silence boðe togederes: 7 seið ꝥ in ham schal stonden gostliche
Folio 19. strencðe. "In silencio 7 spe erit fortitudo uestra:" ꝥ is, "ine silence 7 ine hope schal beon ower strencðe." Nimeð ȝeme hu wel he seið: uor hwose is muche stille, 7 halt longe silence, heo mei hopien sikerliche ꝥ hwon heo speked touward Gode, ꝥ he hire wule iheren. Heo mei ec hopien ꝥ heo schal ec singen þurh hire scilence sweteliche ine heouene. Þis is nu þe reisun of þe veiunge: hwi Isaie ueieð hope 7 silence, 7 kupleð boðe togederes. Teke[g] ꝥ, he seið, i þen ilke autorite, ꝥ ine silence 7 ine hope schal beon vre strencðe ine Godes seruise, aȝein þes deofles turnes[h] 7 his fondunges. Auh loked þurh hwat reisun. Hope is a swete spice wiðinne þe heorte, þet spetteð

[a] ꝥ oðer. C.
[b] neoces [bridale]. C.
[c] bisoene. C. T.
[d] salmwrihte. T.
[e] psalm cxl. 11.
[f] psalm xxxix. 1.
[g] Teken. T. to eke. C.
[h] creftes. C.

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into wine.[a] The fourth time was when she had missed her son and afterwards found him.[b] And how great a miracle followed those words! That God Almighty bowed himself to a man! to a carpenter, and to a woman, and followed them, as subject to them, whither soever they would! Take heed now, and learn diligently from this, how great efficacy there is in speaking seldom.

"Vir linguosus non dirigetur in terra."[c] "A man of many words," saith the Psalmist, "shall never lead a right life on earth." Therefore, he saith in another place, "Dixi, custodiam vias meas, ut non delinquam in lingua mea,"[d] which is as if he said, "I will keep my ways by keeping my tongue."[e] Keep I well my tongue, I may well hold on in the way toward heaven. For, as Isaiah saith, "Cultus justitiæ silentium."[e] The tillage of righteousness is silence. Silence tilleth her, and she being tilled bringeth forth eternal food for the soul. For she is immortal, as Solomon teacheth, "Justitia immortalis est."[f] Therefore Isaiah joins together hope and silence, and saith that in them spiritual strength shall consist. "In silentio et spe erit fortitudo vestra:"[g] that is, "In silence and in hope shall be your strength." Observe how well he saith it; for whoso is very quiet and keeps long silence may hope, with confidence, that when she speaks to God he will hear her. She may also hope that, through her silence, she shall also sing sweetly in heaven. This, now, is the reason of the joining: why Isaiah joineth hope and silence, and coupleth both together. Moreover, he saith, in the same passage, that in silence and in hope shall be our strength in God's service against the wiles and temptations of the devil. And behold with what reason. Hope is a sweet spice within the heart, which spits out all the bitter that the body drinketh. And whoever

[a] St. John. ii. 9. [b] St. Luke, ii. 46.
[c] Psalm cxl. 11. [d] Psalm xxxix. 1.
[e] Isaiah, xxxii. 17. [f] Wisdom, i. 15. [g] Isaiah, xxx. 15.

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vt al þe bitter þ tet bodi drinkeð.[a] Auh hwose cheouweð spices, heo schal tunen hire muð þ te swote breð ⁊ te strencðe þerof astunte[b] wiðinnen: auh heo þ openeð hire muð mid muche maðelunge, ⁊ brekeð silence, heo spet hope al vt, ⁊ te swotnesse þerof, mid worldliche wordes: ⁊ heo leoseð aȝein þe ueond gostliche strencðe. Vor hwat makeð us strong uorte drien derf ine Godes seruise, ⁊ ine uondunges to wrastlen stalewardliche aȝein þes deofles swenges? Hwat, bute hope of heih mede? Hope halt þe heorte i hol,[c] hwat se þet vleschs drie, oðer polie: ase me seið, ȝif hope nere, heorte to breke.[d] A Jesu, þin ore! Hu stont ham þ beoð þere ase alle wo ⁊ weane is, wiðuten hope of vtcume, ⁊ heorte ne mei bersten? Vorði, ase ȝe wulleð holden wiðinnen ou hope, ⁊ te swote breð of hire þet giueð þe soule mihte—mid muð ituned, cheoweð hire wiðinnen ouwer heorte: ne blowe ȝe hire nout ut mid maðelinde muðe, ne mid ȝeoniinde tuteles. "Non habeatis linguam vel aures prurientes." Loked, seið sein Jerome, þ ȝe nabben ȝicchinde nouðer tunge ne earen: þ is to siggen, þ ou ne luste nouðer speken
Folio 19 *b.* ne iheren worldliche speche. Hiderto is iseid of ouwer silence, ⁊ hu our speche schal beon seldcene. "Contrariorum eadem est disciplina:" of silence ⁊ of speche nis bute a lore:[e] ⁊ forði, ine writunge, heo eorneð boðe togederes. Nu we schullen sumhwat speken of ouwer herrunge, aȝein vuel speche: þ ȝe þertoȝeines tunen[f] ower earen, ⁊ ȝif hit neod is, tunen[g] ower eiðurles.

Urom al vuel speche, mine leoue sustren, stoppeð ower earen, ⁊ habbeð wlatunge of þe muðe þet speoweð ut atter. Vuel speche is

[a] þ swetes al þe bitter þ te bodi drinkes. T. sweteð. C.
[b] leaue. T. C.
[c] Hope hades herte hal. T.
[d] heorte breke atwa [to burste]. C.
[e] an lare. C.
[f] [stoppe]. C.
[g] weren. T. speren. C.

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cheweth spices should shut her mouth, that the sweet breath and the strength thereof may stay within. But she that openeth her mouth, with much talking, and breaketh silence, spits out hope entirely, and the sweetness thereof, with worldly words, and loseth spiritual strength against the fiend. For what maketh us strong to endure hardships in God's service, and in temptations to wrestle stoutly against the assaults of the devil? What, but hope of high reward? Hope keeps the heart sound, whatever the flesh may suffer or endure; as it is said, "Were there no hope the heart would break." Ah, Jesus, thy mercy! How stands it with those who are in that place where dwells all woe and misery, without hope of deliverance, and yet the heart may not break? Wherefore, as ye would keep hope within you, and the sweet breath of her that giveth strength to the soul—with mouth shut chew her within your heart. Blow her not out with babbling mouth nor with gaping lips. "Non habeatis linguam vel aures prurientes." "See," saith St. Jerome, "that ye have neither itching tongue nor ears;" that is to say, that ye neither desire to speak nor to hear worldly talk. Thus far we have spoken of your silence, and how your speech shall be infrequent. "Contrariorum eadem est disciplina:" of silence and of speech there is but one precept; and, therefore, in the writing they run both together. We shall now speak somewhat of your hearing, against evil speech; that ye may shut your ears against it, and, if need be, shut your eyes.

3. Of Hearing.

Against all evil speech, my dear sisters, stop your ears, and have a loathing of the mouth that vomiteth out poison. Evil speech is threefold,—poisonous, foul, idle: idle speech is evil; foul speech is worse; poisonous speech is the worst. All that from which no good cometh is idle and needless; "And of such speech," saith our Lord, "shall every word be reckoned and account given," [a] why the one

[a] St. Math. xii. 36.

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þreouold: attri, ful, idel. Idel speche is vuel: ful speche is wurse: attri speche is þe wurste. Idel is ⁊ unnet al þ god ne cumeð of: ⁊ of swuche[a] speche, seiþ ure Louerd, schal euerich word beon irikened, ⁊ iȝiuen reisun, hwi þe on hit seide, ⁊ te oðer hit herenede:[b] ⁊ tis is þanh þe leste vuel of þe þreo vueles. Hwat! hu schal me þeonne ȝelden reisun of þe þreo vueles, ⁊ nomeliche of þe wurste? Hwat! hu of þe wurste, þ is, of attri ⁊ of ful speche: nout one þeo þ hit speked, auh þeo þ hit hereneð? Ful speche is as of lecherie, ⁊ of oðre fulðen þ unweaschene muðes speked oðer hwule.[c] Þe þ swuch fulðe speteð ut[d] in eni ancre eare me schulde dütten[e] his muð nout mid schearpe wordes,[f] auh mid herde fustes. Attri speche is eresie ⁊ þwertouer leasunge, bacbitunge, ⁊ fikelunge.[g] Þeos beoð þe wurste. Eresie, God beo iðoncked, ne rixleð nout in Engelond: auh leasunge is so vuel þing þ seint Austin seiþ, þet for te schilden þine ueder from deaðe, ne schuldest tu nout lien. God sulf seiþ þ he is soð: ⁊ hwat is more aȝein soð þen is leas ⁊ leasunge. "Diabolus mendax est, et pater ejus." Þe deouel, hit seiþ, is leas, ⁊
Folio 20. leasunges feder. Þe ilke þeounne þ stureð hire tunge ine leasunge, heo makeð of hire tunge cradel[h] to þes deofles bearn, ⁊ rockeð hit ȝeorneliche ase nurice. Bacbitunge ⁊ fikelunge, ⁊ eggunge to don eni vuel, heo ne beoð nout monnes speche, auh beoð þes deofles bles, ⁊ his owene stefne. Lif heo owen to beon ueor urom alle worldliche men—hwat? hu ancren owen to hatien ham, ⁊ schunien þ heo ham ne iheren. Iheren, ich sigge: uor hwose speked mid ham, heo is nowiht ancre. Salomon: "Si mordeat serpens in silencio, nichil minus eo habet qui detrahit in occulto." Þe neddre, seiþ Salomon, stinged al stilliche: ⁊ þeo þ speked bihinden þ heo nolde biuoren, heo nis nowiht betere. Iherest tu hu Salomon euened bacbitare to stinginde neddre? So heo is sikerliche.[i] Heo is neddre kundel: ⁊ þeo þet

[a] þulli [suilk]. C. [b] ilustnede. T. lustede. C.
[c] speoweð oðer hwiles. C.
[d] þeose beoð all ischrapede ut of ancre riule þ swich fulðe spit ut. C.
[e] ditten. T. C. [f] sneates. C. sneatres. T.
[g] sykelunge. [h] cader. C. [i] witterliche. T. C

spoke it and the other listened to it. And yet, this is the least of the three evils. What! How, then, shall men give account of the three evils, and especially of the worst? What! How of the worst? that is, of poisonous and of foul speech; not only they who speak it, but they who listen to it. Foul speech is of lechery and of other uncleanness, which unwashen mouths speak at times. Men should stop the mouth of him who spitteth out such filth in the ears of any recluse, not with sharp words, but with hard fists. Poisonous speech is heresy, and direct falsehood, backbiting, and flattery. These are the worst. Heresy, God be thanked, prevaileth not in England; but lying is so evil a thing that St. Austin saith "That thou shouldest not tell a lie to shield thy father from death." God himself saith that he is truth; and what is more against truth than is lying and falsehood? "Diabolus mendax est, et pater ejus." "The devil," we are told, "is a liar, and the father of lies."[a] She, then, who moveth her tongue in lying, maketh of her tongue a cradle to the devil's child, and rocketh it diligently as nurse. ¶ Backbiting and flattery, and instigating to do any evil, are not fit for man to speak; but they are the devil's blast and his own voice. If these ought to be far from all secular men,—what! how ought recluses to hate and shun them, that they may not hear them? Hear them, I say, for she who speaketh with them is no recluse at all. Solomon: "Si mordeat serpens in silentio, nihil minus eo habet qui detrahit in occulto."[b] "The serpent," saith Solomon, "stingeth quite silently; and she who speaketh behind [another] what she would not before is not a whit better." Hearest thou how Solomon eveneth a backbiter to a stinging serpent? Such she certainly is. She is of serpents' kindred, and she who speaketh evil behind [another] beareth poison in her tongue. The flatterer blinds a man, and puts a prickle in the eyes of him whom he flattereth. The backbiter often cheweth man's flesh on Friday, and pecketh with his black bill living carcases; as he that is the devil's raven of hell; yet, if he

[a] St. John, viii. 44. [b] Eccles. x. 11.

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speked vuel bihinden berd atter in hire[a] tunge. Þe vikelare ablent þene mon ꝛ put him þ̄reon in eien, ꝧ he mid vikeled.[b] Þe bacbitare cheowed ofte monnes fleschs ine ūridawes, ꝛ beked mid his blake bile o cwike charoines ase þe þet is þes deofles corbin of helle. Let wolde he teteren ꝛ pileken,[c] mid his bile, roted[d] stinkinde fleshs, as is reafnes kunde: þet is, ȝif he uolde siggen non vuel bi non oðer bute bi þeo ꝧ rotied and stinked al ine fulðe of hore sunnen, hit were ȝet þe lesse sunne: auh lihted upon cwike fleschs, tetered ꝛ tolimed hit: þet is, he misseid bi swuche þet is cwic in God. He is to ȝiuer reafen,[e] ꝛ to bold mid alle. An oðer half, nimed nu ȝeme of hwuche two mesteres þeos two menestraus serued hore louerde, þe deofle of helle. Ful hit is to siggen,[f] auh fulre hit is uorte beon hit; ꝛ so hit is allegate. Heo beod þes deofles gongmen,[g] ꝛ beod
Folio 20 b. wiðuten ende in his gong huse.[h] Þes fikelares mester is to wrien, ꝛ te helien þet gong þurl: ꝛ tet he ded as ofte ase he mid his fikelunge, ꝛ mid his preisunge heled ꝛ wrihð mon his sunne, uor noðing ne stinked fulre þenne sunne: ꝛ he heled hit ꝛ wrihð[i] so þet he hit nout ne istincked. Þe bacbitare unheled ꝛ unwrihð hit, ꝛ opened so þet fulðe ꝧ hit stinked wide. Þus ha beod bisie i þisse fule mester, ꝛ eiðer mid oðer striued her abuten. Swuche[k] men stinked of hore stinkinde mester, ꝛ bringed euerich stude o stenh ꝧ heo tocumed. Ure Louerd ischilde ou ꝧ te bred of hore stinkinde þrote ne neihi ou neuer. Oðer speche soiled ꝛ fuled: ac þeos attred þe heorte ꝛ te earen boðe. þet ȝe þe bet icnowen ham ȝif eni cumed touward ou, to-her hore molden.

[a] iðe. T.

[b] fikeles. Greg.: Adulator ei cum quo sermonem conserit, quasi clauum in oculo figit. Salomon: Noli esse in conviuiis eorum qui offerunt carnes ad uescendum, ȝc.

[c] pilewin. C. picken. T.

[d] rotin. T. roteð. C.

[e] þe reuen. C.

[f] nempnen. T.

[g] gangemen. T.

[h] Ne videatur hec moralitas minus decens. Recolatur in Esdra* quod Melchias edificauit portam stercoris, ȝc. T.

[i] lides. T. liðeð. C.

[k] þulliche. T. C.

* Nehemiah, iii. 14.

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would tear in pieces and pluck with his bill rotten stinking flesh, as raven's nature is; that is, if he would not speak evil against any but those who are corrupt and stink in the filth of their sins, it were yet the less sin: but he lighteth upon living flesh; teareth and dismembereth it; that is, he slandereth such as are alive in God. He is too greedy a raven, and too bold withal. On the other hand, observe now, of what kind are the two offices in which these two jugglers serve their lord, the devil of hell. It is a foul thing to speak of, but fouler to be it, and it is always so. They are the devil's dirt-men, and wait continually in his privy. The office of the flatterer is to cover and to conceal the hole of the privy; and this he doth as oft as he with his flattery and with his praise concealeth and covereth from man his sin; for nothing stinketh fouler than sin, and he concealeth and covereth it, so that he doth not smell it. The backbiter discloseth and uncovereth it, and so openeth that filth that it stinketh widely. Thus, they are busy in this foul employment, and strive with each other about it. Such men stink of their stinking trade, and make every place stink that they come to. May our Lord shield you, that the breath of their stinking throat may never come nigh you. Other speech polluteth and defileth; but this poisoneth the heart and the ears both. That you may know them the better, listen to their marks.[a]

[a] Meld. *Evidence, proof, discovery.*—Bosworth.

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Uikelares beoð þreo kunnes. Þe uorme beoð vuele inouh: þe oðre þauh beoð wurse: þe þridde ȝet beoð alre wurste.[a] Þe uorme, ȝif a mon is god, preiseð hine biuoren himsulf, ⁊ makeð hine, inouhreðe, ȝet betere þen he beo, ⁊ ȝif he seið wel, oðer deð wel, he hit heueð to heie up mid onerpreisunge ⁊ herunge.[b] Þe oðer is ȝif a mon is vuel, ⁊ seið ⁊ deð so much mis[c] þ hit beo so open sunne þ he hit ne mei nonesweis allelunge wiðsiggen: he þauh, biuoren þe monne sulf makeð his vuel lesse. "Nis hit nout nu, he seið, so ouer vuel ase me hit makeð. Nert tu nout,[d] i þisse þinge, þe uorme, ne þe laste. Þu hauest monie ueren. Let iwurðe gode mon. Ne gest[e] tu nout þe one. Monie deð muche wurse." Þe þridde cumeð efter, ⁊ is wurst fikelare, ase ich er seide: vor he preiseð þene vuele, ⁊ his vuele deden, ase þe þe seið to þe knihte þet robbeð his poure men, "A sire! hwat tu dest wel.[f] Uor euere me schal þene cheorl
Folio 21. pilken ⁊ peolien:[g] uor he is ase þe wiði þet sprutteð ut þe betere þ me hine ofte cropped." Þus þe[h] ualse uikelare ablendeð þeo þe ham hercneð, ase ich er seide, ⁊ wrieð hore fulðe so þ heo hit ne muwen stinken: ⁊ tet is muchel unselhðe. Vor ȝif heo hit stunken, ham wolde wlatien þer aȝean:[i] ⁊ so cornen to schrifte, ⁊ speowen hit ut þer, and schunien hit þer efter.[k]

Backbitares, þe biteð oðre men bihinden, beoð of two maneres: auh þe latere beoð wurse. Þe uorme[l] cumeð al openliche, ⁊ seið vuel bi anoðer, ⁊ speoweð ut his atter, so muchel so him euer to

[a] Ve illis qui ponunt pulvillos, &c. [Ezech. xiii. 18.] Ve illis qui dicunt bonum malum, ⁊ malum bonum, ponentes tenebras lucem, et lucem tenebras. [Isaiah, v. 20.] Hoc saltem detractoribus convenit. T.

[b] wið ouer muche hereword. T. [c] uuel. T.

[d] art tu nawt. T. nart þu naut. C. [e] gas. T. gost. C.

[f] Laudatur peccator in desideriis animæ suæ, et iniquis benedicitur. T. St. Augustin.

[g] plokin ⁊ pilien. C.

[h] Adulantium lingue alligant homines in peccatis. þus þeose. T. [i] þer wið.

[k] Clemens: Homicidarum duo sunt genera, dicit Petrus, ⁊ eorum parem penam esse uolumus. Qui corporaliter occidit, ⁊ qui detrahit fratri, ⁊ qui inuidet. T.

[l] arre. C. firste. T.

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There are three kinds of flatterers. The first are bad enough; yet the second are worse; but the third are worst of all. The first, if a man is good, praiseth him in his presence, and, without scruple, maketh him still better than he is; and, if he saith or doth well, he extolleth it too highly with excessive praise and commendation. The second, if a man is depraved and sins so much in word and deed, that his sin is so open that he may nowise wholly deny it, yet he [the flatterer] in the man's own presence extenuates his guilt. "It is not, now," saith he, "so exceeding bad as it is represented. Thou art not, in this matter, the first, nor [wilt thou be][a] the last. Thou hast many fellows. Let it be, my good man. Thou goest not alone. Many do much worse." The third flatterer cometh after, and is the worse, as I said before, for he praiseth the wicked and his evil deeds; as he who said to the knight who robbed his poor vassals, "Ah, sir! truly thou doest well. For men ought always to pluck and pillage the churl; for he is like the willow, which sprouteth out the better that it is often cropped." Thus doth the false flatterer blind those who listen to him, as I said before, and covereth their filth so that it may not stink: and that is a great calamity. For, if it stunk, he would be disgusted with it, and so run to confession, and there vomit it out, and shun it thereafter.

Backbiters, who bite other men behind, are of two sorts: but the latter sort is the worse. The former cometh quite openly, and speaketh evil of another, and speweth out his venom, as much as

[a] "eris," MS. Oxon.

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muðe cumeð: ⁊ gulcheð[a] al ut somed[b] þet þe attri heorte sent up to þe tunge. Ac þe latere cumeð forð al on oðer wise, ⁊ is wurse ueond þen þe oðer: auh under ureondes huckel. Weorpeð adun þet heaueð, ⁊ foð on[c] uor te siken er he owiht sigge: ⁊ makeð drupie chere: bisampleð longe abuten uor te beon þe betere ileued. Auh hwon hit alles cumeð forð þeonne is hit ȝeoluh atter. "Weilawei, ⁊ wolawo," heo seiþ, "wo is me þet he, oðer heo, habbeð swuch word ikeiht.[d] Inouh ich was abuten, auh ne help me[e] nout to don her one bote. Lare hit is þet ich wuste herof; auh þauh, þurh me ne schulde hit neuer more beon iupped;[f] auh nu hit is þurh oðre so wide ibrouht forth, ich hit ne mei nout widsaken. Vuel me seiþ þ hit is; ⁊ ȝet hit is wurse. Seoruhful ich am ⁊ sori þet ich hit schal siggen: auh forsoðe so hit is: ⁊ tet is muche seoruwe. Uor ueole[g] oðer þing he, oðer heo, is swuðe to herien, auh nout for þisse þinge, ⁊ wo is me þereuore. Ne mei ham no mon werien." Þis beoð þes deofles neddren þ Salomon speked of. Vre Louerd, þurh his grace, holde ou our[h] earen urom hore attrie tungen, ⁊ ne leue ou neuer stinken þene fule put þ heo unwreoð, ase þe uikelares, wreoð ⁊ helieð, ase ich er seide: unwreon hit to ham suluen, þeo þ hit to limpeð,[i] ⁊ helien hit oðre. Þet is a muche þeau, ⁊ nout to þeo þ hit schulden smellen, ⁊ hatien þet fulðe. Nu, mine leoue sustren, urom al vuel speche, þ is þus þreouold, idel, ful, ⁊ attri, holdeð feor our earen. Me seiþ upon ancren, þet euerich mest,[k] haueð on olde cwene[l] to ueden hire earen; ane maðelild[m] þ maðeleð hire all þe talen of þe londe:[n] ane rikelot[o] þet cakeleð hire al þ heo isihð, oðer ihereð. So þet me seiþ ine bisawe—"Vrom mulne ⁊ from cheping, from smiðe, ⁊ from ancre huse, me tiðinge

Folio 21 *b.*

[a] culcheð. C. culches. T.
[b] [togidere]. C.
[c] feð on. C. biginnes. T.
[d] icaht. T. C.
[e] ne halp hit me. T. C.
[f] [sewid]. C.
[g] i moni. T.
[h] halde ower. C.
[i] [fallit]. C.
[k] uch an [al] mest. C.
[l] an ald cheorl oðer cwene. T.
[m] maðelere. T.
[n] tales þe me telleð ilonde. C.
[o] an kikelot [piot]. C.

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ever comes to his mouth, and throweth out, at once, all that the poisonous heart sends up to the tongue. But the latter proceedeth in a quite different manner, and is a worse enemy than the other; yet, under the cloak of a friend. He casteth down his head, and begins to sigh before he says anything, and makes sad cheer, and moralizes long without coming to the point, that he may be the better believed. But, when it all comes forth, then is it yellow poison. "Alas and alas!" she saith, "wo is me, that he or she hath got such a reputation. Enough did I try, but it availed me nothing, to effect an amendment here. It is long since I knew of it, but yet it should never have been exposed by me; but now it is so widely published by others that I cannot gainsay it. Evil they call it, and yet it is worse. Grieved and sorry I am that I must say it; but indeed it is so; and that is much sorrow. For many other things, he, or she, is truly to be commended, but not for this, and grieved I am for it. No man can defend them." These are the devil's serpents which Solomon speaketh of. May our Lord, by his grace, keep away your ears from their venomous tongues, and never permit you to smell that foul pit which they uncover, like as the flatterers cover and hide it, as I said before. Let those whom it behoveth uncover it to themselves and hide it from others. That is an essential service, and not to those [only] who would hate that filth as soon as they should smell it. Now, my dear sisters, keep your ears far from all evil speaking, which is thus threefold, idle, foul, and venomous. People say of anchoresses that almost every one hath an old woman to feed her ears; a prating gossip who tells her all the tales of the land; a magpie that chatters to her of every thing that she sees or hears; so that it is a common saying, "From mill and from market, from smithy and from nunnery, men bring tidings." Christ knows, this is a sad tale; that a nunnery, which

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bringeð." Þet, wot Crist. þis is a sori tale: þet ancre hus, þet schulde beon onlukest stude of alle, schal beon iueied[a] to þeo ilke þreo studen þet mest is ine of cheafle. Auh ase quite ase ȝe beoð of swuch, leoue sustren, weren alle þe oðre, ure Louerd hit vðe.[b]

Nu ich habbe sunderliche[c] ispeken of þeos þreo limes—of eien, ⁊ of muðe, ⁊ of earen. Of earen is nu al þet leste to ancren bihoue. Vor leoflich[d] þing nis hit nout þ ancre bere swuch muð, auh muche me mei dreden þ heo beie[e] hire earen summe cherre to swuche muðes. Of sihðe, ⁊ of speche, ⁊ of herrunge, is iseid sunderliche, of euerich on arewe. Cume we nu eft aȝan ⁊ speken of alle imene.[f]

De visu et loquela et auditu in communi.[g]

"Zelatus sum Syon zelo magno." "Vnderstond, ancre," he seið, "hwas spuse þu ert: ⁊ hu he is gelus of alle þine lates. "Ego sum Deus zelotes;" in Exodo. "Ich am," bi him suluen, "þe geluse God." "Zelatus sum," ꝛc.: "Ich am gelus of þe, Syon, mi leofmon, mid muche gelusie." "Auris zeli audit omnia," seið Salomon þe wise. "Vbi
Folio 22. amor, ibi oculus:" wite þu fulewel, His earen beoð euer toward te, ⁊ he ihereð and isihð al þet tu dest. His eie euer bihalt te ȝif þu makest ei semblaunt, oðer eni luue lates touward unðeauwes. "Zelatus sum Sion." Sion, þet is, scheauware: he cleopeð þe his scheauware: ⁊ so his þet non oðres. Vorþui he seið in Canticis, "Ostende mihi faciem." "Schean þi neb to me," he seið: "auh to no oðer. Bihold me, ȝif þu wult habbe brihte sihðe, wið þine heorte eien. Bihold inward, þer ich am, ⁊ ne seche me nout wiðuten þine heorte. Ich am woware scheomeful. Ich nulle nouware bicluppe mine leofmon bute ine stude derne." O swuche wise ure Louerd speked to his spuse. Ne þunche hire þeonne neuer wunder ȝif heo nis

[a] ifeiȝet [euenid]. C.
[b] [uuolde]. C.
[c] sunderlepes. C.
[d] [eomeliche]. C.
[e] buhe. T.
[f] [togidere]. C.
[g] MS. Oxon.

should be the most solitary place of all, should be evened to those very three places in which there is the most idle discourse. But would to God, dear sisters, that all the others were as free as ye are of such folly.

I have now spoken separately of these three members—of eyes, of mouth, and of ears. Concerning ears, all that has now been said is for the behoof of anchoresses; for it is not a becoming thing that an anchoress should bear such a mouth; and it is much to be feared that she lends her ears sometimes to such mouths. We have now discoursed separately of sight, of speech, and of hearing, of each in order. Proceed we now to speak again of them all in common.

OF SIGHT, SPEECH, AND HEARING IN COMMON.

"Zelatus sum Sion zelo magno."[a] "Understand, recluse," he saith, "whose spouse thou art, and how jealous he is of all thy behaviour." "Ego sum Deus zelotes,"[b] in Exodus. "I am," of himself, "the jealous God." "Zelatus sum," &c. "I am jealous of thee, O Zion, my beloved, with much jealousy." "Auris zeli audit omnia,"[c] saith the wise Solomon. "Ubi amor, ibi oculus;" know thou right well, his ears are ever inclined to thee, and he heareth and seeth all that thou doest. His eye ever beholds thee, if thou makest any shew, or [castest] any loving looks toward vices. "Zelatus sum Sion." "Sion," that is, "Mirror." He calleth thee his mirror; and so [entirely] his that [ye are] none other's. Wherefore, he saith in the Canticles, "Ostende mihi faciem."[d] "Shew thy face to me," he saith, "but to no other. Look upon me, if thou wilt have clear sight, with the eyes of thy heart. Look within, where I am, and seek me not without thy heart. I am a bashful wooer. I will embrace my love nowhere but in a retired place." In such wise our Lord speaketh to his spouse. Let her

[a] Zachariah, viii. 2.
[b] Exod. xx. 5.
[c] Wisdom, i. 10.
[d] Song of Solomon, ii. 14.

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muchel one, þauh he hire schunie: ⁊ so one þet heo pute euerich worldlich þing ⁊ euerich worldlich murhðe ut of hire heorte: vor heo is Godes chaumbre, þer noise ne cumeð[a] ine heorte, bute of summe þinge ꝧ me haueð oðer iseien, oðer iherd, ismeiht, oðer smelled, ⁊ wiðuten iueled: ⁊ wuteð to soðe þet euer so þe wittes beoð more ispreinde[b] utwardes, se heo lesse wendet inwardes: ⁊ euer se recluses toteð more utwardes, se heo habbeð lesse luue[c] of vre Louerd inwardes: ⁊ alriht so[d] of þe oðre wittes. "Qui exteriori oculo negligenter utitur, justo Dei judicio interiori cecatur." Lo hwat sein Gregorie seið—"Hwo se ȝemelealiche witeð hire uttre eien, þurh Godes rihtwise dome heo ablindeð in þe inre eien: so þet heo ne mei iseon God mid gostliche sihðe, ne þurh swuche sihðe icnowen. Vor efter þet me icnoweð his muchele godnesse, ⁊ efter þet me iveleð his swete swotnesse,—efter þet me luneð hine more oðer lesse." Vorði, mine leoue sustren, beoð wiðuten blinde, ase was
Folio 22 b. þe holie Isaac[e] ⁊ Tobie þe gode: ⁊ God wule, ase he ȝef ham, ȝiuen ou liht[f] wiðinnen, hin norto iseonne, ⁊ icnowen: ⁊ þnruh þe cnoulechunge, ouer alle þing him luniende[g] ⁊ þeonne schullen ȝe iseon hu al þe world nis nout, ⁊ hu hire uroure is fals: ⁊ þurh þet sihðe ȝe schulen iseon alle þes deofles wieles: hu he biwrencheð ⁊ bicherreð wreches.[h]

Le schulen iseon in ou sulf hwat beo ȝete to beten of our owene sunnen. Le schulen biholden sumetime[i] touward te pine of helle, þet ou agrupie aȝean ham,[k] ⁊ fleo þe swuðere urommard ham. Le schulen gostliche iseon þe blissen of heuene, uor to ontenden our heorte to hien touward heom.[l] Le schulen, ase ine scheauware, iseon ure Leafdi mid hire meidenes, ⁊ al þe englene uerd,[m] ⁊ al þe heie

[a] nurð ne hire kimeð. C.
[b] ibreinde. C. isprengde. T.
[c] leome. T. C.
[d] ⁊ alswa. T.
[e] Jacob. C. Ysaac. T.
[f] ⁊ God þe hwile ȝef ham ȝeouen of licht. C.
[g] of alle þing to luuien. C.
[h] wrenches. C.
[i] sumchere. C.
[k] þ ou grise wið ham. C. þ ow uggi wið ham. T.
[l] to hihen ham þiderward. T.
[m] rute. C.

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never wonder, therefore, though he shun her, if she is not much alone; and so alone that she exclude every worldly thing, and every worldly joy from her heart, for it is God's chamber, where disquiet cometh not into the heart, except of something that hath been either seen or heard, tasted or smelled, and felt outwardly. And know thou for a truth, that always the more the senses are dispersed outward, the less she turns [her thoughts] inward, and the more recluses look outward, they have less love of our Lord inwardly; and it is just the same with the other senses. "Qui exteriori oculo negligenter utitur, justo Dei judicio interiori cæcatur." Observe what St. Gregory saith, "She who guardeth carelessly her outward eyes, by God's righteous judgment groweth blind in the inward eyes; so that she cannot see God with spiritual sight, nor by such sight know him; for, according as we know his great goodness, and feel his delicious sweetness, we love him more or less." Wherefore, my dear sisters, be outwardly blind, as was the holy Isaac and the good Tobias; and God will give you, as he gave them, inward light to see him and know him; and, through this knowledge, to love him above all things; and then shall you see how the whole world is nothing, and how deceitful is its comfort; and, through that sight, ye shall see all the wiles of the devil; how he cheateth and deceiveth his wretched dupes.

You should look into yourself and see what sins of your own are yet to amend. You should sometimes consider the pain of hell, that you may abhor them, and flee the more resolutely from them. You should look, in spirit, to the blessedness of heaven, in order to kindle in your heart the desire to hasten thither. You should behold, as in a mirror, our Lady with her maidens, and all the army of angels, and all the high heavenly host, and Him above them all who blesseth them all, and is the crown of them all. This sight, dear sisters, shall be of more comfort to you than any worldly sight could be. Holy men who have experienced it know well that every worldly delight is worthless when compared with it. ["To him that overcometh will I give to eat of the] hidden manna," &c. "and a new

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heouenliche hird,[a] ⁊ him ouer ham alle, þ blesceð ham alle, ⁊ is hore alre crune." Þeos sihðe, leoue sustren,[b] schal urouren ou more þene multe eni worldlich sihðe. Holi men wuteð wel þet habbeð hit iuonded, þet euerich worldlich gledunge is unwurð her ageines. "Manna absconditum, &c. nomen nouum quod nemo scit nisi qui accipit." "Hit is a derne halewi," seið sein Johan ewangeliste[c] in þe Apocalipse,—"hit is a derne healewi þet no mon ne icnoweð þ naueð hit ismeeched." Þis smech, ⁊ tis cnowunge, kumeð of gostliche sihðe, ⁊ of gostliche herunge, ⁊ of gostliche speche, þet heo schulen habben, þ forgoð, for Godes luue, worldliche herunge, ⁊ eorðliche spechen, ⁊ flechsliche sihðen: ⁊ efter þe sihðe þ is nu deose her, ȝe schulen habben, þer uppe, þe brihte sihðe of Godes nebscheft[d] þet alle gledsnesse[e] is of, iðe blisse of heouene, muchel biuoren oðre.[f] Vor þe rihtwise God haueð so idemed þet euerichones mede þer schal onswerien aȝein þe swinc, ⁊ aȝein þe anui[g] þet
Folio 23. heo her uor his luue edmodliche þolieð:[h] ant forþui hit is riht ⁊ somlich[i] þ ancren þeos two morhȝiuen[k] habben biuoren oðre,—þet is swiftnesse, ant leome of a briht sihðe: swiftnesse aȝeines þet heo beoð her so bipenned: leome of a briht sihðe, aȝeines þet heo her þeostreð nu ham suluen, ⁊ nulleð nouðer iseon mon, ne of mon beon iseien. Alle þeo ine heouene schulen beon ase swifte ase is nu monnes þoulit, ⁊ ase is þe sunne gleam, þet smit from east into þe west, ant ase þe eie openeð ⁊ tuneð: auh ancren [þ] bituneð[l] her, schulen beon [þer], ȝif eni mei, lihture beon[m] ⁊ swifture: ⁊ ine so wide scheakeles pleien ine heouene, ase me seið ine heouene is large leswe, þet tet bodi schal beon hwar so euer þe gost wule, in one hondhwule.[n] Þis is nu þe one morhȝiue þet ich seide þet ancren

[a] al þe haleȝene hirde. C. alle halehenes hird. T.
[b] childre. C. [c] godspellere. C.
[d] neb. C. T. [e] gledschipe. C. godnesse. T.
[f] Videmus nunc quasi per speculum in enigmate. T.
[g] annu. C. ennui. T. [h] bolede. C.
[i] semlich. C. T. [k] marechȝeuen. C. marhenȝiues. T.
[l] bisparreð. C. [m] ba. C.
[n] Greg. Quid est enim quod nesciunt, ubi scientem omnia sciunt? T.

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name which no man knoweth saving he that receiveth it."[a] "It is a secret medicine," saith St. John the Evangelist, in the Apocalypse; "it is a secret medicine which no man knoweth that hath not tasted it." This taste, and this knowing, cometh of spiritual sight, and of spiritual hearing, and of spiritual speech, which they ought to possess who forego, for the love of God, worldly hearing, earthly speech, and fleshly sights; and after the sight that now is, which is dim here, ye shall have there above, the bright sight of God's countenance, of which is all joy in the blessedness of heaven, much more than others. For the righteous God hath so judged that the meed of every one shall correspond to the toil and the trouble that she patiently endureth here for the love of him; and therefore, it is right and proper that anchoresses should have these two special gifts more than others, namely, swiftness and clearness of sight; swiftness, in requital of her being here so confined; clearness of sight, in compensation for her darkening herself here, and being unwilling either to see or to be seen of man. All who are in heaven shall be as swift as man's thought now is, and as the sunbeam that darts from east to west, and as the eye openeth and shutteth; but an anchoress shut up here shall [there] be, if any may, both more light and more swift; and shall play in heaven in such wide confines—as it is said that in heaven is large pasture—that the body shall be wheresoever the spirit will, in an instant. Now this is the one special gift, which I said that anchoresses shall have more than others. The other special gift is that of sight. All who are in heaven see all things in God; but anchoresses, for their blindfolding here, shall there see and understand more clearly the hidden mysteries of God and his secret counsels, who care not now to know about things without, either with ears or with eyes.

[a] Revelation, ii. 17.

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schulen habben biuoren oðre. Þe oðer morhȝiue is of sihðe. Alle Þeo ine heouene iseoð ine God alle þing: auh ancren schulen brihtluker, uor hore blindfallunge her, iseon ant understonden Þer Godes derne runes, ⁊ his derne domes, Þet ne kepeð nu to wuten of þinges wiðuten, ne mid earen ne mid eien.

Vorði, mine leoue sustren, ȝif eni mon bit fort iseon ou, askeð of him hwat god Þerof muhte lihten: vor moni vuel ich iseo Þerinne, ⁊ none biheue:[a] ⁊ ȝif he is meðleas, ileueð him Þe wurse: ⁊ ȝif eni wurðeð so wod, ⁊ so awed, Þ he worpe his hond forð touward Þe Þurl cloð,[b] swiftliche anonriht, schutteð al Þet Þurl[c] to, ⁊ letteð hine iwurden, ⁊ also sone ase eni mon ualleð into luðer speche, Þet falle touward fule liue,[d] tuneð Þet Þurl anonriht: ⁊ ne answerie ȝe him nowiht,[e] auh wendeð awei, mit tisse uers, Þet he hit muwe iheren,[f] "Narraverunt mihi iniqui fabulaciones, sed non ut lex tua:" ant god forð biuoren ower weouede[g] mit te miserere. Ne chastie ȝe neuer nenne swuchne mon bute o Þisse wise: vor, mit te chastiement, he muhte onswerien so, ⁊ blowen so liðeliche Þet sum sperke muhte acwikien. No wouhleche nis se culuert ase is o pleinte wis: ase hwo se Þus seide: "Ich nolde, uor te Þolien deaðe, Þenche fulðe tonward te: auh ich heuede isworen hit, luuien ich mot te,[h] ⁊ nu me is wo Þ tu hit wost. Auh forgif hit me nu, Þet ich hit habbe itold te, ⁊ Þauh ich schulde iwurðe wod, ne schalt tu nener more eft witen hu me stont." Ant heo hit forȝiueð him, uor he speked Þus feire, ⁊ speked Þeonne of oðerwhat. Auh "euer is Þe eie to Þe wude leie,[i] Þerinne is Þet ich luuie." Euer is Þe heorte in Þere

Folio 23 b.

[a] biȝete. C. [b] swa wod Þ he warpe hond Þe Þurch Þe clað. C
[c] windohe. T. [d] lune. C. T.
[e] ⁊ ne speke ne mare him to. C.
[f] Declinate a me maligni, ⁊ scrutabor mandata Dei mei. T. [g] awter. T.
[h] hwa is wurse Þene Þe Þ on slep hit binimeð me? Nu me is wa. C. hwa is wurse Þen me? Moni slep hit reaues me. Nu. T.
[i] wodeleȝe; ⁊ Þe halte bucke climbeð Þeruppe. Twa ⁊ Þreo, hu feole beoð Þeo? Þreo halpenes makeð a peni. Amen; ⁊ euer is. C.

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Wherefore, my dear sisters, if any man requests to see you, ask him what good might come of it; for I see many evils in it, and no good; and if he insists immoderately, believe him the less; and if any one becometh so mad and so unreasonable that he puts forth his hand toward the window cloth, shut the window quickly and leave him; and as soon as any man falls into evil discourse that tends towards impure life,[a] close the window directly and give him no answer at all, but go away with this verse, that he may hear it, "The wicked have told me foolish tales, but not according to thy law;"[b] and go forth before your altar, with the Miserere. Do not reprove any man of such a character in any way but this, for, with the reproof, he might answer in such a way and blow so gently that a spark might be quickened [into a flame]. No seduction is so perfidious as that which is in a plaintive strain; as if one spoke thus: "I would rather suffer death, than indulge an impure thought with regard to you; but had I sworn it, I could not help loving you; and yet I am grieved that you know it. But yet forgive me that I have told you of it; and, though I should go mad, thou shalt never after this know how it is with me." And she forgives him, because he speaks thus fair, and then they talk of other matters. But, "the eye is ever towards the sheltering wood, wherein is that I love."[c] The heart is ever upon what was said before; and still, when he is gone, she often revolves such words in her thoughts, when she ought to attend diligently to something else. He afterwards seeketh an opportunity to break his promise, and swears that necessity forces him to do it; and thus the evil grows, the longer the

[a] Or impure love. C. T.

[b] Psalm cxix. 85. Vulgate.

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uorme speche: ⁊ ȝet hwon he is forðe, heo went[a] in hire þuhte ofte swuche wordes, hwon heo schulde oðerhwat ȝeorneliche ȝemen. He eft seceð his point uorte breke uoreward, ant swereð þet he mot nede:[b] ant so waxeð þe wo, se lengre se wurse:[c] nor no freondschipe nis so vuel ase is fals freondschipe. Ueond þet þuncheð freond is swike ouer alle swike. Uorþi, mine leoue sustren, ne ȝiue ȝe to none swuche monne non inȝong to spekene. Vor ase holi writ seiþ, "hore speche spret ase cauncre." Auh for alle onsweres, wendeð ou ant wencheð[d] frommard him. Al so as ich er seide, o none wise ne muwe ȝe betere saunen ou suluen, ant maten, ⁊ oner- *Folio* 24. enmen him [betere]. Lokeð nu, hu propreliche þe lefdi in Canticis, Godes deorewurðe spuse, lereð ou, bi hire sawe, hu ȝe schulen siggen, "En dilectus meus loquitur mihi, Surge, propera amica mea, formosa mea, columba mea:" ⁊ veni, ostende mihi faciem tuam. Sonet uox tua in aure mea:" þet is, "aris up; hie þe heoneward; ⁊ cum to me, mi leofmon, mi kulure, mi schene, mi veire spuse." "Ostende mihi faciem tuam." "Scheau to me þi leoue neb ⁊ ti lufsume leor. Went te vrom oðre. Sonet uox tua in auribus meis. Seie hwo haueð misdon þe. Hwo haueð ihurt te, mi deore. Sing ine min earen; vor þui þet tu ne wilnest bute uor to iseon mi hwite.[e] Ne speke bute to me. Þi stefne is me swete, ⁊ ti hwite schene." Vnde ⁊ subditur, "vox tua dulcis, ⁊ facies tua decora." Þis beoð nu two þinges þet beoð iluued swiðe: swete speche, ⁊ schene hwite: hwo se ham haueð togederes, swuche cheoseð Jesu Crist to leofmon ⁊ to spuse. Lif þu wilt beon swuch, ne scheau þu none monne [þi]

[a] þenne wenden. T. ha went. C.

[b] mot nede; ȝ swa ich habbe a nede ernde dun in þe tun: þach hit reine arewen, ich habe a nede erende, ȝ þer waxeð þe wa. C.

[c] lokede blind hors ȝ wudemonnes echȝe orn al ut, for nan freonschipe. C.

[d] wendeð?

[e] wlite. T. C.

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worse; for no enmity is so bad as false friendship. An enemy who seems a friend is of all traitors the most treacherous. Wherefore, my dear sisters, give no such man any access to you to speak with you; for, as the Holy Scripture saith, "Their word spreads as doth a canker."[a] And instead of any answer, turn your back to him, and go away. Just as I said before, in no other way may you better save yourselves, and beat and conquer him. Observe, now, how rightly the lady in the Canticles, God's beloved spouse, teacheth you by her words how you shall say, "En dilectus meus loquitur mihi; surge, propera amica mea," &c.[b] "Lo," she saith, "I hear now my beloved speak; he calleth me; I must go:" and go ye, immediately, to your dear and beloved spouse, and make your complaint in his ears who affectionately calls you to him with these words, "Surge, propera," &c. that is, "Arise, hie thee hitherward, and come to me, my beloved, my dove, my beauteous, my fair spouse." "Ostende mihi faciem tuam." "Let me see thy dear face, and thy lovely countenance. Turn away from others. Let thy voice sound in my ears. Say, who hath offended thee? Who hath hurt thee my dear? Sing in my ears; since thou desirest only to see my countenance, speak only to me. Thy voice is sweet to me, and thy countenance is comely." Whence it is added, "thy voice," &c. These are now two things that are much loved: a sweet voice, and fair countenance: whoso hath both these, such doth Jesus Christ choose to be his beloved and his bride. If thou wilt be such, let no man see thy countenance, nor blithely hear thy speech; but keep them both for Christ, for thy beloved spouse, as he bade thee before; as thou desirest that thy speech may seem sweet to him, and thy countenance fair, and to have him to be thy beloved who is a thousand times brighter than the sun.

[a] 2 Timothy, ii. 17.

[b] Song of Solomon, ii. 13, 14.

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hwite: ne ne lete bliðeliche iheren þine speche. Auh tun boðe to Crist: to þi deorewurðe spus: ase he bit þeruppe: ase þu wilt þet ti speche þunche him swete, ⁊ ti hwite schene, ⁊ habben him to leofmon þet is a þusent fold schenre þen þe sunne.

Herenеð nu ȝeorneliche, mine leoue sustren, al an oðer speche, ⁊ frommard tisse vorme. Herenеð nu hu Jesu Crist speked ase o wreðde, ⁊ seið ase o grim hoker, ⁊ a scorn to þeo ancre þet schulde beon his leofmon, ⁊ seched þauh utward gelunge[a] ⁊ froure, mid eie oðer mid tunge. In Canticis: "Si ignoras te o pulcra inter mu-
Folio 24 b. lieres, egredere, ⁊ abi post uestigia gregum tuorum: ⁊ pasce edos tuos juxta tabernacula pastorum." Þis beoð þe wordes: "Lif þu ne knowest þe sulf, þu ueir bimong wummen, wend ut, ⁊ go efter gate herden: ⁊ lęswe þine tiechenes bi heordmonne hulen, of ris ⁊ of leaues." Þis is a cruel word, ⁊ a grim word mid alle, ⁊ vre Louerd seið ase a grome ⁊ a scorn to totinde, ⁊ to herewile, ⁊ to babelinde, ⁊ to spekefule ancren. Hit is bilepped ⁊ bihud: ac ich hit wulle unuolden. "Nimeð nu gode ȝeme, ȝif þu ne cnowest nout þe sulf," he seið, ure Louerd. Þet is, "ȝif þu nost nout hwas spuse þu ert: cwene of heouene, ȝif þu ert me treowe ase spuse ouh to beonne. Lif þu þis hauest uorȝiten, ⁊ tellest herto lutel, wend ut, ⁊ go, he seið." Hwuder? "Vt of mine heihschipe: vt of mine mnchele menke, ⁊ folhwe heorden of geat," he seið. Hwat beoð heorden of geat? Þet beoð flesches lustes, þet stinkeð ase doð geat, biuoren ure Louerd. "Lif þu hauest uorȝiten nu þi wurðfule lefdischipe,—go ⁊ folewe þeos geat:" þ is, uoluwe flesches lustes. Nu kumeð þer efter ant leswe þine tiechenes: þet is, ase he seide, "Ved þine eien mid totunge,[b] ⁊ tine tunge mid chenelunge, þin earen mid herunge, þine neose mid smellunge, þi vleschs mid softe uelunge." Þeos fif wittes, he cleopeð tiechenes: for, also as of a tiechen, þet haueð swete vleschs, kumeð a stinkinde got, oðer a bucke:[c] alriht

[a] utward gelsunge [werldli glokering]. C.
[b] ut totunge. T. C.
[c] a ful bucke. T. C.

Now, hearken attentively, my dear sisters, to a quite different speech, and contrary to the former. Hearken now how Jesus Christ speaketh as in wrath, and saith, as in angry derision and in scorn, to the anchoress that ought to be his beloved, and yet seeketh outward delights and comforts, with eye or with tongue. In the Canticles, "Si ignoras te," &c. The words are these: "If thou knowest not thyself, thou fair among women, go out and go after the herds of goats, and feed thy kids beside the herdsmen's tents, of boughs and leaves." This is a cruel word, and an angry word withal, which our Lord saith in displeasure and scorn to prying, listening, gossipping, and prating anchoresses. It is wrapped up and concealed, but I will unfold it. "Take good heed, now," saith our Lord, "if thou knowest not thyself; that is, if thou knowest not whose sponse thou art,—queen of heaven, if thou art true to me as a spouse ought to be. If thou hast forgotten this, and accountest it of little value—go out, and depart," he saith. Whither? "Out of my high place, out of my great honour, and follow the herds of goats," saith he. What are herds of goats? They are the lusts of the flesh, which stink as a goat, in the presence of our Lord. "If thou hast now forgotten thy dignity as a lady,—go and follow those goats, that is, follow the lusts of the flesh. Now, then, come and feed thy kids;" that is, as if he said, "Feed thine eyes with looking about, and thy tongue with prating, thy ears with hearing, thy nose with smelling, thy flesh with soft feeling." Those five senses he calleth kids; for, as from a kid, that hath sweet flesh, cometh a stinking goat, or a buck; just so, from a young, sweet looking, or a sweet hearing, or a soft feeling, waxeth a stinking lust, and a foul sin. Has any peering anchoress ever experienced this, who is always thrusting her beak outward, like an untamed bird in a cage? Has

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so of a ȝung[a] swete lokunge, oðer of a sweote herunge, oðer of a softe uelunge waxeð a stinkinde lust, and a ful sunne. Hweðer eni totilde ancre uondede euer þis, þet bekeð euer utward ase untowe
Folio 25. brid ine cage? Hweðer þe cat of helle claurede[b] euer toward hire, ⁊ cauhte,[c] mid his cleafres, hire heorte heaued? Le, soðes: ⁊ drouh al ut, þet bodi efter, mid clokes of crokede[d] ⁊ of kene uondunges: ⁊ makede hire to leosen boðe God ⁊ mon, mid brod schome ⁊ sunne.[e] Inouh sori lure: to wroðere hele bekede euer ancre so ut· "Egredere," he seiþ, o grome. "Go ut ase dude Dina, Jacobes douhter, to wrother[f] hele:" þet is to siggen, "bilef me ⁊ mi cumfort ꝥ is wiðinne þe breste, ⁊ go sech wiðuten, þe worldes urakele urouren þet schulen enden ine sor ⁊ ine seoruwe. Nim þerto, ⁊ lef me hwon þe so is leouere: vor ne schal tu nonesweis þeos two ilke cumforz, min ⁊ te worldes—þe joie of the holi gost ⁊ flesches froure habben togederes. Cheos nu þu on of þeos two: vor þet oðer þu most leten." "O pulcra inter mulieres!" "ȝif þuȝnowest nout þe sulf, þu ueir bimong wummen," seiþ ure Louerd—þu ueir bimong wummen, auh bimong engles þu meiht don þerto: þu schalt siker elles hwar beon ueir nout one among wummen, auh among engles. "Þu, mi deorewurðe spuse," seiþ ure Louerd, "schalt tu uoluwen geat a ueld, þet beoð flesches lustes?" Veld is willes breade. "Schalt tu o þisse wise uoluwen geat ȝeont te ueld? Þu scholdest, i þine heorte bur, bisechen me cosses, ase mi leofmon þet seiþ to me, iðe luue boc, "osculetur me osculo oris sui:[g] ꝥ is cus me, mi leofmon, mid cosse of þine muðe, muðene swetest." Þes cos, leoue sustren, is a swetnesse ⁊ a delit of heorte, so unimete swote ⁊ swete, þet euerich worldes sauur is bitter þer ȝeines: auh ure Louerd mid his cosse
Fol. 25 b. ne cusseð none soule þet luueð ei þing bute him, ⁊ þeo ilke þinges, uor him, ꝥ helpeð to habben him: ⁊ tu þeonne, Godes spuse, þet meiht iheren, her biuoren, hu swetelich þi spus speked, ⁊ cleopeð þe

[a] lute. C.
[b] clachte. C. clahte. T.
[c] lahte. T. lachte. C.
[d] wiȝ crokede crokes.
[e] sunne, ⁊ beafde [bereafde. T.] hire at a clap þe eorðe ⁊ ec þe heuene. C.
[f] himmere. C.
[g] Song of Solomon, i. 1.

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the cat of hell ever clutched at her, and caught with his claws her heart head? Yes, truly; and drew out afterwards her whole body, with hooks of crooked and keen temptations; and made her to lose both God and man, with open shame and sin. A grievous enough loss! Always to her utter ruin has an anchoress thus peered out. "Egredere," saith he, in anger. "Go out, as did Dinah, Jacob's daughter, to utter ruin;" that is to say, "leave me and my comfort which is within the breast, and go, seek without the world's vile gratifications, which shall end in pain and sorrow. Take to it, and leave me, since thou preferrest it: for thou shalt not by any means have both these two comforts, mine and the world's—the joy of the Holy Ghost, and the gratification of the flesh together. Choose now one of these two; for thou must quit the other." "O pulchra inter mulieres!" "If thou know not thyself, thou fair among women," saith our Lord,—thou fair among women; nay, among angels, thou might add thereto; thou shalt surely be hereafter fair, not only among women, but among angels. "Thou, my dear spouse," saith our Lord, "shalt thou follow goats a-field, which are the lusts of the flesh?" Field is the wide range of the will. "Shalt thou in this wise follow goats over the field? Thou shouldest, in thy heart's bower, entreat me for kisses, as my beloved one, that saith to me, in the love book, 'Osculetur me osculo oris sui,' that is, kiss me, my beloved, with kiss of thy mouth, sweetest of mouths." This kiss, dear sisters, is a sweetness and a delight of heart, so immeasurably delicious and sweet, that every savour in the world is bitter when compared with it: but our Lord, with his kiss, kisseth no soul that loveth anything but him, and those things, for his sake, that assist us to obtain him: do thou, therefore, God's spouse, who might hear what has been said above, how sweetly thy spouse speaketh, and calleth thee to him so affectionately, and thereafter how he changes the strain,[a] and speaketh most wrathfully, if thou goest out,—keep thee in thy chamber: feed not thou thy goat-kids without; but

[a] Literally, *praise.*

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to him so luueliche, ⁊ ter after hu he went þenc lof, ⁊ speked swuð grimliche, ȝif þu wendest vt,—Holt te i þine chaumbre: ne fed tu nout wiðuten þine gate ticchenes: auh hold wiðinnen þin herenung, þi speche, ⁊ tine sihðe: ant tun ueste hore ȝeten, muð, ⁊ eien, ⁊ earen: for nout heo beoð bilokene inwið þauh our wal, þe þeos ȝetes openeð[a] buten aȝein Godes sonde, ⁊ liueneð[b] of soule, "omni custodia serua cor tuum:" "ouer alle þing, þenne," ase Salomon þe lereð, ⁊ ich seide ueor biuoren iðe frumðe of þis tale, mine leoue sustren, "witeð wel our heorte." Þe heorte is wel iloked ȝif muð ⁊ eien ⁊ earen wisliche beoð ilokene: vor heo, ase ich seide er, beoð þe heorte wardeins: ⁊ ȝif þe wardeins wendeð ut, þe heorte bið biwust vuele.[c] Þis beoð nu þe þreo wittes þ ich habben ispeken of. Speke we nu schortliche of þe two oðre: þauh nis nout spellunge þe muðes wit, ase smecchunge, þauh heo beon beoðe ine muðe.

4. De Odore.

Smel of neose is þe ueorðe of þe vif wittes. Of þisse witte seið seint Austin, "De odoribus nimis non satago: cum assunt, non respuo; cum absunt, non requiro." Of smelles, he seið, ne uond ich nout mucheles. Lif heo beoð neih, a Godes halue: ⁊ ȝif heo beoð feor, me ne recheð.[d] Vre Louerd, tauh, þuruh Isaie, þreateð ham mid helle stunch þ habbeð delit her ine vlesliche smelles. "Erit pro suaui odore fetor." Þer to ȝeines, heo schulen habben heouenliche smelles, þet habbeð her swot of iren[e] oðer of heren, þet heo
Folio 26. bereð,[f] oðer of swoti hateren, oðer of þicke cir[g] in hire huse[h] stunch oðer hwule and strong breð ine neose. Auch þer of beoð iwar,[i] mine leoue sustren, þet oðer hwile þe ueond maked sum þing

[a] wah oðer wal þ þes ȝates opneð. T. waeh oðer wal, openi ȝe nant ower ȝeten. C.
[b] lif. C. [c] þe hus beos uuele loked. T.
[d] ne forhoȝe ich ham nocht, ȝ þach ha beon feor, nant I ne recche. C.
[e] of irnes spat. C. þ hauen irnes swat her. T. [f] weonen. T.
[g] spatie clades, oðer of þicke. C. of swati hattre oðer of wikke air. T.
[h] hus ȝ muledе þinges. T. hus ȝ of uuele þinges. C. [i] warnede. T.

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keep thy hearing, thy speech, and thy sight within; and shut fast their gates—mouth, eyes, and ears. For in vain is she shut up within your wall who openeth those gates, except to God's messenger, and the soul's consolation.[a] "Omni custodia serva cor tuum:" above every thing, then, as Solomon exhorteth thee, and as I said long since, in the beginning of this discourse, my dear sisters, guard well your heart. The heart is well kept, if the mouth, eyes, and ears are wisely kept. For these, as I said before, are the wardens of the heart; and if the wardens go out, the heart is ill-guarded. These are now the three senses which I have spoken of. Speak we now briefly of the other two: Speaking, however, is not a sense of the mouth, as tasting is, though they are both in the mouth.

4. Of Smell.

Smell of nose is the fourth of the five senses. Of this sense Saint Austin saith, "De odoribus nimis non satago: cum adsunt, non respuo; cum absunt, non requiro." "About [fragrant] smells," saith he, "I do not concern myself much. If they are present, in God's name, [they are welcome;] if they are absent, I care not." Our Lord, however, by Isaiah, threateneth with the stench of hell those who take delight here in carnal odours. "Erit pro suavi odore fetor." "On the other hand, they shall smell celestial odours, who, in this life, had stench and rank smells of sweat from iron or from hair-cloth which they wore, or from sweaty garments, or foul air in their houses."[b] But be warned of this, my dear sisters, that sometimes the fiend maketh something to stink that ye ought to use, because he would have you to avoid it: and, at other times, the deceiver maketh a sweet smell to come, as if it were from heaven,

[a] The Eucharist.

[b] "E contra cœlestes odores sentient illi qui de cilicio, aut ferro, aut vestimento sudoroso, seu odore spisso, nunc sustinent pro Christo fœtorem." MS. Oxon.

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stinken þet ȝe schulden notien, vor þi þet he wolde þet ȝe hit schulden schunien: and oðer hwule þe wielare, of sum derne þing þe ȝe ne muwe nout iseon, ase dust of derne sedes, makeð a swote smel cumen, ase þauh hit were of heouene: vor ȝe schulden wenen þet God,[a] uor ouwer holi liue, sende ou his grace and his elne, and leten wel of ou sulf,[b] ꝛ leapen into prude. Smel þet cumeð of Godes half uroureð þe heorte more þen þe neose. Þeos ant oðre trufles[c] þet he bitrufleð[d] monie men mide, schulen beon ibrouht te nouht mid heale water ant mid þe holi rode tockne. Hwose þouhte hu God sulf was i ðisse witte iderued,[e] heo wolde þet derf þuldeliche þolien. Þe munt of Calnarie, þer ure Louerd hongede, was þe cwalmsteou, þer leien ofte licomes iroted buuen eorðe ꝛ stuncken swuðe stronge. He, ase he hongede, muhte habben hore bred, mid alle his oðre wo, amidden his neose. Also he was idoruen[e] in alle his oðre wittes. In his sihðe, þeo he iseih his deorewurðe[f] moder teares, ꝛ sein Johannes euangelistes, ꝛ te oðre Maries: ꝛ þo he bihcold hu his deore deciples fluen alle vrom him, ꝛ bileueden him alle one, ase ureomede, he weop[g] himsulf þries mid his feire eien. He þolede al þuldeliche þet me hine blindfelledе, hwon his eien weren þus ine schendlac iblinfelled, vor to ȝiuen þe ancre brihte sihðe of heouene—þauh þu þin eien uor his luue, ꝛ ine munegunge herof, blindfellie on eorðe, uorto beren him ueolauredden,[h] nis nout *Folio 26 b.* muchel wunder. Amid þe muðe me gurde[i] him sume cherre, inoh reðe, ase me to beot his cheoken, ꝛ spette him a schorn:[k] ant on ancre is for o word ut of hire witte! Hwon he þolede þuldeliche þet te Giws dutten, ase heo buffeteden him, his deorewurde muð mid hore dreori fustes: ꝛ þu, uor þe luue of him ꝛ for þin owene muchele biheue, dute þinne tutelinde muð mit þine lippen. Teke[l] þet he smeihte[m] galle on his tunge, uorto leren ancren þet heo ne

[a] þet hit were god. C.
[b] to ou sulf. T. þerof ȝ of ou seolf. C.
[c] trugles. C.
[d] truleð. C.
[e] iderued. C.
[f] leoue. C.
[g] remde. T.
[h] feorreden.
[i] smiten. T.
[k] o scharne. T. on hokere. C.
[l] to eken. C.
[m] smaehte. C.

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from something concealed, that ye cannot see, as from the dust of hidden seeds; in order that ye may think that God, on account of your holy life, sends you his grace and his comfort, and so think well of yourselves, and become proud. The fragrance that cometh from God, comforteth the heart rather than the nostrils. These and other delusions, with which he beguileth many men, should be rendered ineffective by holy water, and by the sign of the holy rood. Any one who reflected how God himself was annoyed in this sense would patiently bear that annoyance. The hill of Calvary, where our Lord hanged, was the place of execution, where bodies often lay rotting on the ground unburied, and loathsome to the smell. He, as he hanged, might, amidst all his other sufferings, have had their putrescent odour in his nostrils. In like manner he was hurt in all his other senses. In his sight, when he saw the tears of his dear Mother, and of Saint John the Evangelist, and of the other Maries; and when he beheld how all his dear disciples fled from him and left him alone, as a stranger, he himself wept three times with his fair eyes. He quite patiently suffered himself to be blindfolded, that, when his eyes were thus in derision blindfolded, he might give the anchorite a clear sight of heaven. Though thou, for his love, and in remembrance of this, shut thine eyes on the things of the earth, to bear him company, it is no great wonder. Upon one occasion, men with great cruelty hit him on the mouth, when they struck his cheeks and spit upon him in contempt;—and an anchoress is, for a single word, out of her wits! When he bore patiently that the Jews, as they buffeted him, closed up his dear mouth with their accursed fists,—surely thou, for the love of him, and for thine own great behoof, might close up thy tattling mouth with thy lips. Add to this that he tasted gall on his tongue, to teach anchoresses that they ought never more to grumble on account of either meat or drink, be it ever so stale; if it may be eaten, let her eat, and devoutly thank God for it; and if it may not, let her grieve that she must ask for more palatable food. But rather than that asking should give rise to any offence she ought to die, as a

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gruchie neuermore uor none mete, ne uor none drunche, ne beo hit neuer so unorne: ȝif heo hit mei eten, ete ant þonke God ȝeorne: ant ȝif heo ne mei nout, beo sori[a] þ heo mot sechen estfulre: auh er þen þet biddunge arere eni schaundle, er heo ouh for to deien martir in hire meseise: noðeleas deað me mot fleon ase uorð ase me mei, wiðute sunne. Auh me schal er deien þene don eni sunne: and nis hit muche sunne te makie þet me sigge, "Estful is þeos ancre, ant muchel is þet heo bit?" ⁊ ȝet is wurse þet me sigge þet heo is a gruechild, ⁊ ful itowen, dangerus, ⁊ crueð for te paien.[b] Were heo amidde þe worlde, heo moste beon sume cherre mid lesse ⁊ mid wurse ipaied. Muchel hofleas is þet cumen[c] into ancre huse, into Godes prisune, willes ⁊ woldes, to stude of meseise, vorte sechen eise þerinne ⁊ mesterie, ⁊ more lefdischipe þen heo muhte habben iheued, inouh reðe iðe worlde. Þenc ancre þene hwat tu þoulites ⁊ souhtes þo þu uorsoke þene world i þine biclusinge,—biwepen þin owene ⁊ oðre monnes sunnen, ⁊ forleosen alle þe blissen of þisse liue uorte
Folio 27. biclupþen blisfulliche þine blisfule leofmon iðe eche liue of heouene. In his earen he hefde, þe heouenliche Louerd, al þet edwit, ⁊ al þet upbrud, ⁊ al þe schorn, ⁊ alle þe scheomen þet earen muhte iheren; ant he seið bi him suluen, us for to leren: "Et factus sum sicut homo non audiens, ⁊ non habens in ore suo redargutiones." "Ich heold me al stille," he seið, "ase dumbe ⁊ deaf deð þet nauð non onswere, þauh me him misdo oðer missigge." Þis is þine leofmones sawe, ⁊ tu seli ancre, þet ert his seli[d] spuse,[e] leorne hit ȝeorne of hiin þet tu hit kunne, ant muwe soðliche siggen.

Nu ich habbe ispeken of ower four wittes, ant of Godes froure: hu he þuruh his wittes vroureð[f] ou, as ofte ase ȝe in ouwer wittes iveleð eni weane.[g] Nu hercneð of þe vifte, þet is mest neod elne:[h]

[a] of þuncheˉ. C.

[b] þ ha is gruceinde, ⁊ dangerus, ⁊ arueð forto paigen. C. þ ho is gruechere, ⁊ ful itohen: dangeruse ⁊ lor for lo paien. T.

[c] muche hoker is to cumen. C.

[d] deore. C.

[e] seruant. T.

[f] frofreN. C.

[g] orne. T.

[h] neod to heren. C.

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martyr, in her discomfort. Nevertheless, we must avoid death as far as possible without sin. But we should sooner die than commit any sin,—and is it not great sin to cause men to say, "This anchoress is dainty, and she asks much?" And it is still worse if they may say that she is a grumbler, and undisciplined, domineering, and difficult to please. If she were living in the world, she would sometimes have to be content with less and worse. It is very unreasonable to come into a religious house, into God's prison, willingly and freely, to a place of discomfort, to seek therein ease and mastery, and more deference than she might have had, properly enough, in the world. Think, then, O anchoress, of what thou didst intend and seek, when thou didst forsake the world, at thy entrance into the cloister—to weep for thine own and other men's sins, and renounce all the pleasures of this life, in order to embrace, in the fulness of joy, thy blessed Bridegroom in the eternal life of heaven. He, the heavenly Lord, heard with his ears, all the taunts, and the reproach, and the scorn, and the shame, that ears might hear; and he saith of himself, for our instruction, "Et factus sum sicut homo non audiens, et non habens in ore suo redargutiones."[a] "I held myself quite still," he saith, "as one dumb and deaf doth that hath no answer, though men evil intreat and slander him." This is thy Bridegroom's saying; and do thou, happy anchoress, who art his happy bride, learn it earnestly of him, that thou mayst know it, and be able to say it in truth.

I have now spoken of your four senses, and of the comfort wherewith Christ comforteth you through his [example when he suffered in his] senses, as often as you, in your senses, feel any pain. Now attend while I speak of the fifth, which has most need of comfort: for in it the pain is greatest, that is, in Feeling; and the pleasure also, if it so happen.

[a] Psalm xxxviii. 14.

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vor þe pine is mest þerinne: þet is, ine velunge, ꝥ te licunge also, ȝif hit so turneð.

5. De Tactu.

Þe vifte wit is ine velunge. Þis ilke o wit is in alle þe oðre wittes, ant ȝeond[a] al þe licome, ꝥ forði hit is neod forte habben þe betere warde. Vre Louerd wuste hit ful wel: ꝥ forði he wolde mest ine þet wit þolien wo, vorte urouren us ȝif we þolieð wo þerinne: ꝥ forte wenden us urommard þe licunge þet flesches lustes askeð: ant nomeliche ine velunge, more þen in oðre.

Ure Louerd i þisse witte nefde nout in one stude, auh hefde oueral pine: nout one ȝeond his bodi,[b] auh hefde ȝet wiðinnen in his seli soule. In hire he hefde þe stiche[c] of sori ꝥ seoruhful pine: ꝥ seoruhfulnesse made him siken sore. Þeos stiche was þreouold: þet, ase þreo speres smiten him to þer heorte. Þet on was his moderes wop,[d] ꝥ þe oðres Maries, þ fleoweden ꝥ melten al of teares. Þet oðer was þet his owune deore deciples ne ilefden him nan more, ne ne heolden him for God: vorði þet he ne help him suluen in his muchele pine, ꝥ fluen alle vrom him ꝥ bilefden hiin ase vreomede.[e] Þe þridde stiche was þet muchele sor, ꝥ þet of-þunchung[f] þet he hefde wiðinnen him, vor hore uorlorennesse þet drowen him to deaðe: þet he iseih, onont[g] ham, al his swinc forloren þ he swonc on eorðe. Þeos ilke þreo stichen weren in his soule. In his licome, euerich lim, ase seint Austin seið, "he þolede sundri pine, ꝥ deiȝede ȝeond al his bodi, ase he ear ȝeond[h] al his bodi deaðes swot swette:" ant her seið sein Beornard, þet "he weop nout one mid his eien, auh dude mid alle his limen." "Quasi, inquid, membris omnibus fleuisse videtur." Vor so ful of anguise was þet ilke ned[i] swot þet com[k] of

Folio 27 *b.*

[a] ouer. T. in. C.
[b] nawt ane on al his bodi. T.
[c] he hefde sare stiche. C.
[d] ream. C.
[e] fremde. T.
[f] forðinchinge.
[g] oneuent. T.
[h] ouer. T.
[i] red?
[k] lihte. T. C.

5. Of Touch or Feeling.

The fifth sense is in feeling. This one sense is in all the other senses, and throughout the whole body, and therefore needs to be the better guarded. Our Lord knew it well, and therefore he chose to endure most suffering in that sense, to comfort us if we suffer pain therein; and to turn us away from the pleasure which the lusts of the flesh demand; and especially in feeling, more than in the others.

Our Lord in this sense had pain, not in one place only, but in all; not only over all his body, but inwardly, in his blessed soul. In this he had the sting of sorrow and of grievous pain; and grief made him sorely to sigh. This sting was threefold: which, as it were three spears, smote him to the heart. One was the weeping of his mother and the other Maries, who flowed and melted all in tears. Another was that his own beloved disciples no longer believed him, nor held him for God, because he did not help himself in his great suffering, and they all fled from him and deserted him as a stranger. The third sting was the great sorrow and pity that he felt for the lost condition of those who dragged him to death; in that he saw, in regard to them, all his labour lost that he laboured on earth. These three stings were in his soul. "In his body, in every limb," as Saint Austin saith, "He suffered sundry pains, and died through all his body, as before over all his body he sweated the sweat of death:" "And here," saith Saint Bernard, "he wept not with his eyes only, but with all his limbs." "Quasi, inquit, membris omnibus flevisse videtur." For so full of anguish was that forced[a] sweat that came from his body, in prospect of the excruciating death that he was to suffer, that it seemed like red blood: "factus est sudor ejus quasi guttæ sanguinis decurrentis in terram."[b] More-

[a] red?

[b] Luke, xxii. 44.

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his licome azein þe anguisuse deaðe ⁊ he schulde þolien þet hit þuhte[a] read blod: "Factus est sudor ejus quasi gutte sanguinis decurrentis in terram." An oðer half, so largeliche ant so swuðe vleau þet ilke blodi swot of his blisfule bodie, þet te streames vrnen adun to þer eorðe: swuc grure he hefde in his mouliche vlesche azein þe stronge deorewurðe[b] pinen þet he[c] schulde drien: ⁊ þet nes non veorlich wunder: vor euer so þet flesch is ewickure, so þe pine þerof ⁊ þet hurt is more ⁊ sarre. A lutel ihurt i þen eie deruð more þen deð a muchel iðe hele: vor þet fleschs is deadure þere. Auch euerich monnes fleschs is dead fleschs azein þet was Godes fleschs, ase þe þet was inumen of þe tendre meidene: ⁊ no þing neuer nes þerinne þet hit muhte adeaden: auh euer was iliche ewic of þe ewike godhod þet wunede þerinne: vorþi, in his flesche was the pine more ⁊ sarre[d] þen euer eni mon in his flesche þolede, þet his fleschs were tendrust ⁊ ewickest of alle vlesches. Lo[e] hwuch on asamnple her efter.

Folio 28. A mon uor vuel þet he hauð he ne let him nout blod oðe sike halne, auh deð oðe hole half, uorte helen þe sike half: auh in al þe worlde þet was oðe fefre, ⁊ oðe berebarde nes[f] among al moncun oni hole dole ifunden þet muhte beon ileten blod, bute Godes bodi one, þet lette him blod oðe rode: ant nout o þen earme one, auh dude o vif halue, uorte helen al moncun of þe secnesse þet te vif wittes hefden awakened. Lo þus þe hole half ⁊ te ewike dole drowen þet vuele blod ut frommard þe unhole, ⁊ helede so þe sike half. þuruh blode is bitocned sunne ine holi write. þe reisuns hwui beoð her efter suteliche[g] ischeawede. Auh þerof nimeð zeme, mine leoue sustren, þet ower deorewurðe spus, þe luuewurðe Louerd ⁊ helinde, of heouene, Iesu, Godes sune, þe weldinde of the worlde, þeo he was þus ileten blod, vnderstondeð, hwuc was his diete[h] þet

[a] semde. T.
[b] devue. T. derfe [harde]. C.
[c] hit. T. C.
[d] sar[re]re. C.
[e] loke. T.
[f] þ was oðe foure, ne was. T.
[g] ⁊ opinlike. C.
[h] mete. C.

over, so copiously and so rapidly flowed that bloody sweat from his blessed body that the streams ran down to the ground. Such horror had he in his human flesh, in contemplation of the severe precious pains which he was to endure. Nor is that a very great wonder; for the more lively the flesh is, the pain and hurt of it is the more and sorer. A little hurt in the eye giveth more pain than a great one in the heel, for the flesh is less quick there. And the flesh of every man is dead flesh compared what the flesh of God was, as it was taken of the tender maiden; and nothing was ever therein that could deaden it; but it was ever equally alive with the living Godhead that dwelt in it. Wherefore, the pain in his flesh was greater and sorer than any man ever suffered in his flesh; because his flesh was the most tender and most quick of all flesh. Consider the example which follows:—

A man, for an illness that he hath, is not let blood in the diseased but in the whole side, in order to heal the diseased side. But in the whole world, which was in a fever and in the berebarde,[a] there was not found among all mankind any sound part that might be let blood, but God's body only, who let himself blood on the cross; and not in the arm only, but in five places, that he might heal all mankind of the sickness which the five senses had awakened. Lo! thus the sound and the quick part drew the evil blood out from the unsound, and so healed the sick part. By blood is meant sin in Holy Scripture; the reasons whereof are plainly shewed in what

[a] The Editor is unable to give a satisfactory interpretation of *berebarde*. Mr. Singer, in the Notes and Queries, [vol. ii. 204,] suggests its derivation from "*Berbi*. O. F. Chancre, dartre; a boil, bubo, or tetter, commonly attendant upon pestilential fever." If this be its true derivation, which appears likely, we may conclude that it means some kind of cutaneous eruption. "An efflorescence like the measles is frequently met with in malignant fevers; and sometimes black, livid, dun, or greenish spots appear, which always indicate a high degree of malignity."—Edinb. Practice of Physic and Surgery. London, 1800, p. 121.

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dei, iðen ilke blodletunge! So baluhful[a] ȝ so bitter! þet þeo ilke þet he bledde uore ne brouhten heo him to presente ne win, ne ale, ne water: ȝet þo he seide sicio, ant mende him ase of þurst,[b] oðe rode, auh duden bitter galle. Hwar was euer iȝiuen to eni blodletunge so poure pitaunce? Ant tauh ne grucchede he nout: auh underueng[c] hit edmodliche,[d] vorte leren hise: ant ȝet he dude more us to vorbisne—he dude his deorewurðe muð þerto, ȝ smeihte[e] ant cunnede þerof, þau he hit notien ne muhte. Hwo is, þeonne, efter þis, ȝ ancre hure ȝ hure, þet grucchеð ȝif heo nauеð nout oðer mete oðer drunch efter hire eaise? Ant siker beo hwose euer
Folio 28 b. grucchеð, heo offreð ȝet ure Louerd þeos luðere pitaunce, ase duden þo þe Gius: ȝ is Giwes fere, uorte beoden him, in his þurste, þrunc of sur galle. His þurst nis nout buten ȝirnunge of ure soule hele: ant grucchunge of bitter ȝ of sur heorte is him surre ȝ bitture nu þene was þeo þe galle. Ant tu his deorewurðe spuse[f] ne beo þu nout Gius fere ne Gius make uorte birlen him so: auh ber him feolauredden, ȝ drinc mid him bliðeliche al þet flesch þunccheð sur oðer bitter: þet is, pine ȝ weane, ȝ teone, ȝ alle meseise: ȝ he hit wule ȝelden þe, ase he is[g] treowe felawe, mid healewi of[h] heouene.

Þus was Iesu Crist, þe Almihti God, in alle his fif wittes derfliche ipined, ȝ nomeliche i þisse laste, þet is, ine uelunge. Vor his fleschs was al cwic ase is þe teudre eien: ant ȝe witen þis wit þet is flesches felunge[i] ouer alle oðre wittes. Godes honden weren ineiled oðe rode. Þurh þeo ilke neiles ich halse ou ancren, nout ou, auh do

[a] baleful. C. T.
[b] mende ase he bledde of þrust. T.
[c] undertoc. T.
[d] mildeliche.
[e] smachte [fondede]. C.
[f] deore seruaunte. T.
[g] as his. C.
[h] in. T.
[i] and ȝe ȝeate þis wit, þ is felinge.

follows. But take notice of this, my dear sisters, that your beloved Bridegroom, who is so worthy of love, the Lord and Saviour of Heaven, Jesus, the son of God, the ruler of the world, when he was thus let blood, think of what sort was his diet that day of the blood-letting! So baleful, and so bitter! and even those for whom he bled brought him no wine, nor ale, nor water; even when he said *Sitio*, and complained of thirst on the cross, but brought him bitter gall. Where was ever so poor refreshment given to any one when let blood? And yet, he found no fault; but received it meekly, to give a lesson to his people,—and he did yet more for an example to us,—he put his dear mouth to it, and tasted, and took knowledge of it, though he might not use it. Who is there, then, after this, and especially what anchoress is there, who murmurs if she has either meat or drink not to her taste? And be assured that whoever she is that murmurs, she still offereth to our Lord that bitter pittance, as the Jews then did, and is the Jews' accomplice, to offer him in his thirst a drink of sour gall. His thirst is nothing but yearning for the health of our souls; and the murmuring of a bitter and sour heart is to him more sour and bitter now than the gall was then. And thou, his beloved bride, be not the Jews' associate, nor the Jews' partner, to pour out to him such drink, but bear him company, and drink with him cheerfully all that seems to the flesh sour or bitter: that is, pain and hardship, and sorrow, and every discomfort, and he will repay it to thee, as he is a faithful companion, with the health-cup of heaven.

Thus was Jesus Christ, the Almighty God, sorely pained in all his five senses, and particularly in the last, that is, in feeling. For his flesh was all as quick as the tender eyes; and you guard this sense, that is, bodily feeling, more carefully than all the other senses. God's hands were nailed to the cross. By those nails I entreat you, anchoresses—not you but others, for there is no need, my dear sisters—keep your hands within your windows. For handling or any touching between a man and an anchoress is a thing so unnatural, and so lamentable a deed—so shameful, and such a naked sin, and

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oðre, uor hit nis no neod, mine leoue sustren, holdeð our honden wiðinnen ouwer þurles. Vor hondlunge, oðer eni velunge bitweone mon ⁊ ancre is so unkundelich þincg, ⁊ so reouðful dede, so scheomelich ⁊ so naked sunne, ⁊ to al þe world so atelich,[a] ⁊ so muchel schaundle, þet nis no neod to speken ne to writen þer to ȝeines vor al, wiðuten writunge, þe fulðe is to eðcene.[b] God hit wot ase me
Folio 29. were muchele dole leouere þet ich iseie ou alle þreo, mine leoue sustren, wummen me leouest, hongen on a gibet uorte wiðbuwen sunne,[c] þen ich iseie on of ou ȝiuen enne elpi[d] cos to eni mon on eorðe, so ase ich mene. Ich am stille of þe[e] more, nout one monglinde honden, auh puten honden utward, bute hit beo uor neode. Þis is wowunge[f] efter Godes grome, ⁊ tollunge of his vuel.[g] Hire sulf biholden hire owune honden hwite,[h] deð herm to moni ancre þet haueð ham to ueire, ase þeo þet beoð foridled. Heo schulden schreapien eueriche deie þe eorðe up of hore putte þer heo schulden rotien ine. God hit wot, þe put deð muche god to moni ancre. Vor, ase Salomon seiþ, "Memorare novissima tua, ⁊ in eternum non peccabis." Þeo þet haueð euer hire deað ase biuoren hire eien, þet þe put munegeð hire, ȝif heo þencheð wel, oðe dom of Domesdai, þer þe engles schulen cwakien, ⁊ of þe eche ant þe ateliche pinen of helle, ⁊ oueral ⁊ al, o Jesu Cristes passiun, hu he was ipined, ase is sumdel iseid, in alle his fif wittes, lihtliche nule heo nout uoluwen flesches likunge, ne efter wittes lustes drawen in toward hire none heaued sunne, mid hire vif wittes. Þis is nu inouh iseid of þe vif wittes, þet beoð ase wardeins wiðuten of þe heorte, þet soule lif is inne, as we seiden þer uppe a vormest,[i] þer Salomon seide, "Omni custodia serva cor tuum," ⁊c. Nu beoð, Crist haue þonc, þe two dolen ouercumen. Go we nu, mid Godes helpe, up oðe þridde.

[a] laðliche. T.
[b] eðsene. C.
[c] [sakles]. C.
[d] aulepi. T. C.
[e] þ. C. T.
[f] [honting]. C.
[g] eorre. C. T.
[h] hwite honden. C. T.
[i] carest. C.

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to all the world so hateful, and so great a scandal, that there is no need to speak or to write against it; for, without writing, all the indecency is too apparent. God knows that I would a great deal rather see you all three, my dear sisters, women most dear to me, hang on a gibbet to avoid sin, than see one of you give a single kiss to any man on earth, in the way I mean. I say nothing of the greater impropriety—not only mingling hands, but putting hands outward,[a] except it be for necessity. This is courting God's anger, and inviting his displeasure. To look at her own white hands doth harm to many a recluse that hath them too fair,—as those who are idle. They should scrape up the earth every day, out of the pit in which they must rot. God knows the pit doth much good to many an anchorite. For, as Solomon saith, "Memorare novissima tua, et in eternum non peccabis."[b] She who hath her death always, in a manner, before her eyes, of which the pit reminds her, if she meditate well on the doom of Doomsday, when the angels shall tremble, and of the eternal and dreadful pains of hell, and, above all, on the sufferings of Jesus Christ, how he was pained, as has been said above, in all his five senses, she will not lightly follow the inclinations of the flesh, nor, after the desires of sense, draw upon her any capital sin, with her five senses. Enough has now been said of the five senses, which are, as it were, wardens outwardly of the heart, in which is the life of the soul, as we said above in the beginning, where Solomon said, "Keep your heart with all diligence," &c. Now, thanks be to Christ, are the two parts completed. Let us now proceed, with God's help, to the third.

[a] *i. e.* out of parlour window.

[b] Eccles. vii. 40.

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INCIPIT TERTIA PARS HUJUS OPERIS.

Mine leoue sustren, al so ase ȝe wel witeð our wittes wiðuten, al so ouer alle þing lokeð þ ȝe beon softe wiðinnen, ⁊ mild, ⁊
Folio 29 b. edmode,[a]—swete ⁊ swote iheorted, ⁊ þolemode aȝein word,[b] ȝif me seið on ou mis, ant werc þet me mis deð ou, leste ȝe al uorleosen.[c] Aȝein bittre ancren Dauid seið þis uers, "Similis factus sum pellicano solitudinis," ⁊c.[d] Ich am ase pellican, he seið, þet wunieð bi him one. ("Proprietas pelicani.") Pellican is a leanc fowel, so weamod ⁊ so wreðful þet hit sleað ofte uor grome his ownne briddes, hwon heo teoneð him, ant þeonne sone þer efter hit bicumeð swuðe sori, ⁊ makeð swuðe muche mone, ⁊ smit him suluen mid his bile þ hit slouh er his briddes mide, ⁊ drauhð vt blod of his breoste, ⁊ mit tet blod acwikeð eft his isleiene briddes. Þis pellican is þe weamode ancre. Hire briddes, þet beoð hire gode werkes, þet heo sleað ofte mid bile of schearpe wreðde: auh hwon heo so haueð idon, do ase deð þe pellican: of þunche hit swuðe sone, ⁊ mid hire owune bile bekie hire breoste: þet is, mid schrifte of hire muðe þet heo sunegede mide, ⁊ slouh hire gode werkes, drawe[e] þe blod of sunne ut of hire breoste, þet is, of þe heorte, þet soule lif is inne, ⁊ so schulen eft acwikien hire isleiene briddes, þet beoð hire werkes. Blod bitocneð sunne: vor al so bledinde mon[f] is grislich ⁊ atelich ine monnes eilsihðe, al so is þe sunfule biuore Godes eien. An oðer half, no mon ne mei juggen blod wel er hit beo cold: al so is of sunne. Þeo hwule þet te heorte walleð wiðinnen of ureðde, nis þer no riht dom, ne no riht gugement: oðer þeo hwule þ te lust is hot toward eni sunne, ne milit tu nout þeo hwule demen wel hwat hit is, ne hwat þer wule cumen of: auh let lust ouergon ⁊ hit te wule liken. Let þet hote acolen ase deð þe þet wule juggen[g] blod, ⁊ þu schalt demen alriht þe sunfule, ⁊ te sunne lodlich ⁊ ful, þet te þuhte ueir: ⁊ so muchel vuel cumen þerof þet ȝif þu hit hefdest

[a] [meke]. C.
[b] aȝein word of word. C. aȝein woh of word. T.
[c] leoste ȝe aleosen [mede]. C.
[d] Psalm cii. 6.
[e] dachȝe [dasche]. C. drahe. T.
[f] mon islein. C. a mon bibled. T.
[g] jugi. T.

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PART III.—Moral lessons and examples. Reasons for embracing a monastic life.

My dear sisters, in like manner as you guard well your senses externally, so above all things see that ye be gentle within, and mild and meek, affectionate and kind-hearted, and patient of any word—if any one speaks ill of you—and of any deed, if any one harms you—lest you lose all. Against testy anchoresses, David sayeth this verse, "Similis factus sum pellicano solitudinis," &c.[a] "I am like a pelican," he saith, "that dwelleth alone." The pelican is a lean bird, so peevish and so wrathful that often, in her anger, she killeth her own young ones when they molest her, and then, soon after she is very sorry, and maketh great moan, and smiteth herself with her bill wherewith she slew her young, and draweth blood out of her breast, and with the blood she then quickeneth her slain birds. This pelican is the peevish recluse. Her birds are her good works, which she often slayeth with the bill of sharp wrath; and when she hath so done, she, as the pelican doth, quickly repents, and with her own bill pecks her breast; that is, with confession of her mouth wherewith she sinned and slew her good works, draweth the blood of sin out of her breast, that is, of the heart in which is the life of the soul, and thus shall then quicken her slain birds, which are her works. Blood betokeneth sin, for as a bleeding man is hideous and frightful in the sight of man, so is the sinful before the eyes of God. Again, no man can judge of blood correctly until it be cold: it is the same with regard to sin. While the heart is inwardly boiling with wrath, there is no just decision, nor any right judgment; or, while the desire is hot toward any sin, thou art not able to judge rightly either of its nature or its consequences; but let the desire pass over and thou wilt rejoice. Let the heart cool, and, as those do who will judge of blood, thou wilt rightly judge the sinful, and the sin to be loathsome and foul which seemed to thee fair; and that so much evil comes of it, that if thou hadst done it while the heat lasted thou wouldest think thyself mad for having intended it. This is true of every sin.

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idon þeo hwule þet te hete[a] ileste, þet tu schalt demen þi suluen wod, þo þu þer touward þouhtest. Þis is of euerich sunne soð.

Folio 30. HWU BLOD IS BITOCNED SUNNE,[b] 7 NOMELICHE OF WREÐÐE.

"Impedit ira animum ne possit cernere uerum." Wreððe hit seið, þe hwule þ hit ilest, ablendeð so þe heorte þet heo ne mei soð iknowen. "Maga quedam est transformans naturam humanam." Wreððe is a uorschuppild, ase me telleð ine spelles: vor heo bireaueð 7 binimeð mon his rihte wit, 7 chaungeð al his chere, 7 forschuppeð him urom mon into bestes cunde. Wummone wroð is wuluene: 7 mon wroð is wulf, oðer leun, oðer unicorne. Þe hwule þet euer wreððe is ine wummone heorte, þauh heo uersalie,[c] 7 sigge hire vres, 7 hire Pater nosters, 7 hire Auez, al ne deð heo bute þeoteð:[d] heo naueð bute ase þeo þ is iwend te wuluene, i Godes eien: 7 is ase wuluene stefne in his swete earen. "Ira furor brevis est:" wreððe is a wodschipe. Wroð mon is he wod? Hu loked he, hu speked he, hu vareð his heorte wiðinnen him? Hwuche beoð wiðuten alle his lates? He ne icnoweð nenne mon. Hu is he mon þeonne? "Est enim homo animal mansuetum natura." Mon is kundeliche milde: auh so sone so he his mildheortnesse vorleoseð, he uorleoseð monnes kunde, 7 wreððe, þe uorschuppild, uorschuppeð him into bestes kunde, ase ich er seide. Ant hwat ȝif eni ancre, Jesu Cristes spuse, is forschupped to wuluene—nis þet muche seoruwe? Nis þer, þeonne, bute vorworpen[e] sone þet ruwe vel abute þe heorte, 7 mid softe seihtnesse makien hire smeðe 7 softe, ase is cundeliche wummone hude. Vor mid te wuluene uelle, no þing þet heo deð nis Gode liewurðe ne iweme.

Lo her aȝeines wreððe monie kunnes remedies, 7 frouren a
Folio 30 *b.* muche vloc, 7 misliche boten. Lif me mis-seið þe, þenc þ tu ert

[a] hate heorte. C. [b] Hwi blod hit bitoenes. T. [c] saie. T.
[d] doteð. C. [e] awarþe [elengi awei]. C.

WHY BLOOD BETOKENS SIN; AND PARTICULARLY OF ANGER.

"Impedit ira animum, ne possit cernere verum;" that is, "anger, while it lasts, so blindeth the heart that it cannot know the truth." "Maga quædam est, transformans naturam humanam." "Anger is a sorceress," as is said in stories; for it bereaveth and depriveth man of his right understanding, and changeth his whole countenance, and transforms him from man into beast's nature. An angry woman is a she-wolf, and an angry man is a wolf, or a lion, or a unicorn. As long as anger is in a woman's heart, though she say her versicles, and her hours, and her paternosters, and her aves, yet she doth nothing but howl. In every thing she is only as one that is changed into a she-wolf in the sight of God; and it is all as the voice of a wolf in his sweet ears. "Ira furor brevis est."[a] Anger is a kind of madness. Is not an angry man mad? How doth he look? How doth he speak? How fareth his heart within? Of what kind is all his outward demeanour? He regardeth no man. How, then, is he a man? "Est enim homo animal mansuetum naturâ." Man is gentle by nature; but as soon as he loseth his gentleness he loseth man's nature, and Anger, the sorceress, transformeth him into the nature of a beast, as I said before. And what if any recluse, Jesus Christ's spouse, is transformed into a she-wolf? Is it not a great grief? There is, then, nothing to be done but to cast away quickly the rough skin that is about the heart, and with mild conciliation make her smooth and soft, as woman's skin is naturally. For, with the wolf's skin, nothing that she doth is acceptable or pleasing to God.

Here, now, are many sorts of remedies against anger, and many comforts and divers helps. If men speak evil of thee—think that thou art earth. Do not men tear up the earth? Do they not tread upon it? Do they not spit upon the earth? If they did so to

[a] Hor. Epist. i. 2.

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eorðe: ne to drauhð me þe eorðe? ne to tret [me] þe eorðe? ne bispet me þe eorðe? þauh me dude so bi þe, me dude þe eorðe riht. Lif þu berkest aȝein þu ert hundes kunnes: ant ȝif þu stingest aȝean mid attri wordes, þu ert neddre kundes,[a] ⁊ nout Cristes spuse. Þenc, dude he so? "Qui tanquam ovis ductus est ad occisionem, ⁊ non aperuit os suum." Efter alle þe schendfule pinen þet he þolede oðe longe urinilht,[b] me ledde him amorwen uorte hongen o waritreo ⁊ driuen þuruh his four limes irene neiles: ant "non more þen a schep," ase þe holi writ seið, "ne cweð[c] he neuer a word."

Þench ȝet an oðer half: hwat is word bute wind? To woc heo *11*
is istrencðed þet a windes puf of a word mei auellen,[d] ⁊ aworpen into sunne: ⁊ hwo nule punchen þeonne wunder of an ancre þet a windes puf of a word auelleð?[e] Let, an oðer half, ne scheaweð heo þ heo is dust, ⁊ vnstable þinc, þet mid a lutel wind of a word is anon to blowen, ⁊ to bollen. Þe ilke puf of his muð, ȝif þu hit wurpe under þine vet, hit schulde beren þe upward toward þe blisse of heouene. Auh nu is muche wunder of ure muchele unneðschipe.[f] Understondeð þis word.[g] Seint Andreu muhte iðolien þet te herde rode hef him touward heouene, ant luueliche biclipte *12*
hire. Seint Lorens also iðolede þet te gredil hef him upwardes mid berninde gleden. Seint Stefne þet te stones þet me stenede him mide, ⁊ vnderueng ham gledliche[h] mid hommen[i] iuolden, þet is, cneolinde: ⁊ we ne muwe nout iðolien þet te wind of a word bere
Folio 31. us touward heouene: auh beoð wode aȝeines ham þet we schulden þoncken, ase þeo ilke þet serueð us of muche seruise, þauh hit beo hore unðenkes. "Impius uiuit pio, uelit nolit impius." Al þet þe unwreste ⁊ te vuele ðeð for vuele, al is þe gode to gode, ⁊ al is to

[a] cundel. T. C.
[b] frinacht. C.
[c] quic ne queð. C. T.
[d] afallen. C. T.
[e] of anker wind fallet? T.
[f] madschipe. T.
[g] [To settin wordis o bref]. C.
[h] ⁊ bed for ham þe schenden him. C.
[i] hammes. T. honden. C.

thee, they did right to the earth. If thou barkest again, thou art of the nature of a dog. If thou stingest again with venomous words, thou art of serpent's nature, and not the spouse of Christ. Think, did he so? "Qui tanquam ovis ductus est ad occisionem, et non aperuit os suum." After all the ignominious pains that he endured in the long night preceding his crucifixion, they led him on the morrow to hang him on the accursed tree; and drove iron nails through his four limbs; "And no more than a sheep," as the Holy Scripture saith, "spake he a word."

Think yet again; What is a word but wind? Too feebly is she strengthened whom a wind's puff of a word may cast down and throw into sin; and who, then, would not think it strange of an anchoress whom a wind's puff of a word casteth down? And again, doth she not shew that she is dust, and an unstable thing, who, with a little wind of a word, is immediately blown up and provoked. The same puff of his mouth, if thou cast it under thy feet, would bear thee upward toward the blessedness of heaven. And now there is reason to wonder much at our great want of patient endurance. Understand this saying: Saint Andrew could endure that the painful cross lifted him up toward heaven; and lovingly he embraced it. Saint Lawrence also endured that the gridiron lifted him upwards with burning brands. Saint Stephen endured that the stones wherewith they stoned him did the same, and he received them gladly, with bended knees; that is, kneeling; and we cannot endure that the wind of a word should bear us toward heaven, but are mad against them whom we ought to thank, as doing us much service, though it be against their will. "Impius vivit pio, velit nolit impius." All that the base and wicked doth for evil is good to the good, and is all to his behoof and his advancement toward his felicity: let him go on to braid a crown for thee, and that gladly. Think how the good Saint, in the Lives of the Fathers, kissed and blessed the base hand that had hurt him, and said while he kissed

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his biheue, ȝ timbrunge touward his blisse. Let hine iwurðen, ȝ tet gledliche, breiden þe ane crune. Þenc hu þe gode holi mon, in uitas patrum, custe ȝ blescede þe unwreste hond þ hefde ihermed him, ȝ seide so inwardliche cussinde hire ȝeorne: "I blesced beo euer þeos hond, vor heo haueð itimbred me þe bliscen of heouene:" ȝ tu sigge also bi þe hond þ mis-deð þe, ȝ bi þe muð also, þ out[a] mis-seið þe, "I blesced beo þi muð," þu seie, "vor þu makest me leome þerof to timbren, ȝ to echen me mine crune. Wel is me uor mine gode, ȝ wo is me þauh for þin vuel: vor þu dest me god,[b] ȝ hernest þi sulf." Lif ei mon oðer ei wummon mis-seið oðer mis-deð ou, mine leoue sustren, so ȝe schulen siggen. Auh nu, is muche wunder, ȝif we wel biholdeð, hu Godes halewen þoleden wunden in hore bodie, ȝ we beoð wode ȝif a wind bloweð a lutel touward us, ȝ te ilke wind ne wundeð nout bute þe eare one. Vor nouðer ne mei þe wind, þet is þet word, ne wunden þe i þine vlesche, ne fulen þine soule þauh hit puffe ou þe, bute ȝif þi sulf hit makie. Bernardus: "Quid irritaris? quid inflammaris ad verbi flatum, qui nec carnem vulnerat, nec inquinat mentem." Wel þu meilt understonden[c] þet ter was lutel fur of cherite þet leiteð al of ure Louerdes luue. Lutel fur was ter þer of, þet a puf aeweinte. Vor þer ase muchel fur is, kundeliche hit waxeð mid winde.

Folio 31 *b.*

Aȝein mis-sawe oðer misdede, lo, heranont,[d] remedie ȝ salue. Alle cunneð wel þeos asaumple. A mon þet leie ine prisune, ȝ ouhte muche raunsun, ȝ o none wise ne schulde, ne ne muhte ut, bute ȝif hit were vor te hongen, er he hefde al his ransun fulliche ipaied,—nolde he cunnen god þonc ane monne þet wurpe[e] up on him a bigurdel ful of ponewes uorte acwiten ȝ areimen him mide, ȝ alesen him ut of pine, þauh he wurpe hit ful herde aȝein his heorte? Al þet hurt ȝ al þet sore were uorȝiten ȝ forȝiuen uor

[a] eawieht. C. ewt. T.
[b] freome. C.
[c] vnderȝeten. T. underȝeoten. C.
[d] her on ende. T. her anonden. C.
[e] duste. T. C.

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it earnestly, and from his heart: "Ever blessed be his hand, for it hath prepared for me the blessedness of heaven;" and say thou in like manner of the hand that injures thee, and the mouth also that sayeth any evil against thee, "Blessed be thy mouth, for thou makest it an instrument for me wherewith to form and to increase my crown. Well is me for my good, and yet woe is me for thine evil; for thou doest good to me and harm to thyself." Thus shall ye say, my dear sisters, if any man or any woman wrong you by word or deed. But now, it is very strange, if we consider well, how the Saints of God suffered wounds in their bodies; and we are distracted if a wind blow a little toward us, and the same wind hurteth nothing but the ear only. For the wind, that is, the word, can neither wound thee in thy flesh, nor defile thy soul, though it may puff on thee, except thou, thyself, cause it. Bernard: "Quid irritaris? quid inflammaris ad verbi flatum, qui nec carnem vulnerat nec inquinat mentem." Thou mightest well understand that there was little of the fire of charity which is kindled by the love of our Lord. There was little of that fire which a puff extinguished. For where there is much fire it naturally increaseth with wind.

Against wrongful word or deed, lo, here is[a] a remedy and salve for them. Let every one weigh well this example. A man who lay in prison and owed a large sum for his ransom, and in no wise could or might get out, except it were to be hanged, until he had fully paid his ransom,—would he not give good thanks to a man who threw upon him a purse full of money wherewith to pay his debt, and set him free and release him out of painful durance, though he threw it hard against his heart? All the hurt and the sore would be forgotten and forgiven for gladness. Just so are all we here in prison, and owe to God great debts by reason of our sins, and therefore we cry to him in the Paternoster, "Et dimitte nobis, debita nostra."

[a] ecce. MS. Oxon.

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gledneſſe. Al riht o þiſſe wiſe we beoð alle ine priſune her, ⁊ owen God greate dettes of ſunnen: ⁊ for þi we ȝeieð to him iðe Paternoſter, "Et dimitte nobis debita noſtra." Louerd, we ſiggeð forȝif us ure dettes, al ſo aſe we uorȝiueð to ure detturs. Wouh þet me mis-deð us, oðer of word oðer of werc—þet is ure raunſun þet we ſchulen areimen us mide, ⁊ acwiten ure dettes touward ure Louerd, þet beoð ure ſunnen: vor wiðute ewitaunce, up of his priſun nis non inumen, þet he ne bið anhonged, oðer ine purgatorie, oðer iðe pine of helle. Ant ure Louerd ſulf ſeið, "Dimitte, ⁊ dimittetur vobis:" "forȝif, ⁊ ichulle forȝiue þe:" ⁊ is as þauh he ſeide, "þu ert andetted touward me swuðe mid ſunnen: auh, wultu god foreward, al þet euer eni mon mis-ſeið þe, oðer mis-deð þe, ichulle nimen hit onward þe dette þet tu owest me." Nu þeonne, þauh a word culle þe ful herde up o þine heorte,[a] ⁊ te puncheð a uormeſt þet hit hurteð þine heorte, þenc aſe þe perſun wolde þet were ihurt ſore mit te bigurdle, ⁊ underuong hit gledliche uorte acwiten þe mide, ⁊
Folio 32. þonke him þet hit ſende þe, þauh God ne kunne him neuer þonc of his ſonde. He hermeð himſulf ⁊ froemeð[b] þe, ȝif þu conſt hit understonden.[c] Vor aſe Dauid ſeið swuðe wel mid alle, "God deð in his treſor þeo unwreſte ⁊ te vuele, vorte huren mid ham, aſe me deð mid garſume þeo ꝑ wel vihteð, ponens in theſauris abiſſos." Glosa, crudeles quibus domat milites ſuos. Eſt, an oðer halue, þe pellican is a fuel þet haueð anoðer cunde: þet is, þet hit is euer leane. Vor þi aſe ich er ſeide, Dauid eſnede him þerto in ancre persone, ⁊ ine ancre[d] ſtefne. "Similis factus ſum pellicano ſolitudinis." "Ich am a pellican iliche þet wuneð bi him one:" ⁊ ancre ouh þus to ſiggen, ⁊ beon iliche þe pellican anont þet hit is leane. "Iudit clauſa in cubiculo jejunabat omnibus diebus vite ſue," ⁊c. Iudit bitund inne, aſe hit telleð in hire boc, ledde swuðe herd liſ, veſte,[e] ⁊ werede heare. Iudit bitund inne bitocneð ancre bitund, þet ouhte leden herd liſ, aſe dude þe leſdi Iudit, efter hire eſne, ⁊

[a] breoſte. C. [b] freomeð. C. frames. T. [c] þolien. C. T.
[d] ancrene. T. [e] feſtede.

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We say, "Lord, forgive us our debts, as we forgive our debtors." If any wrong is done either by word or deed—that is our ransom, wherewith we should free ourselves and pay our debts to our Lord—which are our sins; for without payment, out of his prison is none taken, but to be punished either in purgatory, or in the pains of hell. And our Lord himself says, "Dimitte, et dimittetur vobis:"[a] "Forgive, and I will forgive you;" as if he had said, "Thou art deeply indebted to me through sins; but if thou wilt make a faithful agreement, I will account whatever any man saith or doth wrongfully against you as part of payment of the debt thou owest me." Now then, though a word strike you full hard upon the heart, and it seems to you at first that it hurteth thine heart, reflect, as the prisoner would who might be hurt by the purse; and receive it gladly to pay your debt with it; and thank him who sent it to thee, though God may never thank him for his sending it. He doth harm to himself, and good to thee, if thou art able to understand it. For as David well saith, "God placeth in his treasure-house the base and the wicked, in order to hire with them, as men do with money, those who fight well, laying up the depths in store houses;"[b] viz. the cruel, by whom he disciplines his soldiers. Again, the pelican is a bird that hath another nature; which is, that she is always lean. Wherefore, as I said before, David compared himself to her in the character and in the voice of a recluse: "Similis factus sum pelicano solitudinis." "I am like a pelican that dwelleth alone:" and a recluse ought thus to say, and to be like the pelican as to her being lean. "Judit clausa in cubiculo jejunabat omnibus diebus vitæ suæ," &c.[c] "Judith, shut up," as we are told in her book, "led a very hard life, fasted and wore hair-cloth." Judith shut up betokeneth an anchoress shut up, who ought to lead a hard life, as did the lady Judith, as far as she is able, and not like a swine pent up in a sty to fatten and to increase in size for the stroke of the axe.

[a] Luke, vi. 37. [b] Psalm xxxiii. 7. [c] Judith, viii. 5, 6.

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nout ase swin ipund ine sti norte uetten, ȝ forte greaten azein þe eul of þer eax.

Two cunne ancren beoð þet ure Louerd speked of, ȝ seiþ in þe gospelle: of false, ȝ of treowe. "Vulpes foveas habent, ȝ volucres celi nidos:" þet is, "voxes habbeð hore holes, ȝ briddes of heouene hore nestes." Þe uoxes, þet beoð þe valse ancren, ase vox is best falsest, þeos habbeð, he seiþ ure Louerd, hore holes inward ter eorðe, mid eorðliche unðeauwes, ȝ draweð al into hore holes, þet heo muwen arepen ȝ arechen.[a] Þus beoð þe gederinde ancren of god, iðe gospelle to uoxes iefned.[b] Þe uox is ec a wreccheˢ urechˢ best, ȝ fret swuðe wel mid alle:[d] ȝ te valse ancre drauhð into hire hole ȝ fret, ase þe uox deð, buðe ges ȝ henhen, ant habbeð efter þe uoxe a simple semblaunt sume cherre, ȝ beoð þauh ful of gile, ȝ makieð ham oðre þen ha beoð, ase uox deð:[e] is ipocrite ȝ weneð forte gilen God, ase heo bidweolieð simple men, ȝ gileð mest ham sulnen. Lelstreð,[f] ase þe uox deð, ȝ ȝelpeð of hore god, hwar se heo durren ȝ muwen: ȝ chefleð of idel, ȝ so swuðe worldlich iwurðeð, þet, anont hore nome, ha stinkeð, ase þe uox deð þer he geð forð: vor ȝif heo doð vuele me seiþ bi ham wurse.

Þeos eoden into ancre huse ase dude Saul into hole: nout ase Dauid þe gode. Buðe þauh heo wenden into hole, Saul ȝ Dauid, ase hit telleð ine Regum. Auh Dauid wende [in him for to clensen: ach Saul wende][g] þider in vorte don his fulðe þerinne, ase deð, among moni mon, sum uniseli ancre, weut into hole of ancre huse vorte bifulen þene stude, ȝ don derneluker þerinne flesliche fulðen, þen heo muhte ȝif heo were amidde þe worlde. Uor hwo haueð more eise te don hire eweadschipes þen haueð þe ualse ancre? Þus

[a] repen ȝ rinen. T. ropin ȝ rinen. C.
[b] ifeiget. C.
[c] frec. C.
[d] ȝ fretewil wiðalle. C.
[e] makes him oðer þen he is, as fox þ is. T.
[f] Galstres. T. Galieð. C.
[g] supplied from. C.

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There are two kinds of anchoresses whom our Lord speaketh of, and mentions in the Gospel; the false and the true. "Vulpes foveas habent, et volucres cœli nidos:" that is, "Foxes have their holes, and birds of heaven their nests." The foxes, which are the false anchoresses, as the fox is the most false of beasts,—"These," our Lord saith, "have their holes in the earth, with earthly vices, and draw every thing into their holes that they can catch and steal." Thus the anchoresses who gather worldly goods are compared by God in the Gospel to foxes. The fox is also a thievish[a] and ravenous beast, and devours eagerly withal: and the false anchoress draweth into her hole and devours, as the fox doth, both geese and hens; and hath, like the fox, a somewhat simple appearance, and yet is full of guile, and affecteth to be different from what she is, as the fox doth; she is a hypocrite, and thinketh to deceive God, as she imposes upon simple men; and deceiveth most herself. She yelpeth as the fox doth, and boasteth of her merits wheresoever she dare or may, and chattereth of trifling matters, and becometh so extremely worldly, that, as to her name, she stinketh, as the fox doth wherever he goes, for if she doth evil, report makes it worse.

Such persons go into a religious house as Saul went into the cave; not as the pious David did. Both Saul and David went, indeed, into the cave, as we are told in the Book of Kings. But David went in to cleanse himself, and Saul to befoul the place; as doth, among many men, an unhappy recluse, who goes into a religious house to defile the place, and to indulge therein in carnal uncleanness more secretly than she could do if she were abroad in the world. For who can with more facility commit wickedness than the false recluse? Thus went Saul into the cave to defile the

[a] Wretch, or wratch, is still used in this sense in the south of Scotland. Jamieson does not notice it.

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wende Saul into hole uort te bidon[a] þene stude: auh Dauid wende þider in one uor to huden him urom Saul þet him hatede, 7 souhte uorte slenne: 7 so deð þe gode ancre. Saul, þet is þe ueond, hateð 7 hunteð efter hire: 7 heo deð hire into hire hole, uorte huden hire vrom his kene clokes. Heo hut[b] hire in hire hole, bode vrom worldliche men 7 worldliche sunnen: 7 fordi heo is gostliche Dauid: þet is, strong to zein þe ueond, 7 hire lire lufsum to ure Louerdes eien. Vor al so muchel seið þis word Dauid, on Ebreuwische
Fidin 33. leodene, as strong tozein þe ueond. Þe ualse ancre is Saul, efter þet his name seið: Saul, abutens, siue abusio. Vor Saul, on Ebreuwisch, is mis-notinge an Englisch: ant te valse ancre mis-noteð ancre nome. Vor heo witeð unwurðliche ancre nome: 7 al þet heo euer wurcheð. Auh þe gode ancre is Iudit, as we er seiden, þet is bitund, ase heo was: 7 also ase heo dude, vesteð 7 wakieð, swinkeð 7 wereð here.[c] Heo is of þe briddes þet ure Louerd speked of, efter þe uoxes: þe mid hore lustes ne holieð nout aduneward, ase doð þe uoxes, þet beoð false ancren: auh habbeð up an heih, ase briddes of heouene, iset hore nest, þet is hore reste. Treowe ancren beoð briddes bitocned:[d] vor heo leaueð þe eorðe, þet is, þe luue of alle eorðliche þinges, 7 þuruh zirnunge of heorte to heouenliche þinges, vleoð upward, touward heouene. Ant tauh heo vleon heie, mid heih lif 7 holi, heo holdeð þauh þet heaued lowe þuruh milde edmodnesse, ase brid vleoinde buhð þet heaued lowe, ant leteð al[e] nouht wurð þet heo wel doð, 7 wel wnrcheð: 7 sigged ase ure Louerd lerede alle his, "Cum omnia bene feceritis, dicite quod servi inutiles estis:" "Hwon ze habbeð al wel idon," he seið, ure Louerd, "sigged þ ze beoð unnute[f] þrelles." Fleoð heie, 7 holdeð þauh þet heaued euer lowe. Þe hwingen þet bereð ham upward, þet beoð gode þeauwes þet heo moten sturien into gode werkes, ase brid hwon hit wule vleon sturеð his hwingen. Auh þe treowe ancren þet we

[a] bifule. T. [b] huides. T. [c] harde. T. C.
[d] iclepede. T. [e] ase. C. [f] unneite. T.

place; but David went in thither only to hide himself from Saul, who hated him and sought to slay him; and so doth the good anchoress. Saul, that is, the fiend, hateth and hunteth after her; and she retires into her cave, to hide herself from his keen clutches She hides herself in her cave, both from worldly men and worldly sins; and therefore she is spiritually David; that is, strong against the fiend, and her countenance lovely in the sight of our Lord. For this word, David, in the Hebrew language, signifies as much as, strong against the fiend. The false recluse is Saul, according to the meaning of his name; Saul, *abusing*, or *abuse*. For Saul, in Hebrew, is abusing in English; and the false recluse abuseth the name of anchoress. For she unworthily throweth reproach upon the name of anchoress, and upon all that she doth. But the good anchoress is Judith, as we said before; that is, shut up as she was; and doth just as she did, fasteth and watcheth, laboureth and weareth hair-cloth. She is of the nature of the birds, of which our Lord speaketh after the foxes, which dig not downward with their lusts, as do the foxes, which are false anchoresses, but, as birds of heaven which have set up on high their nest; that is, their rest. True anchoresses are compared to birds; for they leave the earth; that is, the love of all earthly things; and, through yearning of heart after heavenly things, fly upward toward heaven. And, although they fly high, with high and holy life, yet they hold the head low, through meek humility, as a bird flying boweth down its head, and accounteth all her good deeds and good works nothing worth, and saith, as our Lord taught all his followers, "Cum omnia bene feceritis, dicite quod servi inutiles estis;" "When ye have done all well," saith our Lord, "say that ye are unprofitable servants." Fly high, and yet hold the head always low. The wings that bear them upwards are, good principles, which they must move unto good works, as a bird, when it would fly, moveth its wings. Also, the true anchoresses, whom we compare to birds,—yet not we, but God —spread their wings and make a cross of themselves, as a bird doth when it flieth; that is, in the thoughts of the heart, and the mortifi-

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eſneð to briddes: nout we þauh: auh deð God. Heo spreðeð hore hwingen, ant makieð a creoiz of ham suluen, ase brid deð hwon hit flihð, þet is, ine þoulte of heorte, 7 ine bitternesse of flesche, bereð Godes rode. Þeo briddes fleoð wel þet habbeð lutel flesch,
Folio 33 b. ase þe pellican haueð, 7 monie uederen.[a] Þe steorc[b] uor his muchele flesche makeð a semblaunt uorte vleon, 7 beateð þe hwingen: auh þet fette drauhð euer to þer eorðe. Al riht so, fleschlich aucre þet luueð[c] flesches lustes 7 foluweð hire eise, þe heuinesse of hire flesche 7 flesches unðeawes binimeð hire hire vluht: 7 tauh heo makie semblaunt, 7 muchel noise mid te hwingen,[d] þet is, leten of ase þauh heo fluwe 7 were an holi aucre. Hwo se ȝeorne bihalt, he lauhweð hire to bisemare: for hire uette euer, ase deð þe strorkes,[e] þet beoð hire lustes, drageð hire to þer eorðe. Þeos ne beoð nout iliche þe pellican þe leane, ne ne vleoð nout an heih: auh beoð eorð briddes, 7 nesteð o þer eorðe. Auh God cleopeð þe gode aucren briddes of heouene, ase ich er seide: "Vulpes foveas habent, 7 volucres celi nidos." Voxes habbeð hore holes, 7 briddes of heouene hore nestes. Treowe aucren beoð ariht briddes of heouene þet fleoð an heih, ant sitteð singinde murie oðe grene bowes: þet is, þencheð uppard,[f] of þe blisse of heouene, þet neuer ne valeweð, auh is euer grene, 7 sitteð o þisse grene, singinde swuðe murie: þet is, resteð ham inne swuche þoulte, 7 habbeð muruhðe of heorte, ase þeo þet singeð. Brid þauh, oðer hwule, vorte sechen his mete uor þe vlesches neode, lihteð adun to þer eorðe: auh þeo hwule þet hit sit o þer eorðe, nis hit neuer siker, auh biwent[g] him ofte, 7 biloked him euer ȝeorneliche al abuten. Alriht so, þe gode aucre, ne vleo heo neuer so heie, heo mot lihten oðer hwules adun
Folio 34. to þer eorðe of hire bodie, eten, drinken, slepen, wurchen, speken, iheren of þet neodeð to, of eorðliche þinges. Auh þeonne, as þe brid deð, heo mot wel biseon hire, 7 biholden hire on ilchere half,[h]

[a] fele fiðeron. C.
[b] strucion. C. ostrice. T.
[c] liues. T.
[d] muche mirð wið wengen. C. muche dune. T.
[e] strucioncs. C. ostrices. T.
[f] upward. T.
[g] turnes. T.
[h] bilokin on euch half. C.

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cation of the flesh, they bear the Lord's cross. Those birds fly well that have little flesh, as the pelican hath, and many feathers. The ostrich,[a] having much flesh, maketh a pretence to fly, and flaps his wings, but his feet always draw to the earth. In like manner, the carnal anchoress, who loveth carnal pleasures, and seeketh her ease, the heaviness of her flesh and its desires depriveth her of her power of flying; and though she make a pretence and much noise with her wings; that is, make it appear as if she flew, and were a holy anchoress, whoever looks at her narrowly, laughs her to scorn; for her feet, as doth the ostrich's, which are her lusts, draw her to the earth. Such are not like the meagre pelican, nor do they fly aloft, but are birds of the earth, and make their nests on the ground. But God calleth the good anchoresses birds of heaven, as I said before: "Vulpes foveas habent et volucres cœli nidos." "Foxes have their holes, and birds of heaven their nests." True anchoresses are indeed birds of heaven, that fly aloft, and sit on the green boughs singing merrily; that is, they meditate enraptured, upon the blessedness of heaven that never fadeth, but is ever green; and sit on this green, singing right merrily; that is, in such meditation they rest in peace and have gladness of heart, as those who sing. A bird, however, some times, alighteth down on the earth, to seek his food for the need of the flesh; but while he sits on the ground he is never secure, and is often turning himself, and always looking cautiously all around. Even so, the pious recluse, though she fly ever so high,[b] must at times alight down to the earth in respect of her body—and eat, drink, sleep, work, speak, and hear, when it is necessary, of earthly things. But then, as the bird doth, she must look well to herself, and turn her eyes on every side, lest she be deceived, and be caught in some of the devil's snares, or hurt in any way, while she sits so low. "The birds," saith our Lord, "have nests;" "volucres cœli habent nidos." A nest is hard on the

[a] In the original it is the stork, to which the description does not apply. In the two other MSS. it is the ostrich, the character of which is accurately described in the text.

[b] *i.e.* in devout meditation.

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þet heo nouhwar ne misnime, leste heo beo ikeiht þuruh sumne of þe deofles gronen, oðer ihurt sumnes weis, þe hwule ϸ heo sit so lowe. Þeos briddes habbeð nestes, he seið, ure Louerd, "Volucres celi habent nides." Nest is herd,[a] of prikinde þornes wiðuten, ⁊ wiðinnen nesche ⁊ softe: ⁊ so schal ancre wiðuten þolien herd in hire vlesche, ⁊ prikinde pinen. So wisliche[b] heo schal þauh swenchen þet flesch, þet heo muwe sigen, mid te psalmwuruhte, "Fortitudinem meam ad te custodiam:" þet is, ichulle witen mine strenðe, Louerd, to þine bihoue: ⁊ forði beoð flesches pinen efter euerich oðres efne. Þet nest schal beon herd wiðuten ⁊ softe wiðinnen, ⁊ te heorte swete. Þeo þet beoð of bittere, oðer of herde heorte, ⁊ nesche to hore vlesche, heo makieð frommard hore nest—softe wiðuten, ⁊ þorni wiðinnen. Þis beoð þe weamode ⁊ te estfule ancren, bittre wiðinnen, ase þet swete schulde beon, ⁊ estfule wiðuten, ase þet herde schulde beon. Þeos ine swuche neste muwen habben herde[c] reste hwon heo ham wel biðencheð. Vor to leate heo schulen bringen vorð briddes of swuche neste: þet beoð gode werkes, vorte vleon touward heouene. Iob cleopeð þer ancre hus nest: ⁊ seið ase þauh he were ancre. "In nidulo meo moriar:" þet is, ichulle deien imine neste, ⁊ beon as dead þerinne: vor þet is ancre rihte: ⁊ wunien uort heo deie[d] þerinne, þet is nullich neuer slakien, þe hwule þet mi soule is imine buke,[e] to drien herd wiðuten, al so ase nest is, ⁊ softe beon wiðinnen.

Folio 34 b. Of dumbe bestes ⁊ of dumbe fueles leorneð wisdom ⁊ lore. Þe earn deð in his neste enne deorewurðe ȝimston þet hette achate. Vor non attri þinc ne mei þene ston neihen, ne þeo hwule þet he is in his neste hermen his briddes. Þes deorewurðe ston, þet is Iesu Crist, ase ston treowe ⁊ ful of alle mihten, ouer alle ȝimstones. He is þe achate þet atter of sumne ne neihede neuere. Do hine iðine neste, þet is, iðine heorte. Þenc hwuch pinen he þolede on his

[a] eart. C. [b] williche. T. [c] uuel. T. C.
[d] ⁊ wunien ase dead. C. ⁊ wunien aðet dead. T. [e] iðe buc. T. C.

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outside with pricking thorns, and is delicate and soft within: even so shall a recluse endure hard and pricking pains in the flesh; yet so prudently shall she subdue the flesh by labour, that she may say with the Psalmist: "Fortitudinem meam ad te custodiam;" "that is, I will keep my strength, O Lord, to thy behoof;" and therefore the pains of the flesh are proportioned to every one's case. The nest shall be hard without and soft within; and the heart sweet. They who are of a bitter or hard heart, and indulgent towards their flesh, make their nest, on the contrary, soft without and thorny within. These are the discontented and fastidious anchoresses; bitter within, when they ought to be sweet; and delicate without, when they ought to be hard. These, in such a nest, may have hard rest, when they consider well. For, from such a nest, they will too late bring forth young birds, which are good works, that they may fly toward heaven. Job calleth a religious house a nest; and saith, as if he were a recluse: "In nidulo meo moriar;" that is, "I shall die in my nest, and be as dead therein;" for this relates to anchorites; and, to dwell therein until she die; that is, I will never cease, while my soul is in my body, to endure things hard outwardly, as the nest is, and to be soft within.

From dumb beasts and birds learn wisdom and knowledge. The eagle deposits in his nest a precious stone which is called agate. For no poisonous thing may come nigh the stone, nor harm his birds while it is in his nest. This precious stone is Jesus Christ; a faithful stone, and full of all might, above all precious stones. He is the agate which the poison of sin never approached. Place him in thy nest; that is, in thine heart. Think what pains he suffered in his flesh without, and how gentle and mild he was in his heart within; and thus shalt thou drive all poison out of thy heart, and

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flesche wiðuten, ⁊ hu swete he was iheorted, ⁊ hu softe wiðinnen: ⁊ so þu schalt driue ut euerich atter of þine heorte, ⁊ bitternesse of þine bodie. Vor ine swuch þouhte, ne beo hit neuer so bitter þine þet þu þolest uor þe luue of him þet dreih more uor þe, hit schal þunche þe swete. Þes ston, ase ich er seide, aʋleieð attri þinges. Habbe þu þesne ston wiðine þine heorte, þet is Godes nest,[a] ne þer tu[b] nout dreden þe attrie neddre of helle. Þine briddes, þ beoð þine gode werkes, beoð al sker of his atter.

Hwo se ne mei habben þesne ston, ne ne holden o none manere, ne o none wise, iðe nest of hire heorte, hure ⁊ hure iðe neste of þine anere huse, loke þet tu habbe his iliche,[c] þet is þet crucifix, ⁊ bihold ofte þeron, ⁊ cus þe wunde studen, ine swete munegunge of þe soðe wunden þet he oðe soðe rode mildeliche[d] þolede. Le, uor so heo mei beon Iudit, þet is, libben herde, ant beon icnowen ofte to God of his muchele godleic touward hire, ant hire defautes touward him: þet heo hit ȝelt him vuele, ⁊ crie him ȝeorne þerof merci ⁊ ore,[e] ⁊ schriuen hire þerof ilome. Þeomne is heo Iudit, þet slouh Oloferne. Vor Iudit, on Ebreu is schrift an Englis.[f] Vorði seið euerich anere, to euericne preoste, confiteor, on alre erest, ⁊ schriueð hire on alre erest ⁊ ofte, vorte beon Iudit ⁊ slean Oloferne, þet is þes deofles strenebe. Vor ase muche seið þis word Oloferne, ase stinkinde[g] ine helle. Secundum nominis ethimologiam, Olofernis, "Olens in inferno." Secundum interpretationem, "infirmans vitulum saginatum." On Ebreuwische ledene, Oloferne is þe ueond, þet makeð uet kelf ⁊ to wilde, feble ⁊ unstrong. Vet kelf ⁊ to wilde is þet fleschs þet nwiligeð[h] so sone hit euer uetteð þuruh este ⁊ þuruh eise. "Incrassatus est dilectus meus, et recalcitravit." Mi leof is ivetted, he seið, ure Louerd, ⁊ smit me mid his hele. Vor al so sone so þet

Folio 35.

[a] þer Godes nest is. T.
[b] ne þerf tu. T. ne þarf þu. C.
[c] iliceneſſe. T.
[d] þuldeliche. T.
[e] are. T.
[f] an Englisch, þ sleas gastliche þe deouel of helle. T.
[g] struginde. C.
[h] wildeð. T.

bitterness out of thy body. For in such meditations, however bitter may be the pain thou sufferest for the love of him who endured more for thee, it shall seem sweet to thee. This stone, as I have already said, driveth away poisonous things. If thou have this stone within thine heart, which is God's nest, thou needest not fear the venomous serpent of hell. Thy young birds, which are thy good deeds, are quite secure from his venom.

Whosoever cannot have this stone, nor can keep it, in any manner or way, in the nest of her heart, must see that she have, at least, its likeness; that is, the crucifix, in the nest of her monastery, and contemplate it often, and kiss the places of the wounds, in sweet remembrance of the real wounds which he meekly suffered on the real cross. Yea, for thus she may be Judith; that is, lead an austere life, and often make acknowledgment to God of his great goodness toward her, and her deficiencies toward him, in that she returned him evil; and cry earnestly for mercy and forgiveness thereof, and confess frequently. Then is she Judith, who slew Holofernes. For Judith in Hebrew is confession in English. Wherefore, every anchoress saith to every priest, "Confiteor," first of all, and confesseth herself first of all, and often, that she may be Judith and slay Holofernes; that is, the devil's strength. For this word Holofernes signifieth as much as stinking in hell. "Secundum nominis etymologiam, Olofernes, olens in inferno. Secundum interpretationem, infirmans vitulum saginatum." In the Hebrew language, Holofernes is the fiend, who maketh a fat and frolicsome calf feeble and weak. A fat and frolicsome calf is the flesh, which groweth wild as soon as it becometh fat through abundance and ease. "Incrassatus est dilectus meus, et recalcitravit."[a] "My beloved is grown fat," saith our Lord, "and smote me with his heel." For as soon as the flesh hath all its will, it immediately kicketh, like a fat

[a] Deut. xxxii. 15.

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flesh haueð al his wil, hit regibbeð anon, ase uet kelf[a] ⁊ idel. Þis fette kelf haueð þe ueondes strencðe to unstrencðen, ⁊ forte makien buwen[b] touward sunne: vor so muche seið þes nome Oloferne. Auh ancre schal beon Iudit, þuruh herd lif ⁊ soð schrift, ⁊ slean, ase dude Iudit, þene vuele Oloferne, ⁊ temien ful wel hire fleschs, so sone heo iueleð þet hit awilegeð to swuðe, mid festen, mid weechen, mid heren, mid heuie swinke, mid herde disciplines, wisliche þauh ⁊ warliche. "Habete," inquid, "sal in uobis. Item in omni sacrificio offeretis mihi sal." Þet is, in euerich sacrifise, he seið, ure Louerd, offreð me euer salt. Vesten, weechen ⁊ oðre swuche ase ich nemde nu beoð mine sacrefises. Salt bitocneð wisdom: vor salt ȝiueð mete wordnesse,[c] ⁊ wisdom ȝifð sauur. Al ure deden, ⁊ al þet we wurcheð wiðuten salt, þet is, wisdom, al þuncheð God smechleas. An oðer half, wiðuten salt fleshs gedereð wurmes, ⁊ stinkeð swuðe fule, ⁊ forroteð sone. Also wiðuten wisdom, fleshs, ase wurm, uoruret[d] hire, ⁊ wasteð hire suluen, ⁊ foruareð[e] ase þing þet forroteð, ⁊ sleað hire on ende. Auh swuch sacrefise stinkeð to ure
Folio 35 b. Louerd. Þauh þet fleshs beo ure fo, hit is us ihoten þet we holden hit up. We moten þauh don him wo ase hit is ofte wel wurðe: auh nout fordon mid alle: vor hu woc so hit euer beo, þeonne is hit so ikupled, ⁊ so ueste iueied to ure deorewurðe goste, Godes owune furme, þet we muhten sone slean ϸ on mit tet oðer:[f] ⁊ þis is on of þe meste wundres on eorðe, þet tet heixte þinc under God, þet is monnes soule, ase seint Austin witneð, schal beon so ueste iueied to þe flesche, þet nis bute uen ⁊ ful eorðe, ⁊ þuruh þet ilke limunge luuien hit so swuðe, þet heo uorte cwemen hit in his fule kunde, geð ut of hire heie heouenliche cunde, ⁊ forte paien hire, wreððet hire schuppare, ϸ schop hire efter hiin sulf, þet is King ⁊ Kaiser of heouene

[a] fat mare. T. forfrete mare. C.

[b] þis fatte calf haues te feond unstrengðet ȝ buhet. T.

[c] smeech. T. [d] forfretes. T. [e] forfares. T.

[f] Aug[s]. Natura mentis humane, que ad ymaginem Dei creata est, et sine peccato est, solus Deus major est. T.

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and idle calf. This fat calf the fiend hath power to deprive of strength, and to incline toward sin: for so much saith this name Holofernes. But the anchoress shall be Judith by an austere life and true confession, and shall slay, as did Judith, the wicked Holofernes, and tame right well her flesh, as soon as she feeleth that it is growiug too wild, with fasting, with watching, with hair-cloth, with hard toil, and severe discipline, wisely, however, and cautiously, "Habete, inquit, sal in vobis. Item in omni sacrificio offeretis mihi sal;"[a] that is, "In every sacrifice," saith our Lord, "thou shalt offer me always salt." Fasting, watching, and other things of that kind, such as I have just named, are my sacrifices. Salt betokeneth wisdom: for salt giveth meat soundness, and wisdom giveth savour. All our works, and all that we do without salt, that is, wisdom, seemeth to God tasteless. On the other hand, without salt flesh gathereth worms, and stinketh foully, and soon becomes putrid. So, without wisdom, the flesh, like a worm, gnaws and destroys itself, and perisheth as a thing which becometh putrid, and, at last, slayeth herself. But such a sacrifice smelleth offensively to our Lord. Though the flesh be our foe, we are yet commanded to sustain it. We must, however, afflict it, as it often well deserves; but not withal to destroy it; for, how weak soever it be, still it is so coupled, and so firmly united, to our precious soul, God's own image, that we might soon kill the one with the other. And this is one of the greatest wonders on earth, that the highest thing under God, which is the soul of man, as St. Austin testifieth, should be so firmly joined to the flesh, which is only mud and dirty earth; and, through that joining, love it so dearly, that, to gratify it, in its base nature, the soul recedes from its sublime and heavenly nature; and, to please the flesh, displeaseth its Creator, who made it after his own likeness, who is King and Ruler of heaven and earth. This is a wonder above all wonders, and a wonder that excites contempt,—that a thing so utterly mean, *fere nihil*, almost nothing, as St. Austin saith, should seduce into sin a thing so very noble as the soul is; which

[a] Leviticus, ii. 13.

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ȝ of eorðe. Þis is wunder oner alle wundres, ȝ hokerliche wunder, þet so unimete louh þinc—fere nichil—wel neih nout, ase seint Austin seiþ, schal drawen into sunne so unimete heih þinc ase is soule, þet seint Austin cleopeð fere summum, þet is, wel neih heixt þinc wiðuten God one. Auh God nolde nout þet heo leope into prude, ne ne wilnede nout uorto climben, ȝ feolle, ase dude Lucifer, —uor he was bute charge—ȝ teide uor þui ane clot of heui eorðe to hire, ase me deð ane cubbel to þe swine[a] þet is to recchinde, ȝ to ringinde abuten.[b] Ant tet is þet Job seide: "Qui fecisti ventis," [id]est spiritibus, "pondus." "Louerd, he seiþ Job, þu hauest imaked uoðer to heui uorte ueðren mide þe soule:[c] þet is, þet heui ulessis, þet draweð hire aduneward, auh þuruh þe heuischipe[d] of hire hit schal iwurðen ful liht: ȝe, lihture þen þe wind is, ȝ brihture þen þe
Folio 36. sunne is, ȝif hit foluweð hire her, ȝ ne draweð hire nout to swuðe into hire lowe kunde. Leoue sustren, uor his luue þet heo is iliche to, bereð hire menske: ȝ ne lete ȝe nout þet lowe fleschs ameistren hire to swuðe: uor heo is her in uncuððe, iput in one prisune, ȝ bitund ase in one cwalm huse, ȝ nis nout eðcene of hwuche dignite heo is, ne hu heih is hire cunde, ne hwuch heo schal iwurðen in hire owune riche. Þet fleshs is her et home, ase eorðe, þet is et eorðe: ant for þui hit is cwointe ȝ cwiuer,[e] ase me seiþ, "þet coc[f] is kene on his owune mixenne." Þet haueð to muche meistrie, weilawei! on monie: auh ancre, ase ich habbe iseid, ouh to beon al gostlich ȝif heo wule wel uleon, ase brid þet haueð lutel uleschs ȝ monie ueðeren. Nout one ȝet tis,[g] auh teke[h] þet heo temeð wel hire fulitowene fleschs, ȝ strenðeð ȝ deð menske hire wurðfule soule. Teke[i] þis, heo mot ȝete þuruh hire uorbisne, ȝ þuruh hire holi beoden, ȝiuen oðre strenðe, ȝ upholden ham, þet heo ne uallen iðe

[a] þe reoðer. C.
[b] as mon dos þe custel to the ku, oðer to þe beast, þ is to raikinde. T.
[c] foðer to foðere wið þe sawles. T.
[d] hehschipe. T.
[e] cointe ȝ couer. T. cointe ȝ kene. C.
[f] curre. C.
[g] Naut ane ȝet is þis. C.
[h] teken. T.
[i] Teken. T. to eke. C.

St. Austin calleth *fere summum*; that is, nearly the highest thing, God alone excepted. But God was unwilling that it should leap up into pride, or should desire to climb, and fall as did Lucifer—for he was without any burden [a]—and therefore he tied a clod of heavy earth to the soul, as men tie a cubbel to the swine that is too much given to rake and range about. And that is what Job said, "Qui fecisti ventis," id est, spiritibus, "pondus." [b] "Lord," saith Job, "thou hast made a too heavy weight to give wings to the soul;" that is, the heavy flesh which draweth it downward; but through the nobleness of the soul the flesh shall become full light, yea, lighter than the wind, and brighter than the sun, if it follow the soul here, and draw her not too strongly into its own base nature. Dear sisters, for the love of him whom the soul resembles, honour her, and suffer not the base flesh to get too much dominion over her; for she is here in a strange land, pent in a prison and shut up as in a dungeon, nor is it easily seen of what dignity she is, nor how noble is her nature, nor how great she shall be in her own kingdom. The flesh is here at home, as earth, upon earth; and therefore, it is brisk and bold, as it is said, "The cock is brave on his own dunghill." Alas! it hath too much power over many. But an anchoress, as I have said, ought to be all spiritual, if she wishes to fly well, as a bird that hath little flesh and many feathers. Not only this, but she also tameth well her undisciplined flesh, and strengtheneth and doth honour to her precious soul. Moreover, she must also, by her example and her devout prayers, give strength to others, and support them, that they fall not into the filth of sin. And therefore David, immediately after he had compared an anchoress to the pelican, compared her to the night bird that is under the eaves.

[a] *i. e.* such as the flesh.

[b] Job xxviii. 25.

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dunge[a] of sunne. Ant for þi, Dauid, anon efter þet he heuede iefned ancre to pellican, he efnede hire to niht fuel, þet is under euesunge.

"Similis factus [sum] pellicano solitudinis: factus sum sicut nicticorax in domicilio." Þe niht fuel iðen euesunge bitocneð recluses, þet wunieð, for þi, under chirche euesunge, þet heo understonðen þet heo owun to beon of so holi liue þet al holi chirche, þet is al Cristene uolc, leonie[b] ⁊ wreoðie[c] upon ham, ⁊ heo holden hire up mid hore lif holinesse, ant mid hore eadie bonen, ⁊ for þi is ancre icleoped ancre, ⁊ under chirche iancred, ase ancre under schipes borde, uorte holden þet schip, þet uðen[d] ne stormes hit ne ouer-
Folio 36 b. worpen. Al so al holi chirche, þet is schip icleoped, schal ancren oðer ancre þet hit so holde, þet tes deofles puffes, þet beoð temptaciuns, hit ne ouerworpe. Euerich[e] haueð þis auoreward,[f] boðe þuruh nome of ancre, ⁊ þuruh þet heo wuneð under þe chirche, ase uorte understipren[g] hire, ȝif heo wolde uallen. Lif ha brekeð foreward, loke hwam heo liȝe,[h] ⁊ hu, cuntinuelement[i] uor heo ne studeð neuer ancre wununge: ⁊ hire nome ȝeieð euer þis foreward, ȝet hwon heo slepeð.

An oðer half, þe nihtfuel ulið bi nihte, ⁊ biȝit ine þeosternesse his[k] fode: ⁊ also schal ancre fleon mid contemplaciun: þet is, mid heih[l] ⁊ mid holi bonen bi nihte touward heouene, ⁊ biȝiten bi nihte hire soule uode. Bi nihte ouh ancre uorte beon waker ⁊ bisi abuten gostliche biȝete: vor þui cumeð anon þer efter, "Vigilaui et factus sum sicut passer solitarius in tecto." Vigilaui: ich was waker: seið David, in ancre persone, ⁊ iliche sparewe under rof one. Vigilaui: ich was waker: vor þet is ancre rihte, muchel uor to wakien. Ec-

[a] fulðe. T.
[b] luuie. C.
[c] healden. T.
[d] unðes. T.
[e] Euch ancre. C.
[f] on foreward. C.
[g] under stipen. C.
[h] haliȝe. C.
[i] stut. C.
[k] hire. C.
[l] wið hech þocht. C.

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"Similis factus sum pelicano solitudinis: factus sum sicut nicticorax in domicilio." [a] The night fowl in the eaves betokeneth recluses who dwell under the eaves of the church, that they may understand that they ought to be of so holy life that the whole holy church, that is, all Christian people, may lean and be supported upon them, and that they may bear her up with their holiness of life and their pious prayers. And an anchoress is for this reason called anchoress, and anchored under the church as an anchor under a ship, to hold the ship so that neither waves nor storms may overwhelm it. In like manner shall anchoresses, or the anchor, hold the Holy Church Universal, which is called a ship, so firm, that the devil's storms, which are temptations, may not overwhelm it. Every recluse is bound to this by covenant, both by reason of her name of anchoress, and because she dwelleth under the church, as if to underprop it, lest it should fall. If she breaketh covenant, let her consider to whom she is false, and how, continually; for she giveth no support to the anchoress's abode; and her name continually proclaims this covenant, even when she sleepeth.

Again, the night fowl flieth by night, and seeks his food in the darkness; and thus shall the recluse fly with contemplation, that is, with high and with holy prayers, by night toward heaven, and seek during the night nourishment for her soul. In the night, the anchoress ought to be watchful and diligent about spiritual attainments; wherefore, there cometh immediately after, "Vigilavi, et factus sum sicut passer solitarius in tecto." [b] Vigilavi: I was watchful, saith David, in the character of an anchorite, and like a lonely sparrow under a roof. Vigilavi: for this is the duty of an anchoress—to watch much. Ecclesiasticus: "Vigilia honestatis

[a] Psalm cii. 7. [b] Psalm cii. 8.

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clesiasticus: "Vigilia honestatis tabefaciet carnes." Noðing ne aweldeð wilde uleschs, ne ne makeð hit tommure þen deð muche wecche: vor wecche is ine holi write i monie studen ipreised. "Vigilate ⁊ orate ne intretis in temptacionem." Also ase ȝe nulleð nout fallen into uondunge, he seiþ ure Louerd, wakieð ⁊ ibiddeð ou, ⁊ tet schal makien ou stonden. Eft he seiþ, "Beatus quem inuenerit uigilantem." Eadi is, he seiþ, þe ilke þet ure Louerd, hwon he cumeð ivint wakiinde. Ant he himsulf "pernoctauit in oratione:" wakede ine beoden al niht: ⁊ so he teihte us wecche nout one mid his lore, auh dude mid his deden.

Folio 37. Eihte þinges nomeliche munegeð ⁊ ladieð us to wakien i sume gode, ⁊ beon wurchinde—þis schorte lif—þes stronge wei—vre god þet is þunne—vre sunnen þet beoð so monie—deað þet we beoð siker of ⁊ unsiker hwonne—þe sterke dom of domesdei—⁊ so neruh mid alle. Dominus in evangelio: "De omni verbo ocioso, &c." Item "Capillus de capite uestro non peribit:" id est, cogitatio non euadet impunita. þis beoð Godes wordes, þet euerich idel word bið þer ibrouht forð, ⁊ ideles þouhtes þet neren er ibette. Loke nu hwat beo of unwreste willes ⁊ suneful werkes. Let þe sexte þinc munegeð us to wakien: þet is þe scoruwe of helle, þer bihold[a] þreo þinges—þe untaleliche pinen þet no tunge ne mei tellen—þe echenesse of euerichon, þet lesteð wiðuten ende—þe unimete bitternesse of euerichon. þe eihtuðe þinc is hu muchel is þe mede iðe blisse of heouene, world a buten ende.[b] Hwose wakeð wel her ane hond hwule—hwose haueð[c] þeos eihte þinges ofte in hire heorte, heo wule scheken of hire slep of vuel slouhðe, iðe stille niht, hwon me ne isihð nowiht þet lette þe bone. þe heorte is ofte so schir: uor no þinc nis witnesse þer of god þet we þeonne deð bute God one, ⁊

[a] þ bihalt.

[b] þe unimete bitternesse, þe muchele reouuesse of þe lure of þe muchele blisse of heouene, world buten ende. C.

[c] haueð her. C.

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tabefacit carnes."[a] Nothing subdueth wild flesh nor maketh it more tame than much watching; for watchfulness is much praised in many places of Holy Scripture. "Vigilate et orate ne intretis in tentationem."[b] Therefore, as ye would not fall into temptation, saith our Lord, watch and pray, and that shall enable you to stand. He saith afterwards, "Beatus quem invenerit vigilantem." Blessed, saith he, is he whom our Lord, when he cometh, findeth watching. And he himself "pernoctavit in oratione," passed the whole night in prayer: and thus he taught us watchfulness, not only by his doctrine but by his actions.

Eight things especially admonish and invite us to be watchful and diligent in some good work—the shortness of this life—the difficulty of our way—the small amount of our merits—the great number of our sins—the certainty of death, and the uncertainty of the time—the severe doom of the day of judgment, which is also so strict. Our Lord saith in the gospel: "De omni verbo otioso," &c. Item "Capillus de capite vestro non peribit;" that is, no thought shall be unpunished. These are God's words: that every idle word shall be there brought forth, and idle thoughts that were not previously amended. Consider now what cometh of depraved affections and sinful works. Again, the seventh[c] thing which warns us to be vigilant is the pains of hell, in which consider three things—the innumerable torments which no tongue may tell—the eternity of each, which lasteth without end—and their vast bitterness. The eighth thing is the greatness of the reward in the blessedness of heaven, world without end. Whoso watcheth well here a little while—whoso hath these eight things in her heart, will shake off her sleep of vicious sloth in the still night, when nothing is to be seen to hinder prayer. The heart is often at such a season so sincere; for there is then no witness of any good that we do but God only, and

[a] Ecclus. xxxi. 1. [b] Matt. xxvi. 41.

[c] sexte, in the original, is evidently an error.

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his engel, þet is ine swuche time bisiliche abuten to eggen us to gode. Uor þer nis nout forloren, ase is bi deie ofte.

Hercneð nu, mine leoue sustren, hu hit is[a] to uppen ⁊ ȝelpen of god dede, ⁊ hu god þinc hit is uorte huden[b] god dede, ⁊ fleon bi nihte, ase nihtfuel, ⁊ gederen ine þeosternesse, þet is, ine priuite ⁊ derneliche, soule uode.

"Oratio Hester placuit regi Assuero:" þet is, Hesteres bone þe cwene was þe kinge Assuer licwurðe ⁊ icweme. Hester, on Ebrewish, þet is ihud, an English: ⁊ is to understonden þet bone ⁊ oðer
Folio 37 b. god dede þet is idon ine hudles, is Assuer icweme, þet is king of heouene: uor Assuer an Ebreuwish, is eadi an English: þet is ure Louerd, þet is eadi ouer alle. Dauid speked to ancre þet was iwuned ine hudles wel uorte wurchen, ⁊ seoðden, a sume wise, uppede hit ⁊ scheawede.[c] "Vt quid auertis faciem[d] tuam, ⁊ dextram tuam de medio sinu in finem?" þet is, Hwui drawest tu ut þine rihte hond[e] of midden þine boseme? "in finem," on ende. Riht hond is god were: ⁊ bosum is priuite: ⁊ is as þauh he seide, þi riht hond þet tu heolde, ancre, iðine boseme, þet is, þi gode were þet tu hefdest idon priueement, ase þinc is derne i boseme, hwui drawest tu hit ut? "in finem," an ende: þet is, þet ti mede endie so sone?—þi mede þet were endeleas ȝif þi god dede were iholen, hwui openest tu hit, ⁊ nimest so scheort mede?—hure þet is agon in one handhwule! "Amen, dico uobis, receperunt mercedem suam." þu hauest iupped þi god, he seið, ure Louerd: sikerliche[f] þu hauest underuon þine mede. Seint Gregorie awundreð him, ⁊ seið þet men beoð wode þet treoweð so vuele:[g] "Magna uerecundia est grandia agere ⁊ laudibus inhiare: vnde celum mereri potuit,

[a] is euel. C. [b] heolen. C. [c] ȝelpes hit ȝ scheawið. T.
[d] manum. C. T. [e] king hond. C. [f] witterliche. T. C.
[g] þe erochieð swa uuele. C. þ mangen swa uuele. T.

his angel, who is busily employed in inciting us to good. For then, nothing is lost, as there often is in the day.

Hear now, my dear sisters, how evil it is to be vain and boast of good deeds, and how good it is to conceal our good works, and to fly by night, like the night fowl, and to gather in the darkness, that is, privately and secretly, food for the soul.

"Oratio Hester placuit regi Assuero," that is, "Esther the queen's prayer was agreeable and pleasing to king Ahasuerus." Esther in Hebrew, is hid in English; and giveth us to understand that prayer and other good actions done in secret, are pleasing to Ahasuerus, that is, to the King of Heaven; for Ahasuerus in Hebrew, is blessed in English; which is our Lord, who is blessed over all. David speaketh to an anchoress that was wont to do good in secret, and afterwards, in some wise, was vain of it and made it known. "Ut quid avertis faciem tuam et dextram tuam de medio sinu in finem?"[a] That is, Why drawest thou thy right hand out of the midst of thy bosom, "in finem," that is, finally.[b] The right hand is good works; and the bosom is privacy, which is as if he said, The right hand which thou, O anchoress, held in thy bosom, that is, thy good work that thou hadst done privately, as a thing is secret in the bosom; why drawest thou it out? "in finem," finally, that is, that thy reward should terminate so soon. The reward that might be endless, if thy good deed were concealed; why dost thou discover it, and acceptest so small a reward?—a reward that is gone in an instant! "Amen, dico vobis, receperunt mercedem suam."[r] Thou hast made known thy merit, saith our Lord, verily thou hast received thy reward.

[a] Psalm lxxiv. 11.

[b] for ever. *Douay Translation.*

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minimum[a] transitorii favoris querit." Muchel medschipe hit is, he seiþ, don wel, ȝ wilnen word þerof: don hware þuruh me buþ þene kinedom of heouene, ȝ sulleþ hit for a windes[b] puf of wordes[c] hereword: of monnes heriunge. Vorþi, mine leoue sustren, holdeþ ouwer riht hond wiþinnen ouwer boseme, leste þe mede endeleas nime schort ende. We redeþ ine holi write þet Moiseses hond, Godes prophete, so sone he hefde wiþdrawen hire ut of his boseme, bisemede oþe spitel-vuel, ȝ þuhte leprus: þuruh þet is bitocneð þet god dede idrawen uorð nis nout one uorloren þuruh þet uppinge, auh þuncheð ȝet atelich[d] biuoren Godes eien, ase spitel-vuel is atelich biuoren mannes sihðe. Lo, a ueorlich[e] god word þet te holi Job seide: "Reposita est hec spes mea in sinu meo:" I mine boseme, he seiþ, is al mi hope iholden. Ase þauh he seide, Hwat god so ich do, ȝif it were ut of mine boseme iupped ȝ idrawen uorð, al min hope were etslopen; auh for þi þet ich hit heold, ȝ hudde[f] ase ine boseme, ich hopie to mede. Vorþi ȝif eni deð eni god, ne drawe heo hit nout utward, ne ne ȝelpe heo nowiht þerof: uor mid a lutel puf, mid a wordes wind, hit mei beon al to weaued.

Folio 38. Ure Louerd i Johel meneð him swuðe of þeo þet forleoseð ȝ aspilleð al hore god þuruh wilnunge of hereword, ȝ seiþ þeos wordes: "Decorticauit ficum meam: nudans, spoliauit eam ȝ projecit: albi facti sunt rami ejus." Alas! seiþ ure Louerd, þeos þet scheaweð hire god, heo haueð bipiled mine figer—irend of al þe rinde: despoiled[g] hire sterc naked, ȝ iworpen awei, ȝ te grene bowes beoð al uorlruwede, ȝ forwurðen to druie hwite rondes. Þis word is deosk: auh nimeð gode ȝeme hu ich hit wulle ou brihten.

[a] nimium. T. [b] wuic. C. [c] worldes. T. C.
[d] eðeliche. C. laðliche. T. [e] a ful. T.
[f] heole ȝ huide. T. [g] istruped. C.

Saint Gregory is amazed, and saith that men are mad who judge so ill. "Magna verecundia est grandia agere et laudibus inhiare; unde cælum mereri potuit, minimum transitorii favoris quærit." It is great madness, saith he, to do well, and to desire praise on that account: to do that whereby men buy the kingdom of heaven, and sell it for a vain puff of the world's applause—the praise of men. Wherefore, my dear sisters, keep your right hand within your bosom, lest the endless reward be quickly ended. We read in Holy Scripture that the hand of Moses, God's prophet, as soon as he had drawn it out of his bosom, seemed to have the hospital malady, and appeared leprous.[a] Thereby it is shewn that a good action dragged before the world is not only lost through that vanity, but appeareth even loathsome in the sight of God, as the leprosy is loathsome in the sight of men. Lo, this is a marvellously good saying which the holy Job said, "Reposita est hæc spes mea in sinu meo."[b] In my bosom, saith he, is all my hope contained. As if he had said, Whatsoever good I do, if it were boasted of and drawn forth out of my bosom, all my hope were gone from me; but, because I held it and hid it, as it were, in my bosom, I hope for reward. Wherefore, if any of you do any good, let her not draw it outward, nor let her make any boast of it; for, with a little puff—with a boastful word, it may be all wafted away.

Our Lord, in Joel, complaineth grievously of those who lose and destroy, through desire of praise, all the good they have done; and saith these words: "Decorticavit ficum meam; nudans spoliavit eam et projecit; albi facti sunt rami ejus."[c] Alas! saith our Lord, they who shew their good deeds have peeled my fig tree; rent off all the bark; stripped it stark naked, and cast it away; and the green boughs are all withered, and become dry white staves. This passage is obscure: but take good heed to what I am going to say to clear it up to you. A fig tree is a kind of tree that beareth sweet fruit, which are called figs. Then is the fig tree peeled, and

[a] Exodus, iv. 6. [b] Job, xix. 27. [c] Joel, i. 7.

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Figer is ones kunnes treou þet bereð swete frut, þet me cleped figes. Þeonne is þe figer bipiled, ⁊ te rinde irend of, hwonne god dede is iupped. Þeonne is þet lif ute. Þeonne adeaded þet treou. Hwonne þe rinde is aweie, ne nouðer hit ne bereð frut, ne hit ne greneð þerefter ine lufsume leaues, auh adruieð þe bowes, ⁊ iwurðet hwite rondes, to none þinge betere þen to fures fode. Þe bouh, hwon he adeadeð, he hwiteð wiðuten, ⁊ adruweð wiðinnen, ⁊ worpeð his rinde. Al so god dede þet wule adeaden forworpeð hire rinde, þet is, unheleð hire: þe rinde, þet wrih[a] hit, þet is þe treouwes warde,
Folio 38*b*. ⁊ wit[b] hit ine strencðe ⁊ ine cwicnesse.[c] Al so þe heliunge is þe god dedes lif, ⁊ halt hit ine strencðe. Auh hwonne þeos rinde is offe, þeonne, ase þe bouh deð, hwiteð hit wiðuten þuruh worldlich hereword, ⁊ adruweð wiðinnen, ⁊ forleoseð þe swetnesse of Godes grace þet makede hit grene ⁊ liewurðe, god for to biholden. For grene ouer alle heowes froureð mest eien. Hwon hit is so adruwed, þenne nis hit to nout so god ase to þe fure of helle. Vor þe uormeste bipiliunge, hwarof al þis vuel com, nis buten of prude: ⁊ nis hit muche reouðe þet te figer þet schulde, mid hire swete frut, þet is hire god deden, ueden God gostliche, þene Louerd of heouene, schal adruwien rindeleas, þuruh þet hit is unheled, ⁊ iwurð, buten ende, helle fures fode?—⁊ nis heo uniseli þet mit te wurð of heouene buð hire helle? Vre Louerd sulf iðe gospelle efneð heouenriche to gol-hord:[d] þet hwo se hit ivint, ase he seið, hudeð: "Quem qui inuenit homo abscondit." Gol-hord is god dede, þet is to heouene iefned: vor me hit buð þer mide: ⁊ tis gol-hord, bute ȝif hit be ne betere ihud ⁊ iholen, hit is forloren sone. Vor, ase seint Gregorie seið, "Depredari desiderat qui tessaurum publice portat in uia:" þe þet bereð tresor openliche in one weie þet is al ful of þeoues ⁊ of robbares, ⁊ of reauares, him luste leosen hit ⁊ beon irobbed. Þis world nis buten a wei to heouene, oðer to helle: ⁊ is al biset of helle muchares,[e] þet robbeð al þe gold-hordes þet heo muwen underȝiten,

[a] hules. T. [b] wites. C. [c] quieshipe. C.
[d] gold-hord. C. T. [e] hellene mucheres. T. C.

the bark rent off, when a good deed is boasted of. Then is the life gone out. Then is the tree dead. When the bark is gone, it neither beareth fruit, nor doth it again put forth green and lovely leaves; but its boughs are dried, and become white staves; fit for nothing better than to be used as fuel. When the bough is dead, it whiteneth externally, and drieth within, and casteth off its bark. Even so a good deed that is about to perish casteth off its bark; that is, uncovereth itself: the bark which conceals it, which is the defence of the tree, preserves it in strength and vigour. Just so, the concealing it is the life of the good deed, and keeps it in strength. But when this bark is off, then, as the bough doth, it whiteneth without, through worldly praise, and drieth up within, and loseth the sweetness of God's grace, which maketh it green and lovely—pleasant to behold. For green, above all colours, is most agreeable to the eyes. When it is so dried, then it is for nothing so fit as for the fire of hell. For the first peeling, from which all this evil came, is from nothing but pride. And is it not a great pity that the fig tree, which, with its sweet fruit, that is, its good deeds, should spiritually feed God, the Lord of Heaven, should dry up without bark, on account of its being uncovered, and become without end food for hell fire! And is not she unhappy that with the price of heaven buyeth to herself hell? Our Lord himself, in the gospel, compareth the kingdom of heaven to a treasure, which, whosoever hath found, as he saith, hideth; "Quem qui invenit homo abscondit."[a] Treasure is a good deed, which is compared to heaven, for men buy it therewith; and this treasure, if it be not the better hid and concealed, is soon lost. For, as Saint Gregory saith, "Deprædari desiderat qui thesaurum publice portat in via." He who carrieth a treasure openly in a way that is all full of thieves and robbers and plunderers, desireth to lose it and to be robbed. This world is only a way to heaven or to hell; and is all beset with skulking thieves of hell, who rob all the treasures that they can

[a] Matt. xiii. 44.

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þet mon oðer wummon i þisse weie openeð. Vor, asé muche wurð is ase þauh he seide ⁊ ȝeiede as he eode, Ich bere gold-hord: Ich
Folio 39. bere gold-hord. Lour hit her: read gold ⁊ hwit seoluer inouh, ⁊ derewurðe ȝimstones.[a] A sopare, þet ne bereð buten sope ⁊ nelden, reinð ⁊ ȝeieð lude ⁊ heie þet he bereð: ⁊ a riche mercer goð forð al stille. Vreineð hwat itidde of Ezechie, þe gode king, vor þui þe he scheawede þe celles of his aromaz, ⁊ his muchele tresor, ⁊ his deorewurðe þinges. Hit nis nout for nout iwriten iðe holie gospelle of þe þreo kinges þet comen uorto offren Jesu Crist þeo deorewurðe þreo lokes:[b] "procidentes adorauerunt eum, ⁊ apertis," ⁊c. Þet tet heo wolden offren him, heo hit heolden euer ihud, vort tet heo[c] comen biuoren him. Þoa uormest[d] heo unwrien þet present þet heo beren. Vor þui mine leoue sustren, bi nihte, ase þe niht fuel þet ancre is to iefned, beoð ȝeorne sturiinde. Nilit, ich cleopie priuite.[e] Þeos nihte ȝe muwen habben euerich time of þe deie: þet al þet god þet ȝe euer doð beo idon ase bi nihte, ⁊ bi þeosternesse, ut of monnes eien, ⁊ ut of monnes earen. Þus, bi nihte beo fleoinde aut sechinde ouwer soule heouenliche uode. Þeonne beo ȝe nout one pellicanus solitudinis, auh beoð ec nicticorax in domicilio.

"Uigilaui et factus sum sicut passer solitarius in tecto." Let, is ancre iefned her to sparuwe þet is one under roue, as ancre. Sparuwe is a cheaterinde brid: cheatereð euer ant chirmeð. And for þui þet moni ancre haueð þet ilke unðeau, Dauid ne efneð hire nout to sparuwe þet haueð fere, auh deð to sparuwe one. "Sicut passer solitarius in tecto." Ich am, he seið, bi ancre, ase sperwe þet is
Folio 39 *b*. one. Vor so ouh ancre, hire one in onliche stude, ase heo is, chirmen ⁊ cheateren euer hire bonen.[f] And understondeð leofliche, mine leoue sustren,[g] þet ich write of onliche liue, vorte vrouren ancren, ⁊ ou ouer al oðre.

[a] stanes. T. C. [b] lakes. T. [c] aðat ha. T.
[d] þa on earst. T. [e] dearneschipe. C. [f] beoden. C.
[g] childre. T.

discover, which man or woman open in this way. For it is just the same as if he said and called aloud as he went, "I am carrying a treasure, I am carrying a treasure: Look, here it is; red gold and white silver enough, and precious jewels." A poor pedlar, who carrieth nothing but soap and needles, shouteth and calleth out loud and clamourously what he beareth; and a rich mercer goeth along quite silently. Inquire what happened to the good King Hezekiah, because he shewed the store-house of his spices, and his great treasure, and his precious things.[a] It is not without design written in the Holy Gospel, concerning the three kings who came to offer to Jesus Christ the three precious gifts, "procidentes adoraveruut eum, et apertis,"[b] &c. That which they wished to offer him they kept always concealed until they came into his presence. Then first, they uncovered the present which they bore. Wherefore, my dear sisters, in the night time, as the night bird is compared to an anchorite, be diligently stirring. Night I call privacy. This night ye may have at all times of the day; so that all the good that you do be done as it were by night and in darkness, out of the sight and hearing of men. Thus, in the night, be on the wing, and seeking heavenly food for your souls. Then you will be not only the pelican in the wilderness, but also the night raven under the eves.

"Vigilavi et factus sum sicut passer solitarius in tecto."[c] Again, the anchoress is compared here to a sparrow, that is alone, under roof, as an anchoress. The sparrow is a chattering bird; it is always chattering and chirping. And, because many an anchoress hath the same fault, David compareth her not to a sparrow that hath a mate, but to a solitary sparrow. "Sicut passer solitarius in tecto." "I am," he speaks as an anchoress, "like a sparrow that is all alone." For thus ought the anchoress, by herself alone in a lonely place, as she is, to be always chirping and chattering her prayers. And, kindly understand, my dear sisters, that I write of solitary life to comfort anchoresses, and yourselves more especially.

[a] Isaiah, xxxix. 2. [b] Matt. ii. 11. [c] Psalm cii. 7.

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Hu god hit is forte beon one is boðe iðen olde lawe, ⁊ ec iðe neowe isuteleð ⁊ ischeawed. Vor i boðe me ivint þet God his derne runes, ⁊ his heouenliche priuitez scheawede his leoue freond, ⁊ nout i monne vloc: auh dude þer heo weren one bi ham suluen. And heo ham sulf also, ase ofte ase heo wolden þencchen schirliche[a] of God, ant makien clene bonen, ant beon ine heort gostliche iheied touward heouene: ant me ivint þet heo fluwen monne sturbinge, ⁊ wenden bi ham one: ⁊ tet God visitede ham ⁊ ȝef ham hore bonen. Vor þui þet ich seide þet me ivint þis boðe iðen olde lawe ⁊ ec iðe neowe, ich chulle, of bo two, scheawen uorbisne ⁊ preoue.

"Egressus Isaac in agrum ad meditandum," quod ei fuisse cre- *fl*
ditur consuetudinarium. Isaac þe patriarke uorto þenchen deoplice souhte onlich stude, ⁊ wende bi him one, ase Genesis telleð: and so he imette þe eadie Rebecca, þet is Godes grace. Rebecca interpretatur, "multum dedit."

Et quicquid habet meriti præventrix gratia donat.
[Nil Deus in nobis præter sua dona coronat.][b].

Also þe eadie Iacob, þe vre Louerd scheawede him his deorewurðe nebschaft, ⁊ ȝef him his blessunge, ⁊ turne[c] his nome betere, he was iflowe men, ⁊ was him sulf one: neuer ȝet i monne floc ne keihte he swuche biȝete. Bi Moisen ⁊ bi Helie, Godes deorewurðe vreond is sutel ⁊ eðcene hwuc baret ⁊ hu dredful lif is euer among þrunge: ⁊ hu God his priuitez scheaweð to þeo þet beoð priuiment ham one.
Folio 40. Me schal, leoue sustren, tellen ou þeos storie,[d] uor hit were to long to writen ham here: ⁊ þenne schule ȝe al þis brihtliche understonden.

[a] sikerliche. C.
[b] Supplied from MS. Oxon.
[c] wende. C. T.
[d] storien. C.

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How good a thing it is to be alone, is manifested and shewn both in the Old Testament and also in the New. For in both we find that God revealed his secret counsels and his heavenly mysteries to his dear friends, not in the presence of a multitude, but when they were by themselves alone. And they, themselves also, as often as they would meditate solely on God, and pray to him sincerely, and be spiritually elevated in heart toward heaven—it is always found that they fled from the strife of men, and went apart by themselves, and that God visited them and granted their requests. Because I said that we find this both in the Old Testament and also in the New, I will, out of both, shew an example and proof.

"Egressus Isaac in agrum ad meditandum,"[a] quod ei fuisse creditur consuetudinarium. Isaac the patriarch, that he might meditate deeply, sought a lonely place, and went apart by himself alone, as we are told in Genesis, and thus he met the pious Rebecca, that is, God's grace. Rebecca is, by interpretation, "he gave much."

> From heavenly grace alone man's goodness flows;
> God crowns alone the merit he bestows.

Likewise the pious Jacob, when our Lord revealed his dear countenance to him, and gave him his blessing, and called him by a better name, had fled from men, and was alone: never in the crowd of men gat he such gain. From Moses, and from Elias, God's dear friends, it is clear and manifest what great turmoil, and how dangerous it is to live always among a multitude; and how God reveals his secret counsels to those who are in privacy and solitude. Those histories, dear sisters, shall be told you, for it would be tedious to write them here, and then ye shall understand all this clearly.

[a] Genesis, xxiv. 63.

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"Set ȝ Ieremias solus sedet." Hit seiȝ þet te eadie Ieremie set one: ȝ seiȝ þe reisun hwi: "Quid comminatione tua replesti me?" Vre Louerd hefde ifuld him of his þreatunge. Lodes þreatunge is wondreȝe ȝ weane ine licome ȝ ine soule, world a buten ende! Þe þet were[a] of þisse þreatunge, ase he was, wel ifulled, nere þer non empti stude iȝe heorte to underuongen flesliche leihtren: ȝ for þui he bed welle of teares to his eien, þet heo ne adruweden nanmore þen welle. "Quis dabit mihi fontem lacrimarum, ut lugeam interfectos populi mei?" Vor te biweopen isleien uolc—þet is, mest al þe world, þet is gostliche isleien mid deadliche sunnen: ȝ to his wop lokeȝ nu hu he bit onlich stude, þe holi prophete. "Quis dabit mihi diuersorium in solitudine?"—vorte scheawen witterliche þet hwo se wule biweopen hire owene ȝ oȝre monnes sunnen, ase ancre ouh forte don—hwo se wule ivinden et te neruwe domesmon merci ȝ ore—o þing is þet letteȝ hire mest, þet is, beo wust[b] among men: ȝ ȝet tet swuȝest auaunceȝ ȝ furȝreȝ hit, þet is onlich stude: mon oȝer wymmon eiȝer beon him one. Let speke3 Ieremie of onliche liue more. "Sedebit solitarius ȝ tacebit." Me schal sitten him one, he seiȝ, ȝ beon stille. Of þisse stilnesse he speke3 þer biuoren lutel. "Bonum est prestolari cum silencio salutare Dei." God hit is ine silence ikepen Godes grace, ȝ tet me bere godes ȝoc, anon from þe[c] ȝuweȝe: ȝ þeonne cumeȝ þer efter, "Sedebit solitarius ȝ tacebit: quia leuabit[d] se supra se." Hwo se wule wel don, heo schal sitten one, ȝ holden hire stille, ȝ so hebben hire sulf buuen hire suluen: þet is, mid heie liue, heie touward heouene ouer hire cunde. Teke þis, hwat oȝer god cumeȝ of þisse onliche sittunge, þet Ieremie
Folio 40 b. speke3 of, ȝ of þisse seli stilȝe kumeȝ anon efter: "Dabit percucienti se maxillam, ȝ saturabitur opprobriis." Heo wule, he seiȝ, þe so wule, aȝein þe smitare beoden uorȝ hire cheoken, ȝ beon þuruh fulled mid

[a] hwase were. T. [b] iwust. C. [c] his. T. [d] leuauit. Vulg.

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"Sed et Jeremias solus sedet." It is said that the pious Jeremiah sits in solitude, and the reason why is also told: "Quid comminatione tua replesti me?"[a] The Lord had filled him with his threats. God's threats are misery and woe in body and in soul, world without end! Whosoever were well filled, as he was, with this threatening, would have no vacant place in his heart in which to receive carnal mirth; and therefore, he prayed for a well of tears to his eyes, that they might never dry up any more than a well: "Who will give me a fountain of tears to my eyes, that I may weep for the slain of my people?"[b] To weep for slain people—that is, almost all the world, which is spiritually slain with mortal sins. And observe now how the holy prophet prays for a solitary place to weep in. "Who will give me in the wilderness a lodging-place of wayfaring men?"[c]—to shew distinctly, that whoso would weep for her own and other men's sins, as an anchoress ought to do—whoso would find with the strict judge mercy and grace—there is one thing which hinders her most, which is, living and being noted among men; and that which most greatly forwards and assists it, is solitude—that either man or woman be alone. Jeremiah speaketh yet again of solitary life: "Sedebit solitarius et tacebit:"[d] "He shall sit solitary," saith he, "and be silent." Of this silence he speaketh a little before: "Bonum est præstolari cum silentio salutare Dei;"[e] it is good to wait in silence for God's grace, and that a man bear God's yoke early from his youth: and then followeth: "Sedebit solitarius et tacebit: quia levabit se supra se." She that would do well shall sit solitary, and hold her peace; that is, by a life of elevated piety, exalt herself toward heaven above her kind. Moreover, the other good that cometh of this solitary sitting, which Jeremiah speaketh of, and of devout silence, immediately followeth: "Dabit percutienti se maxillam, et saturabitur opprobriis."[f] She, saith he, who would be so exalted, will offer her cheeks to the smiter, and shall be filled with reproachful words. Here are, in

[a] Jeremiah, xv. 17. [b] Jeremiah, ix. 1. [c] Ibid. ix. 2.
[d] Lament. Jerem. iii. 28. [e] Ibid. 26. [f] Ibid. 30.

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schendfule wordes. Her beoð, in þeos wordes, two eadie wordes[a] to noten swiðe ȝeorne, þet limpeð ariht to ancre—þolemodnesse, in þere uorme half, ⁊ in þe latere edmodnesse, of milde ⁊ of meoke heorte. Vor þolemod is þe þet þuldeliche abereð wouh þet me deð him: ⁊ edmod is þe þet þolien mei þet me him missigge. Þeos þet ich habbe inempned her weren of þen olde lawe: cume we nu to þe neowe. "Inter natos mulierum non surrexit major Johanne Baptist."

Seint Johan baptiste, bi hwam ure Louerd seið, þet among wiuene sunes ne aros neuer betere: he teihte us openliche bi his owene deden, þet onlich stude is boðe siker ⁊ biheue. Vor, þauh þe engel Gabriel hefde his burde[b] ibocked,[c] ⁊ al were he ifulled of þe Holi Goste, anon wiðinnen his moder wombe: ⁊ al were he, þuruh miracle, of barain iboren: ⁊ he ine his iborenesse[d] upspende[e] his feder tunge into prophecie: vor alle þisse, ȝet ne durste he wunien among men: so dredful lif he iseih þer inne: þauh hit nere of nowiht elles bute of speche one: ⁊ forþui, hwat dude he? Lung of ȝeres ase he was, fleih awei into þer wildernesse, leste he mid speche fulde his clene lif. Vor so hit is in his ymne: "antra deserti
Folio 41. teneris sub annis, ȝc."[f] He hefde, ase hit þuncheð, iherd Isaie þet mende him ⁊ seiðe, "Ve mihi! quia homo pollutis labiis ego sum." Wummen wo is me, he seið, þe holi prophete, vor ich am a man mid suilede lippen: ⁊ seið þe ancheisun hwi:[g] "Quia in medio populi polluta labia habentis ego habito." Ant tet is forþi, he seið, þet ich wunie among men þet suiled hore lippen mid misliche spechen. Lo hu Godes prophete seið þet he was isuiled þuruh

[a] þeawes. C. T.
[b] burðe. T.
[c] Gebocian. A.S. to write down, foretell.
[d] his borne time. C.
[e] unspennede. C. T.
[f] "Antra deserti teneris sub annis
Civium turmas fugiens, petisti
Ne levi saltem maculare vitam
famine posses." T.
[g] seið hwarfore. C.

these words, two excellent [moral qualities] [a] to be carefully observed, which rightly belong to anchoresses. Patience in the former part; and in the latter part, meekness—of mild and meek heart. For he is patient who beareth patiently an injury that is done him; and he is meek who can bear to be evil spoken of. Those whom I have hitherto mentioned were under the old law: come we now to the new. ✠ "Inter natos mulierum non surrexit major Johanne Baptista." [b]

Saint John the Baptist, of whom our Lord saith, that among the sons of women there never arose a better, taught us openly by his own actions that solitude is both safe and profitable. For, though the angel Gabriel had foretold his birth, and although he was filled with the Holy Ghost even within his mother's womb; and was, by miracle, born of one barren, and at his birth unbound his father's tongue to prophesy; yet, for all this, he durst not dwell among men. Life appeared to him so dangerous among them; even if it were on account of nothing less but of speech alone. And what then did he? Young as he was, he fled away into the wilderness, lest he should defile his pure life with speech. For so it is in his hymn: "Antra deserti teneris sub annis," &c. He had heard, as it seems, Isaiah who moaned, and said, "Væ mihi! quia homo pollutis labiis ego sum." [c] Women, woe is me! saith the holy prophet, for I am a man of unclean lips; and he saith the reason why: "quia in medio populi polluta labia habentis ego habito." And that is, saith he, because I dwell among men who have sullied their lips with indiscreet speeches. Lo! how God's prophet saith that he was sullied by living among men. [d] It is so indeed. For neither gold, nor silver, nor iron, nor steel, is ever so bright that it will not draw rust from a thing that is rusty, if they lay long together. Wherefore Saint John fled from the society of foul men, lest he should be sullied.

[a] C. T. "words," in the original.
[b] Matt. xi. 11.
[c] Isaiah, vi. 5.
[d] Ex cohabitatione hominum. MS. Oxon.

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beo uste[a] among men. So hit is sikerliche. Vor ne beo neuer so briht gold, ne seoluer, ne iren, ne stel, þet hit ne schal drawen rust of on þet is irusted, uor hwon þet heo longe liggen togederes. Vor þi fleih sein Johan þe feolauschipe of fule men, leste he were isuiled. Ant ȝet, forte scheawen us þet me ne mei þe vuele fleon, bute me fleo þe gode, he fleih his holi kun icoren of ure Louerde, ⁊ wende into onliche stude iðe wildernesse.[b] Ant hwat biȝet he þer? He biȝet þet he was Godes baptiste—þe muchele heihnesse þet he heold, ine fuluhte under his honden, þene Louerd of heouene, þet halt up al þene world mid his ones[c] mihte: þer þer þe holi þrumnesse scheawude hire al to him:[d] þe veder in his steuene: þe Holi Gost ine kulure heouwe: þe Sune ine his honden. In onliche stude[e] he biȝet þeos þreo biȝeaten[f]—priuilege of prechur, merit of martirdom, ⁊ meidenes mede. Þeos þreo maner men habbeð ine heouene mid ouer fulle mede—crune upe crune: ant te eadie Johan in onliche stude, þer ase he was, þeos þreo astaz[g] of-earnede him one.

Ure leoue lefdi, ne ledde heo onlich lif? Heo nes nohwar ute:
Folio 41 *b.* auh was biloken ueste: vor so we iuindeð. "Ingressus angelus ad eam, dixit, Aue, Maria, gracia plena, Dominus tecum." Þet is, þe engel wende in to hire,—þeonne heo was inne—in onliche stude, al hire one. Engel to mon ine þrunge ne scheawude him neuer ofte. An oðer half: þuruh þet nouhware ine holi write nis iwriten of hire speche, bute uor[h] siðen, ase is iseid þeruppe: sutel preofunge is þet heo was muchel one, þe heold so silence. Hwat seche we oðre? O god one were inouh forbisne to alle. He wende him sulf one into onliche stude, ⁊ feste þer as he was one iðe wildernesse: vorte scheawen þerbi þet among monne þrung ne mei non makien rihte

[a] ifuled þurh bewiste. T.
[b] wilderne. C.
[c] anres. T.
[d] limpeð al to him. C.
[e] lif. C.
[f] preeminences. C. T.
[g] meden. C.
[h] fouwer. C.

And further, to shew us that we cannot flee from the bad, without fleeing from the good, he fled from his holy kindred, chosen of our Lord, and went into a solitary place and dwelt in the wilderness. And what did he gain there? He gained that he was God's baptist, the high honour that he held in baptism, under his hands, the Lord of Heaven, who upholds the whole world with his might alone; when the Holy Trinity was fully revealed to him, the Father by his voice, the Holy Ghost in the likeness of a dove, the Son in his hands. In solitude he acquired these three possessions—the privilege of preacher, the merit of martyrdom, and the reward of virginity. These three kinds of men have in heaven a superabundant reward, crown upon crown; and the blessed John, when he was in solitude, earned for himself alone these three dignities.

Our dear lady, did not she lead a solitary life? She was no where abroad, but was shut up fast, for so we find. "Ingressus angelus ad eam dixit, Ave, Maria, gratia plena, Dominus tecum:"[a] that is, the angel went in to her; she was within then, in solitude, all alone. An angel has seldom appeared to man in a crowd. On the other hand, since it is not any where recorded in Holy Scripture that she spoke, except four times, it is a clear proof that she, who thus kept silence, was much alone. What more do we require? One good example may suffice for all. He went himself alone into a solitary place, and fasted when He was alone in the wilderness; to shew thereby that no one can exercise true penitence amidst the multitude. There, in solitude, it is said that he hungred, to comfort anchorites who are in want. There he suffered the fiend to tempt him many ways; but he overcame him. Also to shew that the

[a] Luke, i. 28.

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penitence. Þer in onliche stude him hungrede, hit seiþ, uorto urouren ancre þet is meseise.[a] Þer he þolede þet te ueond uondede him ueole weis: auh he ouercom hine. Also uorte scheawen þet te ueond fondeþ muchel þeo þet ledeþ onlich lif, vor onde þet he haueþ to ham: auh he is þer euer ouercumen. Vor ure Louerd sulf stont þer bi þe[b] uihte, ꝥ beldeþ[c] ham hu heo schulen stonden strongliche aȝein, ꝥ ȝiueþ ham of his strencþe. He, ase holi writ seiþ, þet no muruhþe, ne noise, ne þrung of folc ne muhte letten him of his beoden,[d] ne disturben him of his god,—he þauh, no þe later, hwon he wolde beon i beoden, he fleih nout one oþer men, auh dude ȝet his holi deciples,[e] ꝥ wende one uppon hulles, us to uorbisne, þet we schullen turnen bi us sulf, ꝥ climben mid him on hulles: þet is, þenchen heie, ꝥ leauen lowe under us alle eorþliche þouhtes, þeo hwule þet we beoþ ine beoden. Powel ꝥ Antonie, Hilariun ꝥ Benediht, Sincletice ꝥ Sare, ꝥ oþre swuche, monie men ꝥ wummen
Folio 42. boþe, uondede sikerlich,[f] ꝥ underȝeten soþliche þet te bizete of onliche liue was God iȝeweme, as þeo þet duden mid God al þet heo euer wolden. Seint Ieronime nu leate seiþ bi him suluen, "Quociens inter homines fui, minus homo recessi." As ofte as ich euer was, he seiþ, among men, ich wende from ham lesse mon þen ich er was. Vor þi, seiþ þe Ecclesiasticus, "Ne oblecteris in turbis: assidua est enim commissio:" þet is, ne þunche þe[g] neuer god among monne[h] floc: vor þer is euer sunne. Ne seide þe stefne of heouene to Arseinie, "Arseni, fuge homines ꝥ saluaberis:" Arseni, flih men ꝥ tu schal beon iboruwen. Ant eft him com ꝥ seide, "Arseni, fuge, tace, quiesce:" þet is, Arseni, flih, ꝥ beo stille, ꝥ wune studeuestliche i sume stude, ut of monne sihþe.

Nu ȝe habbeþ iherd, mine leoue sustren, vorbisne of þen olde lawe, ꝥ ec of þe neowe: hwui ȝe owen onlich lif swuþ to luuien: ꝥ

[a] in meseise. C. T.
[b] bi ham iðe. C.
[c] bealdeð. C. beades. T.
[d] bonen. C. bones. T.
[e] hise apostles. C.
[f] witterliche. C. T.
[g] ne like. C.
[h] monnes. T. muche. C.

fiend tempteth much those who lead a solitary life, for envy that he beareth towards them: but he is there always overcome. For our Lord himself standeth by them in the fight, and emboldeneth them to resist strongly, and giveth them of his strength. The Saviour himself, as Holy Scripture saith, whom no mirth, or noise, or multitude of people might hinder him from his prayers, nor disturb him in his holy meditations,—yet, nevertheless, when he wished to be much in prayer, he fled not only other men, but even his holy disciples, and went up into hills alone: for an example to us, that we should retire by ourselves and mount up with him upon hills; that is, to meditate on heavenly things, and leave low beneath us all earthly thoughts, while we are engaged in prayer. Paul and Antony, Hilarion, Benedict, Syncletica, Sara, and many other such pious men and women both truly experienced and rightly perceived that what was gained by a solitary life was pleasing to God; as persons who obtained from God whatsoever they wished. Saint Jerome likewise saith of himself, "Quotiens inter homines fui, minus homo recessi." As often as I have been among men, saith he, I came from them less man than I was before. Wherefore saith Ecclesiasticus, "Ne oblecteris in turbis; assidua est enim commissio:" that is, Never take pleasure among a multitude of people: for sin is ever there. Did not the voice from heaven say to Arsenius, "Arseni, fuge homines et salvaberis:" Arsenius, flee from men, and thou shalt be saved. And again he came to him and said, "Arseni, fuge, tace, quiesce:" that is, Arsenius, flee and be quiet, and dwell constantly in one place out of the sight of men.

Now, ye have heard, my dear sisters, an example out of the Old Testament, and also out of the New, shewing why ye ought to love greatly a solitary life; and now, after these examples, hear the

[a] Arsenius was preceptor to the Greek emperor Arcadius, A.D. 383. He is said to have heard these words when in prayer, and anxious about the safety of his soul.

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efter þe uorbisnes, iherеð nu reisuns hwui me ouh for to fleon þene world: eihte reisuns et te leste. Ich ham sigge schortliche. Nimeð þe þe betere ȝeme.

I. þe uorme is sikernesse. Lif a wode liun vrne ȝeont þe strete, nolde þe wise bitunen hire inne sone? Ant Seint Peter seið þet þe helle liun rengeð ⁊ recheð[a] euer abuten, uort te sechen inȝong, soule uorte uorswoluwen: ⁊ bit us te beon wakere ⁊ bisie ine holi beoden, leste he us kecche.[b] "Sobrii estote ⁊ uigilate in oracionibus, quia aduersarius uester, diabolus, tanquam leo rugiens circuit querens quem deuoret." Þis is Seinte Peter's word,[c] þet ich er seide. Vor þi, beoð ancren wise, þet habbeð wel bituned ham ȝein þe helle leun, uorte beon þe sikerure.

II. þe oðer reisun is þet hwo þet bere a deorewurðe licur, oðer
Folio 42 b. a deorewurðe wete, as is bame, in a feble uetles—healewi in one bruchele glese, nolde heo gon ut of þrunge, bute ȝif heo were fol? Þis bruchele uetles, þet is wummone vleschs. Of þisse bruchele uetles þe apostle seið, "Habemus thesaurum in istis vasis fictilibus." Þe bame—þet healewi—þet is, meidenhod þet is þerinne: oðer, efter meidelure, chaste clennesse. Þis bruchele uetles[d] is bruchelure þene beo eni gles: uor beo hit enes to-broken, ibet ne bið hit neuer, ne ihol ase hit er was, nanmore þene gles. Auh ȝet hit breked mid lesse þene bruchel gles do. Vor gles ne to-breked nout bute sum þinc hit arine.[e] Auh hit, anonde[f] meidelure,[g] mei leosen his holinesse mid a stinkinde wil. So uorð hit mei gon, ⁊ lesten so longe: auh þis manere bruche mei beon ibet eft, allunge ase hit was euer iholest,[h] þuruh medicine of schrifte, ⁊ þuruh bireousunge. Nu þe preoue herof. Sein Johan evangeliste nefde he brude ibrouht hom? Nefde he þo iþouht (ȝif God nefde ilet him), meidenhod uorte uorle-

[a] rixleð.
[b] lecche. C. T.
[c] sahe. T.
[d] fetles. T.
[e] rine. C. ruine. T.
[f] ant hit onefent. T.
[g] ant an meidenhod. C.
[h] al se hal se hit halest wes. C.

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reasons why one ought to flee the world: eight reasons at the least. I mention them briefly: take the more heed.

I. The first is security. If a raging lion were running along the street, would not a wise person soon shut herself in? And Saint Peter saith that the lion of hell rangeth and raketh always about, seeking an entrance to devour the soul; and he commands us to be watchful and busied in holy prayers, lest he catch us. "Sobrii estote et vigilate in orationibus, quia adversarius vester, diabolus, tanquam leo rugiens circuit quærens quem devoret."[a] This is St. Peter's advice, as I said before. Therefore be ye wise anchoresses, who have shut themselves up carefully, against the lion of hell, in order to be the more secure.

II. The second reason is that she who bears a precious liquor or a precious drink, such as balsam, in a frail vessel—healewi[b] in a brittle glass, would not she go out of the way of a crowd, unless she were a fool? This brittle vessel is woman's flesh. Of this brittle vessel the Apostle saith: "We have this treasure in earthen vessels."[c] The balsam, the healewi, is virginity, which is therein; or, after the loss of maiden honour, chaste purity. This brittle vessel is more brittle than any glass; for, be it once broken, it is never mended, nor whole as it was before, any more than glass. Moreover, it breaketh more easily than brittle glass doth. For glass breaketh not unless something strike against it. But with regard to the loss of virginity, its purity may be lost by an unchaste wish. So far may it go and last so long: but this kind of breach may be afterward repaired, and made quite as whole as ever it was by the remedy of confession and by repentance. Now for the proof of this: Had not St. John the Evangelist brought home a bride? Had he not thought, if God had not

[a] 1 Peter, v. 8.

[b] Healewi appears here to be identical with balm or balsam: but it does not always occur in the same sense. Its strict etymological meaning is "health-cup."

[c] 2 Corinthians, iv. 7.

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osen? Seoðen þauh, nes he meiden neuer þe unholre: auh was meiden biteiht, meiden uorto witene. "Virginem uirgini commendabat."[a] Nu, as ich sigge, þis deorewurðe healewi iðisse bruchele uetles, þet is meidenhod ꝛ clennesse in oure bruchele flesche, bruchelure þen eni gles, þet, ȝif ȝe weren iðe worldes þrunge, mid a lutel hurlunge[b] ȝe muhten al uor leosen, ase þeo wrecches iðe worlde, þet hurleð togederes ꝛ to-breked hore uetles, ꝛ schedeð hore clennesse. Ant forþi ure Louerd cleopeð þus: "In mundo pressuram, in me autem pacem habebitis:" bileaueð þene world ꝛ cumeð
Folio 43. to me: uor þer ȝe schulen beon ine þrunge: auh reste and peis is in me.

III. Þe þridde reisun of þe worldes fluhte is þe biȝeate of heouene. Þe heouene is swuðe heih: hwo se wule biȝiten[c] hire,[d] ꝛ areachen þer to, hire[d] is lutel inouh uorte worþen al þene world under hire uoten. Vor þi alle þe halewen makeden of al þe worlde ase ane stol[e] to hore uet, uorto arechen þe heouene. Þe apostle seiþ, "Vidi mulierem amictam sole, ꝛ luna sub pedibus ejus." Þet is Sein Johannes word euangeliste iðen Apocalipse: ich iseih, he seiþ, ane wummon ischrud mid te sunne, ꝛ þene mone under hire uet. Þe mone waxeð ꝛ woneð, ꝛ nis neuer studeuest: ꝛ bitoneð for þi worldliche þinges þet beoð, ase þe mone, euer ine chaunge. Þesne mone mot te wummon holden under hire uet: worldliche þinges to treden ꝛ forhowien, þe wule þe heouene arechen, ꝛ beon þer ischrud mid te soðe sunne.

IV. Þe ueorðe reisun is preoue of noblesce ꝛ of largesse. Noble men ꝛ gentile ne bereð nout packes, ne ne uareð nout itrussed mid

[a] "Virginem matrem virgini commendavit."—MS. Oxon.
[b] hurtlinge. T. þurlunge. C.
[c] biwinnen. C.
[d] hit. T.
[e] scheomel. C. schamel. T.

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prevented him, to relinquish maidenhood? Yet, afterwards, he was a maiden not the less pure; and himself a maiden, a maiden was given in charge to him to keep.[a] "Virginem matrem virgini commendavit." Now, as I say, this precious balsam in this brittle vessel is virginity and purity in our brittle flesh, more brittle than any glass; which, if ye were in the world's crowd, ye might, from a slight collision, lose entirely, like the unhappy people in the world who jostle against each other and break their vessels and shed their purity. And, therefore, our Lord thus addresses us: "In mundo pressuram, in me autem pacem habebitis;"[b] leave the world and come to me; for there ye shall be in the crowd; but rest and peace are with me.

III. The third reason for fleeing from the world is the obtaining of heaven. Heaven is exceedingly high; and it is little enough that she who wishes to gain it and arrive at it should cast all the world under her feet. Wherefore, all the saints made all the world, as it were, a footstool to their feet in order reach up to heaven. The Apostle saith, "Vidi mulierem amictam sole, et luna sub pedibus ejus."[c] This is the saying of St. John the Evangelist, in the Apocalypse; I saw, saith he, a woman clothed with the sun, and the moon under her feet. The moon waxeth and waneth, and is never steadfast; and is, therefore, a fit emblem of worldly things, which are, like the moon, ever changing. This moon the woman must hold under her feet; she must trample upon and despise worldly things, who wishes to arrive at heaven, and be clothed there with the true sun.

IV. The fourth reason is, that it is a proof of nobleness and liberality. Noblemen and gentlemen do not carry packs, nor go about trussed with bundles, nor with purses. It belongs to beggars to bear bag

[a] St. John, xix. 26, 27. [b] Ibid. xvi. 33. [c] Revelation, xii. 1.

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trusseaus,[a] ne mid purses. Hit is beggares[b] rihte uorte beren bagge on bac: ȝ burgeises for to beren purses: ȝ nout Godes spuse, þet is lefdi of heouene. Trusseaus, ȝ purses, baggen, ȝ packes beoð alle eorðliche weolen, ȝ worldliche renten.

V. Þe vifte reisun is, noble men ȝ wummen makieð large relef. Auh hwo mei makien largere relef þene þe oðer? Þeo þet seiþ mid Seinte Peter, "Ecce nos reliquimus omnia ȝ secuti sumus te." Louerd, for te voluwen þe we habbeð al bileaued. Nis þis large relef? Nis þis muchel loaue? Mine leoue sustren, kinges ȝ kaiseres habbeð hore bileoue of oure large relef þet we habbeð ileaued. *Folio* 43 *b.* Louerd, forte uoluwen þe, seiþ Seinte Peter, we habbeð al bileaued: ase þauh he seide, We wulleð folewen þe iðe muchele genterise of þine largesse. Þu leauedest to oðre men alle richesses, ȝ makedest relef of al, ȝ loaue[c] so large: we wulleð foluwen þe: we wulleð don al so—bileauen al ase þu dudest, ȝ foluwen þe ec on eorðe, ȝ ine þet, ȝ in oðerhwat, uorte uoluwen þe ec into þe blisse of heouene, ȝ þer ȝet oueral uoluwen þe hwuderward so þu euer wendest, ase none ne muwen bute one meidenes. "Hii secuntur agnum quocunque ierit, vtroque scilicet pede: in integritate cordis et corporis."

VI. Þe sixte reisun is, hwui ȝe habbeð þene world ivlowen—familiaritate: þet is, uorte beon[d] priué mid ure Louerde. Vor þus he seiþ bi Osee, "Ducam te in solitudinem, ⁊ ibi loquar ad cor tuum." Ich chulle leden þe, he seiþ, ure Louerd, to his leofmon, into onliche stude: ⁊ ter ich chulle luueliche speken to þine heorte: uor me is loð presse. "Ego Dominus: et ciuitatem non ingrediar."

[a] trusses. C. [b] beggilde. C. T. [c] leaue. C. T.
[d] Familiaritate: muche cuðredne, for to be. T. Desiderium familiaritatis cum Deo. MS. Oxon.

on back, and to burgesses to bear purses, and not to God's spouse, who is the lady of heaven. Bundles, purses, bags, and packs are all earthly wealth and worldly revenues.

V. The fifth reason is, that noble men and women give large alms. But who may give larger alms than others? They who say with St. Peter, "Ecce nos reliquimus omnia, et secuti sumus te."[a] Lord, to follow thee, we have left all things. Is not this large alms? Is not this leaving much? My dear sisters, kings and emperors have their nourishment[b] out of your large alms, which ye have left. Lord, to follow thee, saith St. Peter, we have left all: as if he had said, We will follow thee in the great nobleness of thy liberality. Thou didst leave to other men all riches, and gavest alms of all, and hast left so large remains—we will follow thee; we will do the same—leave all as thou didst, and follow thee also on earth, both in this and in other things, that we may follow thee likewise into the blessedness of heaven, and there still follow thee every where whithersoever thou goest, as none may but the pure only. "Hii sequuntur agnum quocunque ierit,"[c] that is, with both feet—in purity of heart and of body.

VI. The sixth reason why ye have fled from the world is fellowship; that is, to be in fellowship with our Lord. For thus he saith by Hosea, "Ducam te in solitudinem, et ibi loquar ad cor tuum."[d] I will lead thee, saith our Lord to his beloved, into a solitary place, and there I will speak affectionately to thine heart; for I dislike a crowd. "I am the Lord; and I will not enter into the city."[e]

[a] St. Matt. xix. 27. [b] Bigleofa. A.S. [c] Revelations, xiv. 4.
[d] Hosea, ii. 14. [e] Hosea, xi. 9.

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VII. Þe seoueðe reisun is, uorte beon þe brihture, ⁊ te brihtluker iseon ine heouene Godes brihte nebscheft. For ȝe beoð ivlowen þene world, ⁊ huðeð ou her uor him. Let ter teken þet ȝe beon swifte ase þe sunne gleam: uor ȝe beoð mid Iesu Criste bitund ase ine sepulcre ⁊ bibarred, ase he was oðe deore rode, ase is iseid þer uppe.

VIII. Ye eihtuðe reisun is uorte habben cwike bone: ⁊ loked nu ȝeorne hwareuore. Þe edmode cwene Hester þe bitocneð ancre: uor hire nome seið ase muchel ase ihud on Englische leodene. Ase me ret[a] in hire boc, heo was the kinge Assuer ouer alle iceweme: ⁊ þuruh hire bone he aredde of deaðe al hire uolc, þet was to deaðe idemed. Þes nome Assuer is ispeled eadi, as is er iseid, ⁊ bitocneð God: eadi ouer alle. He ȝetteð Hester þe cwene, þet is, þe treowe ancre, þet is riht Hester, þe is riht ihud—he iherеð hire, ⁊ ȝetteð hire alle hire bonen: ⁊ scheaweð þuruh ham þet muche uolc, ⁊ monie schulden beon uorloren,[b] þet beoð þuruh þer ancre bonen iboruwen, ase weren þuruh Hesteres. Uor hwon þet heo beo Hester, ⁊ holde hire ase Hester dude, Mardocheus douhter. Mardocheus speleð, "amare conterens impudentem:" þet is, bitterliche to-tredinde þene schomelease. Schomeleas is þe mon oðer þeo wummon þet deð eni untoweschipe, oðer seið, biuoren ancren. Lif eni þauh so do, ⁊ heo breke bitterliche his untowe word, oðer his fol deden: to-trede ham isigge, anonriht mid unwurðe tellunge. Þeonne is heo Hester, Mardochees douhter, bitterliche te-tredinde þene schomelease. Bitterluker ne betere ne mei heo ham neuer breken þen is iteiht þeruppe, mid, "Narraverunt mihi:" oðer mid tisse uers: "Declinate a me maligni, et scrutabor mandata Dei mei:" and wende inward anon touward hire weouede: ⁊ holde hire et home, ase dude Hester þe ihudde. Semei, as hit telleð ine regum, hefde deað ofearned:[c] auh he cried merci, ⁊ Salomon forȝef

Folio 44.

[a] red. C. redes. T.

[b] ȝ sauueð þurh ham muche folc. moni schulde beo forloren. C. T.

[c] oferued. C. T.

VII. The seventh reason is, that ye may be the brighter, and may behold more clearly God's bright countenance in heaven; because ye have fled from the world, and hide yourselves here for his sake. Yet more, there ye shall be swift as the sunbeam; because ye are shut up with Jesus Christ as in a sepulchre, and imprisoned, as he was, on the precious cross, as was said above.

VIII. The eighth reason is, that your prayers may be fervent. And now consider attentively why the meek Queen Esther—who betokeneth anchoress, for her name signifieth as much as hidden in English speech—as we read in her book, was more pleasing than all others to King Ahasuerus; and through her prayer he freed from death all her people, who were doomed to death. Ahasuerus is interpreted "blessed," as is said before, and betokeneth God, blessed above all. He granteth to Esther the queen, that is, the true anchoress, the right Esther, who is really hidden—he heareth her and granteth all her petitions, and sheweth thereby that much and many people would have been lost who are saved through the prayers of anchoresses, as they were through Esther's, when they are like Esther, and conduct themselves as Esther the daughter of Mordecai did. Mordecai signifieth "amare conterens impudentem," that is, bitterly trampling upon the shameless. Shameless is the man or the woman that doth or saith any thing indecent before an anchoress. If, however, any one do so, and she interrupt bitterly his improper speech, or his foolish deeds, let her trample upon them, I say, at once, with contempt. Then is she Esther, Mordecai's daughter, bitterly trampling upon the shameless. More bitterly nor better she cannot interrupt than is said above,[a] with the words "The wicked have told me foolish tales," &c. or with this verse, "Depart from me ye malignant, and I will search the commandments of my God;"[b] and let her go inward immediately toward her altar, and keep at home, as did Esther the hidden. Shemei, as we are told in the Book of Kings, had deserved

[a] Page 97.

[b] Psalm cxix. 115.

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hit him, þauh þuruh swuche uorewarde þet he heold him et hom ine Jerusalem, ase he wunede, ⁊ hudde[a] him in his huse: ⁊ zif he oulhwuder wende ut, swuc was þet foreward, þet he were eft al ful ⁊ to deaðe idemed. He, þauh, brec foreward þuruh his unseluhðe: ⁊ his þrelles etfluwen him ⁊ etbreken him ut, ⁊ he uoluwe ham ⁊ wende ut efter ham. Hwat wiltu more? He was sone iwreied[b] to
Folio 44 b. þe kinge Salomon: ⁊ for þet foreward was ibroken, he was idemed to deaðe. Understondeð zeorne þis, mine leoue sustren: Semei bitocneð þe utwarde ancre—nout Hester þe ihudde. Vor Semei seið audieus,[c] þet is, iherinde, on ure leodene: þet is, þe ancre þet hauеð asse earen, longe, uorte iheren ueor: þet is, axinde efter tiðinges.[d] Semei was in Jerusalem uorte huden hire þerinne,[e] zif he wolde libben. Þis word Jerusalem, speleð sihðe of peis,[f] ⁊ bitocneð ancre hus: vor þerinne ne þerf heo iseon bute peis[g] one. Ne beo neuer Semei, þet is, þe recluse, so swuðe agult[h] touward þe soðe Salomon, þet is, ure Louerd. Holde hire et home, ine Jerusalem, þet heo nowiht ne wute[i] of the worldes baret, ⁊ Salomon zetteð hire bliðeliche his ore. Auh zif heo entermeteð hire of þinges wiðuten, more þen heo þurue,[k] ⁊ hire heorte beo wiðuten, þauh, ase a clot of eorðe, þet is, þauh hire licome beo wiðinnen þe uour woawes, heo is iwend mid Semei vt of Jerusalem, al so ase he dude, efter his prelles. Þeos þrelles beoð hire wiðlete vif wittes, þet schulden beon et home, ⁊ seruen hore lefdi. Þeonne heo scrueð wel þe ancre hore lefdi hwon heo noteð ham alle wel in hire soule neode: hwonne þe eien is oðe boc, oðer o sum oðer god: þe earen to Godes wordes: þe muð to holi beoden. Ant zif heo wit ham vuele, ⁊ let ham þuruh zemeleaste, etfleon hire seruise, ⁊ foluwen ham utwardes mid hire heorte—ase hit biualleð euere mest þet go þet wit ut þe

[a] wunene ⁊ dude. T.
[b] forwreied. T. forwreiget. C.
[c] rumores audiens. MS. Oxon.
[d] þ herenið efter ut runes. C.
[e] Semeis stude was in Jerusalem, þ he schulde in huiden him.
[f] stude of pes. T. sieliðe of grið. C.
[g] grið. C.
[h] forgult. C. T.
[i] ne wite. T. nute. C.
[k] þurðe. C. þurte. T.

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death: but he implored mercy, and Solomon forgave him, yet upon the condition that he should keep at home in Jerusalem where he dwelt, and hide himself in his house; and if he went forth any whither, such was the covenant, that he should then be again guilty, and condemned to death. He unfortunately, however, brake the covenant; for his bond-servants ran away and escaped from him, and he pursued them and went out after them.[a] What wouldest thou more? He was soon betrayed to King Solomon, and because the covenant was broken, he was doomed to death. Understand this well, my dear sisters: Shemei betokeneth the outward anchoress; not Esther the hidden. For Shemei signifieth "audiens," that is, hearing, in our language; and it means the anchoress who hath ass's ears, long, to hear from far; that is, asking after tidings. Shemei was in Jerusalem, upon condition of hiding himself therein, if he wished to live. This word, Jerusalem signifieth "sight of peace," and betokeneth a monastery; because nothing ought to be seen therein but peace only. Never let Shemei, that is, the recluse, so greatly offend the true Solomon, that is, our Lord. Let her stay at home in Jerusalem, that she may know nothing of the turmoil of the world; and Solomon will gladly grant her his grace. But, if she intermeddle with external things more than she need, and her heart be without; though her body, like a clod of earth, be within the four walls, she is gone forth with Shemei, out of Jerusalem, just as he did after his bond-servants. Those bond-servants are her five natural senses, which ought to be at home and serve their lady. Then she serveth well the anchoress her lady, when she useth them all rightly for the profit of her soul, when the eyes are upon the book, or upon some other good work, the ears attentive to God's words, the mouth in pious prayers. And if she guard them ill, and let them, through heedlessness, run away from her service, and follow them abroad with her heart—as it most frequently happens that if the sense go out the heart goeth out after

[a] 1 Kings, ii. 36—46.

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heorte geð ut efter—heo breked Salomon uoreward, mit te unseli Semei, and is to deade idemed.

Uorþui, mine leoue sustren, ne beo ȝe nout Semei, auh beoð Hester þeo ihudde, ⁊ ȝe schulen beon iheied iðe blisse of heouene. *Folio 45.* Vor þe nome of Hester ne seið nout one, "abscondita," þet is, nout one ihud, auh ded þer teken, "eleuata in populis," þet is, iheied ine uolke: ⁊ so was Hester, ase hire nome cwidded[a]—iheied to ȝwene, of one poure meidene. Iþisse worde, Hester, beoð hudunge ⁊ heinesse bode iueied togederes: ant nout one heinesse, auh heinesse of folke, vorte scheawen soðliche þet heo[b] þet huded ham ariht in hore ancre huse, heo schulen beon ine heouene, ouer oðer kunnes folke, wurðliche iheied. Bode Hesteres nome ⁊ hire heiunge preoued soð þet ich sigge. An oðer half, understonded þet ȝe beoð in Jerusalem: ⁊ tet ȝe beoð ivlowen to chirche gride: uor nis non of ou þet nes sume chere Godes þeof. Me awaited ou, þet wute ȝe ful ȝeorne, wiðuten, as me ded þeoues þet beoð ibroken to chirche. Auh holded ou ueste inne: nout te bodi one, uor þet is þet unwurðeste, auh ower vif wittes, ⁊ te heorte ouer alle þing, ⁊ al þer þe soule lif is.[c] Vor beo heo bistepped[d] þer ute, nis þer þeonne buten leden hire uord touward[e] þe waritreo of helle. Beoð of dredde, ⁊ offeared of eueriche monne, al so ase þe þeof is, leste he drawe ou utward, þet is, biswike ou o sume wise, ⁊ awaitie uorte worpen upon ou his crokes.[f] Biseched ȝeorne God, ase þeof þet is ibroken to chirche, þet he wite ⁊ wardie ou urom[g] alle þeo þet ou awaited. Cheatered ouwer beoden euere, ase sparuwe ded þet is one. Vor þis one is iseid of onliche liue, ⁊ of onliche stude, þer me mei beon Hester þe ihudde: ut of þe worlde: ⁊ don betere þene ine þrunge euerich gostlich biȝeate: ⁊ for þi efned Dauid ancre to pellican, þet let onlich lif, ant to sparuwe, þet is one.

[a] euðed. C. ewiðd. T.
[b] þeo. C. teo. T.
[c] is inne. T.
[d] bitrappet. T. bitreppet. C.
[e] touward te galheforke. T. galeforke. C.
[f] hore clokes. T. hise cleches. C.
[g] wið. T. C.

it—she breaketh Solomon's covenant, with the unfortunate Shemei, and is doomed to death.

Wherefore, my dear sisters, be not ye Shemei, but be Esther the hidden, and ye shall be exalted in the blessedness of heaven. For the name of Esther signifieth not only "abscondita," that is, not only hidden, but, moreover, "elevata in populis," that is, exalted among the people; and Esther, as her name saith, was so exalted to be queen from being a poor maiden. In this word Esther, hiding and highness are both conjoined; and not highness only, but highness among people, to shew truly that they who hide themselves rightly in their monastery, shall be worthily exalted in heaven above other people. Both Esther's name and her exaltation prove what I say to be true. And now, consider that ye are in Jerusalem; and that ye have fled to the sanctuary of the church; for there is not one of you who has not, at some time, been a thief against God. Men are waiting for you, of that be ye well assured, without, as they do for thieves who have fled for refuge to church. But keep close within, not only your body, for that is least worthy, but your five senses, and your heart above all, and that in which is all the life of the soul. For, if it has stepped without, it has then only to be led forth toward the gallows-tree of hell. Be in fear and dread of every man, as much as the thief is, lest he draw you without, that is, deceive you in some way, and lie in wait that he may lay his clutches upon you. Fervently pray to God, like a thief who has fled for refuge to the church, to keep and protect you from all those who lie in wait for you. Be always chirping your prayers, as the sparrow doth that is alone. For this word, alone, is said of solitary life, and of a solitary place, where one may be Esther the hidden—out of the world—and acquire, better than in the crowd, every spiritual good; and, therefore, David compareth an anchoress to the pelican, which leads a solitary life, and to the sparrow, that is alone.

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Folio 45 b. Sparuwe haueð ȝet one kunde þet is swuðe biheue to ancre, þauh me hit hatie, þet is þet fallinde vuel. Vor muche neod is þet ancre, of holie liue, ⁊ of heie, habbe þet fallinde vuel. Þet vuel ne sigge ich nout þet me so cleopeð: auh fallinde vuel ich cleopie licomes sicnesse, oðer temptaciun of licomes fondunge,[a] hwar þuruh hire þunche þet heo ualle aduneward of holie heilnesse. Heo wolde elles awilegen,[b] oðer leten to wel of hire suluen, ⁊ so iwurðen to nout. Þet fleschs wolde awiligen ⁊ bicomen to ful itowen touward hire lefdi, ȝif hit nere ibeaten: ⁊ makien sic þe soule, ȝif sicnesse ne temede þet bodi mid vuele, ne þene gost mid sunne. Lif nouðer of hore nere sec, ase hit bituneð[c] selde, horhel wolde awakien: þet is, þe meste dredful secnesse of alle secnesses. Lif God fondeð ancre mid eni vuel wiðuten: oðer, þe ueond wiðinnen mid gostliche unðeauwes, ase þrude, wreððe, onde, oðer mid flesches lustes—heo haueð þet fallinde vuel, þet me seið þet is sparuwe vuel. God hit wule, uorþui þet heo beo euer edmod; ⁊ mid louh holdunge of hire suluen, valle to þer eorðe, leste heo beo prud.

Nu we hurteð,[d] leoue sustren, to the ueorðe dole, þet ich seid schulde beon of feole uondunges. Vor þer beoð uttre ⁊ inre; ⁊ eiðer is moniuold. Salue ich bihet to techen ou toȝeines ham, ⁊ bote; ⁊ hwu hwose haueð ham mei gederen of þisse dole froure ⁊ cumfort aȝeines ham alle. Þet ich, þuruh þe lore of þe Holi Goste, mote holden ou voreward, he hit ȝettie[e] me þuruh ower bone.

[a] secnesse ȝ oðer flesches fondunges. C.
[b] awilden. C.
[c] tuneð. C.
[d] hitteð [hwet]. C. hurten. T.
[e] ȝetti [graunte].

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The sparrow hath yet another property which is very good for an anchoress, although it is hated: that is, the falling sickness. For it is very necessary that an anchoress of holy and highly pious life have the falling sickness. I do not mean the sickness which is commonly so called; but that which I call falling sickness is an infirmity of the body, or temptation of carnal frailty, by which she seems to herself to fall down from her holy and exalted piety. She would otherwise grow presumptuous, or have too good an opinion of herself, and so come to nothing. The flesh would rebel and become too insubordinate towards its mistress, if it were not beaten, and would make the soul sick, if sickness did not subdue the body with disease, nor the spirit with sin. If neither of these were sick—which is seldom the case—pride would awaken, which is the most dangerous of all sicknesses. If God try an anchoress with any external evil; or, the enemy within, with spiritual disorders, as pride, wrath, envy, or with the lusts of the flesh, she hath the falling sickness, which is said to be the sparrows' infirmity. God so wills it, in order that she may be always humble; and, with low estimation of herself, fall to the earth, lest she become proud.

Now, dear sisters, we hit upon the fourth part, which I said should be of many temptations. For there are external and internal trials, and many sorts of each. I promise to teach you a safeguard against them, and a remedy; and how any one who hath them may gather, from this division, comfort and consolation against them all. That I, by the teaching of the Holy Spirit, may keep my engagement to you, may He grant to me through your prayer.

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[Incipit QUARTA PARS hujus operis, quæ est de multis temptationibus exterioribus et interioribus.][a]

Folio 46. Ne wene non of heie liue þet heo ne beo itempted. More beoð þe gode þet beoð iclumben an heih itempted þen beon þe woke:[b] ⁊ þet is god riht. Vor euer so þe hul is more ⁊ herre, so þe wind is more þeron. Se þe hul is more ⁊ herre of holie liue ⁊ of heie, se þe ueondes puffes, þet beoð þe windes of fondunges, beoð strengure þeron ⁊ more. Lif eni ancre is þet ne veleð none uondunges, swuð drede hire iðet point, þet heo beo ouer muchel ⁊ ouer swuðe ivonded. Vor so Seint Gregorie seið: "Tunc maxime impugnaris, cum te impugnari non sentis." Sik mon haueð two swuðe dredfule aestaz: þet on is hwon he ne iveleð nout his owune sicknesse: ⁊ for þi he ne secheð nout leche, ne lechecraft: ne ne askeð none monne red, ⁊ astorueð uerliche er me lest wene. Þis is þe ancre þet not nout hwat is fondunge. To þeos speked þe engel iðe Apocalipse, ⁊ seið, "Dicis quod dives sum, ⁊ nullius egeo, ⁊ nescis quod miser es, ⁊ nudus, ⁊ pauper, ⁊ cecus." Þu seist þet te nis no neod medicine: auh þu ert blind iheorted, ⁊ ne isihst nout hwu þu ert poure ⁊ naked of holinesse, ⁊ gostliche wrecche. Þet oðer dredful aestat þet te sike haueð is al uromnard þisse. Þet is hwon he iveleð so muchel anguise þet ne ne mei iðolien þet me houdle his sor, ne þet me hine heale. Þet is sum ancre þet iveleð so swuðe hire uondunges, ⁊ is so sore of-dred of ham, þet no gostlich cumfort ne mei hire gledien, ne makien hire to understonden þet heo muwe ⁊ schule þuruh ham þe betere beon iboruwen. Le, ne telleð hit iðe gospelle bi God sulf þet te Holi Gost ledde ure Louerd into onliche stude to leaden onlich
Folio 46 b. lif for to beon itempted of þe unwine, of helle? Auh his temptaciun, þet ne muhte sunegen,[c] was one wiðuten sunne.

[a] MS. Oxon. [b] wake. T. C. [c] ⁊ þe ne muhte ruine him. T.

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[Here beginneth the FOURTH PART of the work, which is concerning many temptations, external and internal.]

Let not any one of remarkably pious life think that she may not be tempted. The good, who have reached a high degree of virtue, are more tempted than the frail: and there is good reason for it; for the greater and higher the hill is, there is the more wind upon it. As the hill of holy and pious life is greater and higher, so the fiend's puffs, which are the winds of temptations, are stronger thereon and more frequent. If there is any anchoress who feeleth no temptations, let her dread greatly on that point, lest she should be too much and too strongly tempted. For so saith St. Gregory: "Tunc maxime impugnaris, cum te impugnari non sentis." A sick man hath two alarming states. The one is when he doth not feel his own sickness; and therefore seeketh not a physician nor medicine, nor asketh any man's advice, and dieth suddenly before any one expecteth it. This is the anchoress who does not know what temptation is. To such the angel speaketh in the Revelation, and saith: "Dicis quod dives sum, et nullius egeo; et nescis quod miser es, et nudus, et pauper, et cæcus." [a] Thou sayest that thou needest no medicine; but thou art blind-hearted, and seest not that thou art poor and naked of holiness, and spiritually wretched. The other alarming state which the sick man hath, is quite the opposite of this. It is when he feeleth so much pain that he cannot bear that any one should touch his sore, or apply a remedy to it. This is an anchoress who feeleth her temptations so forcibly, and is so sore afraid of them, that no spiritual comfort can gladden her, nor make her to understand that she may and shall, through them, be the better saved. Nay, is it not recorded in the Gospel by God himself, that the Holy Spirit led our Lord into a solitary place to lead a solitary life, that he might be tempted of the hellish adversary? But his temptation, who might not sin, was alone without sin.

[a] Revelation, iii. 17.

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Understondeð þeonne an alre normest, leoue sustren, þet two manere temptaciuns—two kunne uondunges—beoð: vttre 7 inre: 7 bodе beoð feoleuold. Vttre uondunge is hwarof cumeð likunge oðer mislikunge, wiðuten oðer wiðinnen. Mislikunge wiðuten—ase sicnesse, meseise, scheome, vnhep, 7 euerich licomliche derf þet eileð þe vlesche. Mislikunge wiðinnen—ase heorte sor, grome, 7 wreðde. Also onont þet heo is[a] likunge wiðuten, ase licomes heale, mete, drunch, 7 cloth inouh, 7 euericheſ flesches eise anont[b] swuche þinges. Likunge wiðinnen—ase sum uals gledschipe, oðer of monne hereword, oðer zif me is iluued more þen anoðer, 7 more ioluhned,[c] more idon god, oðer menske. Þeos dole of þisse temptaciun þet is uttre icleoped, is swikelure þen þe oðer half. Bodе beoð þauh o temptaciun: 7 eiðer wiðinnen 7 wiðuten, bodе of hire two dolen. Auh heo is uttre icleoped, uor heo is euer oðer of þing[d] wiðuten oðer of þing wiðinnen, 7 te uttre þing is þe uondunge. Þeos fondunges cumeð oðerhules of God, 7 oðerhules of mon: fondunge of God—ase of frendes deaðe, 7 sicnesse on ham, oðer o þi sulf: pouerté, mishep, 7 oðer swuche: heale also and eise. Fondunge of mon—ase mislich wouh,[e] oðer of worde oðer of werke, o þe, oðer oþine: alse hereword, oðer godlede. Þeos cumeð also of God, auh nout ase doð þe oðre, wiðuten euerich middel: auh mid alle he uondeð mon hu he him dredе 7 luuie. Inre vondunges beoð mis-
Folio 47. liche: unðeawes, oðer lust touward ham: oðer swikele þouhtes, þet þunched[f] þauh gode. Þeos inre vondunges kumeð of þe ueonde, oðer of þe worlde, 7 oðerhwule of ure vlesche. To þe uttre temptaciun is neod pacience, þet is þolemodnesse. To þe inre is neod wisdom 7 gostlich strenеðe. We schulen nu speken of þe uttre vondunge, 7 techen þe þet habbeð hire, hu heo mnwen, mid Godes grace, ivinden remedie; þet is elne, aȝeines hire to vrouren ham suluen.

[a] is ipinet. T.
[b] on euent. T.
[c] mare ileuet. T.
[d] is eauer ewint. C.
[e] ase mislicunge of þocht. C.
[f] semen.

Know then, dear sisters, first of all, that there are two sorts of temptations—two kinds of trials—external and internal—and both are manifold. External temptation is that from which come things pleasing or displeasing—without or within. Displeasing without—as sickness, want, shame, mishap, and every bodily hurt that is painful to the flesh. Displeasing within—as grief of heart, anger, and wrath. Likewise, in regard to what is pleasing without—as health of body, food, drink, and sufficient clothing, and every thing of this kind that is agreeable to the flesh. Pleasing without—as any false joy, either from the praise of men, or if one is more beloved, more caressed, more benefited, or honoured than another. The part of this temptation which is called exterior is more deceiving than the other part. Both are, however, one temptation; and each within and without—both of them two parts. And it is called exterior, because it is always either of a thing without, or of a thing within; and the exterior thing is the temptation.[a] These temptations come sometimes from God, and sometimes from man. Temptation from God—as the death of friends, and the sickness of them, or of thyself, poverty, mishap, and such things, also health and wealth. Temptation from man—as any kind of wrong, either by word or deed to thee or thine; likewise praise, or deed of kindness. These come also from God, but not as the others do, without any intermediate cause; and with all of them he trieth man, to find how he fears and loves him. Inward temptations are of various kinds—immoral indulgences, or the desire of them, fraudulent designs which, nevertheless, seem just. These inward temptations come from the devil, or from the world, and sometimes from our flesh. To resist the outward temptations, there is need of patience, that is, of meek resolution. To resist the inward, there is need of wisdom and spiritual strength. We are now to speak of the outward temptation, and to teach those who are subject to it how

[a] "Ambæ sunt interius et exterius; sed vocatur exterius quia est in re vel de re exteriori; et ita dicitur temptatio."—MS. Oxon.

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"Beatus uir qui suffert temptationem: quoniam cum probatus fuerit, accipiet coronam vitæ quam repromisit Deus diligentibus se." Eadi is he oðer heo, 7 iseli, þet haueð þolomodnesse in temptaciun: vor hwon heo is ipreoued, hit seið, heo schal beon ikruned mid te crune of liue þet God haueð bihoten his icorene. Hwon heo is ipreoued hit seið: a wel[a] is hit iseid: Vor al so preoueð God his icorene ase þe goldsmið fondeð þet gold iðe fure. Þet false gold vorwurðeð þerinne: 7 tet gode gold kumeð ut brihtere. Sicnesse is a brune, vorte þolien hot.[b]

Sicnesse þet God send: auh nout þet sum keccheð[c] þuruh hire owune dusischipe. Vor moni makeð hire sec þuruh hire fol herdischipe: auh þis miscwemeð God. Auh sicnesse þet God sent deð þeos six þinges—wascheð þeo sunnen þet weren er iwrouhte: wardeð[d] to ȝein þeo þet weren[e] touwardes: preoueð pacience: halt ine edmodnesse: 7 mucheleð þe mede: 7 efneð þene þolemode to martir. Þus is sicnesse soule leche,[f] 7 salue of hire wunden, 7 scheld, þet heo ne keccheð mo, ase God seið þet heo scholde, ȝif sicnesse[g] hit ne lette. Sicnesse makeð mon to understonden hwat
Folio 47 b. he is, 7 to icnowen him suluen, 7 ase god meister, bet mon vorte leornen wel hu mihti is god, 7 hu vrakel is þe worldes blisse. Sicnesse is þe goldsmið þet iðe blisse of heouene ouergulded þine crune. So þe sicnesse is more, se þe goldsmið is bisegure: 7 so lengre heo ilest, se he brihteð hire swuðure: vorte beon martirs efning, þuruh a wilninde[h] wo. Hwat is more grace to þeo þet hefden ofearned þe pinen of helle world a buten ende? Nolde me tellen him alre monne dusigest, þet forsoke enne buffet, uor one speres wunde—ane

[a] for wel. [b] —hat; ach nan fur ne clenseð þe gold, as hit deð þe saule. C.
[c] lecheð. C. ekes. T. [d] weorneð. C.
[e] beoð. C. [f] saulene heale. C.
[g] ȝef nere scehnesse ⁊. C. [h] hwilinde. C.

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they may, with God's grace, find a remedy; namely, self-command, to support them under it.

"Beatus vir qui suffert tentationem, quoniam cum probatus fuerit, accipiet coronam vitæ, quam repromisit Deus diligentibus se."[a] Blessed is he, or she, and happy, who hath patience in temptation; for when she is tried, it is said, She shall be crowned with the crown of life, which God hath promised to his elect. When she is tried, it is said—and it is well said—For God so trieth his elect, as the gold in the fire. The false gold perisheth therein, but the good gold cometh out brighter. Sickness is a fire which is patiently to be endured [but no fire so purifieth the gold as it doth the soul].[b]

Sickness which God sends; but not that which some catch through their own folly. For many make themselves sick through their fool-hardiness: and this displeaseth God. But the sickness which God sends doth these six things: it washeth away the sins that have been formerly committed; it guardeth against those that are likely to be committed; it trieth patience; preserveth humility; increaseth the reward; and maketh the patient sufferer equal to a martyr. Thus is sickness the physician of the soul, and heals its wounds, and protects from receiving more; as God saith that it should, if sickness did not prevent it. Sickness maketh man to understand what he is, and to know himself; and, like a good master, it corrects a man, to teach him how powerful God is, and how frail is the happiness of this world. Sickness is the goldsmith who, in the blessedness of heaven, gildeth thy crown. The greater the sickness is, the busier is the goldsmith; and the longer it lasteth, the more exceedingly doth he brighten it; that they may be equal to martyrs through temporal suffering. What greater favour can there be to those who had deserved the pains of hell world without end? Would not he be accounted of all men the most foolish, who refused a buffet, instead of a spear's wound—a needle's pricking, for

[a] St. James, i. 12. [b] T. C.

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nelde prikunge, uor ane bihefdunge—ane beatunge, uorte beon anhonged[a] on helle waritreo world a buten ende? God hit wot, leoue sustren, al þet wo of þisse worlde iefned to helle alre leste pine, al nis bute ase bal pleowe.[b] Al nis nout so muche ase a lutel teawes drope azean þe brode see, ȝ alle þe worldes wateres. Þe þet mei þeonne etsterten þet ilke grislich wo, ȝ þeo atelich[c] pinen, þuruh sicnesse þet ageð, þuruh eni vuel þet her is, seliliche mei heo siggen.

An oðer half, leorneð her moniuolde urouren azan þe uttre vondunge, þet cumeð of monnes vuel: vor þeos þet ich habbe iseid of, is of Godes sonde. Hwose euer mis-seið þe, oðer mis-deð þe, nim ȝeme ȝ understond þet he is þi uile,[d] ȝ uileð awei al þi rust, ȝ al þi ruwe of þine sunnen:[e] ȝ he uret[f] him suluen, weilawei! ase þe uile deð: auh he makeð þe smeðe, ant brihteð þine soule.

An oðer wise, þench ȝet þet hwose euer hermeð þe, oðer eni wo deð þe, scheome, grome, oðer teone—þench þet he is Godes ȝerd, ȝ
Folio 48. tet God bet þe mid him, ȝ chasteð, ase ueder deð his leoue child, mid ter ȝerde. Uor so he seið þet he deð, þuruh sein Johannes muð, iðe Apocalipse: "Ego quos amo arguo et castigo." Ne bet he nenne mon bute hwanso he luueð, ȝ halt for his childe, nanmore þen þu woldest beaten a hireomede[g] child þauh hit agulte. Auh, ne lete he nout wel of þet he is Godes ȝerde. Vor ase þe ueder hwon he haneð inouh ibeaten his child, ȝ haueð ituht hit wel, he worpeð þe ȝerd into þe fure: uor heo is nouht nanmore: al so þe ueder of heouene, hwon he haueð ibeaten wel mid one unwreste monne oðer wummon his leoue child uor his gode,[h] he worpeð þe ȝerd into þe fure of helle: þet is, þen unwreste mon. Vor þi he seið elles hwar: "Mihi vindictam, et ego retribuam:" þet is, min is þe

[a] a lute beatinge for a henginge. T.
[b] bute a ploge. C.
[c] eðeliche. C. atterliche. T.
[d] —file, þ lorimers habben. T.
[e] of þi ruehȝe sunnen. C. ti ruhe of sunne. T.
[f] frettes. T.
[g] fremde. T.
[h] gulte. T.

a beheading—a beating, instead of being hanged on the gallows of hell, world without end? God knows, dear sisters, all the woe of this world compared to the very least pain of hell is nothing but ball-play. It is all not so much as a small drop of dew to the broad sea and all the waters of the world. She, therefore, who may escape that fearful state of suffering, and those awful pains, through a sickness that passeth away, through any evil of the present life, may call herself happy.

On the other hand, learn now many remedies against the outward temptation, which proceeds from the wickedness of man. For that of which I have already spoken is of God's sending. Whosoever harmeth thee by word or deed, consider and understand that he is thy file, and fileth away all thy rust, and all the roughness of thy sins; and though he wears himself away, unhappy man! as the file doth, yet, he maketh thee smooth and brighteneth thy soul.

Again, reflect, that whosoever harmeth thee, or inflicteth upon thee any wrong, shame, anger, or suffering—reflect, that he is God's rod; and that God beats thee with him, and chasteneth, as a father doth his dear child, with the rod. For thus he saith that he doth, by the mouth of St. John, in the Revelation,[a] "As many as I love, I rebuke and chasten." He beateth no man but him whom he loveth and accounteth his child, any more than thou wouldst beat a strange child, though it were naughty. But, let him not think well of himself because he is God's rod. For, as the father, when he hath sufficiently beaten his child, and hath well chastised him, casteth the rod into the fire, because he is naughty no longer; so, the Father of Heaven, when he, by means of a bad man or woman, hath beaten his dear child for his good, casteth the rod, that is, the bad man, into the fire of hell. Wherefore, he saith in another place; "Mihi vindictam, et ego retribuam;" that is, Mine is vengence, and I will repay; as if he had said: Avenge not yourselves, nor bear ill will, nor curse when any one offends you, but immediately reflect

[a] iii. 19.

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wreche, ȝ ich chulde[a] ȝelden: ase þauh he seide, Ne wrekie ȝe nout ou suluen, ne ne grucche ȝe nout, ne ne warien hwon me agulteð to ou: auh þencheð anon þet he is ower uederes ȝerde, ȝ þet he wule ȝelden him ȝerde seruise. And nis þet child fulitowen þet schrepeð[b] aȝean, ȝ bit upon þe ȝerde? Auh þet debonere child hwon hit is ibeaten, ȝif þe ueder hat hit, cusseð þe ȝerd. And ȝe don al so, mine leoue sustren: vor so hat owr ueder ou, þet ȝe cussen, nout mid muð, auh mid luue of heorte, þeo þet he ou mide beateð. "Diligite inimicos vestros: benefacite hiis qui oderunt vos: ȝ orate pro persequentibus ȝ calumniantibus vos." Þis is Godes heste, þet him is muchele leouere þen þet tu ete gruttene bread, oðer werie herde here. Luuieð ouwer uoamen,[c] he seiþ, ȝ doð god, ȝif ȝe muwen, to þeo þet ou weorreð: and ȝif ȝe elles ne muwen, bidde ȝeorne uor þeo þet ou eni vuel[d] doð oðer misigge ð. Ant, ase þe apostle lereð, ne ȝelde neuer vuel uor god, auh euer god for vuel, ase dude ure Louerd sulf, ȝ alle his haluwen.[e]

Folio 48 b. Lif ȝe doð þus Godes heste, þeomne beo ȝe his hendi[f] children þet cusseð þe ȝerden þet he haueð on mid iðrosschen. Nu, seiþ sum, oðerhwule, his soule oðer hire[g] ich chulle wel luuien, auh his bodi o none wise: auh þet nis nout to siggen. Þe soule ant te licome nis bute o mon, ȝ boðe ham itit o[h] dom. Wult tu to-dealen þet God haueð isompned? He uorbeot hit, ȝ seiþ, "Quod Deus conjunxit homo ne separet." Ne wurðe non so wod þet he to-deale þet þing þet God haueð isompned.[i]

Þencheð ȝet þisses weis: þet a child, ȝif hit spurneð o summe þing, oðer hurteð him, me bet þet þing þet hit hurteð on, ȝ þet child is wel ipaied, ȝ forȝited al his hurt, ȝ stilleð his teares. Vorþi, froureð ou sulf: "Letabitur justus cum viderit vindictam." God

[a] nin is te wrake, ȝ ich wile. T.
[b] schindleð. C. scratteð. T.
[c] fa men. C.
[d] eil. C. T.
[e] hali halhes. T.
[f] hende. T.
[g] hires. T.
[h] tideð an. C.
[i] ifeiȝet. C. ifeiet. T.

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that he is your father's rod, and that he will pay him what is due for his rod-service. And is not that an ill-behaved child that scratches again and bites the rod? But the good child, when beaten, if his father bid him, kisseth the rod. And do ye the same, my dear sisters, for so your Father commandeth you, that ye kiss, not with mouth, but with heart-love, those whom he beateth you with. "Love your enemies, do good to them that hate you: and pray for them that persecute and calumniate you."[a] This is God's commandment, which is much more acceptable to him than that thou eat bread made of grit, or wear hard hair-cloth. Love your foemen, he saith, and do good, if ye have power, to those who fight against you; and if you cannot do any thing else, pray earnestly for those who do or say any evil against you. And, as the Apostle teacheth, return never evil for good, but always good for evil, as our Lord himself did, and all his saints. If ye thus do God's commandment, then are ye his dutiful children, who kiss the rods, wherewith he hath thrashen you. Now, some one may perhaps say, his or her soul I will love well, but by no means his body; but this is saying nothing at all. The soul and the body are but one man, and one doom betides them both. Wilt thou separate what God hath joined together? Let no man be so mad as to put asunder that which God hath joined together.

Reflect again thus; that if a child stumble against any thing, or hurt himself, men beat the thing that he hurteth himself upon, and the child is well pleased, and forgetteth all his hurt, and stoppeth his tears. Wherefore, take comfort to yourselves; "The righteous shall rejoice when he seeth the vengeance."[b] On the day of Judgment, God will do as if he said, "Daughter, did this person hurt thee? Did he cause thee to stumble in wrath, or in grief of heart, in shame,

[a] St. Luke, vi. 27, 28.

[b] Psalm lviii. 10.

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schal don a domesdei, ase þauh he seide, "Douhter,[a] hurte þes þe? Makede he þe spurnen ine wreððe oðer ine heorte sor,[b] ine scheome, oðer ine teone? Loke, douhter, loke hu he hit schal abuggen, ant þer ȝe schulen iseon bunsen[c] ham mit tes deofles bettles, þet wo schall ham beon aliue.[d] And ȝe schulen beon wel ipaied þerof, vor ower wil ⁊ Godes wil schal beon so iveied þet ȝe schulen and wulleð al þet he euer wule, ⁊ he al þet ȝe euer wulleð.

Ouer alle oðer þouhtes, in alle ower passiuns, þencheð euer inwardliche up o Godes pinen,—þet te worldes weldinde wolde, uor his þrelles, þolien swuche schendlakes ⁊ hokeres: buffetes, spot- 10
lunge, blindfellunge, þornene crununge, þet set him iðet heaued, so þet þe blodi streames urnen adun:[e] ⁊ bileaueden his swete bodi ibunden naked to þe herde pilere, ant ibeaten so þet tet deorewurðe[f] blod
Folio 49. orn adun on euerich halue:—þet attri drunc þet me ȝef him, þeo him þurste o rode, ⁊ hore hefden sturiunge[g] upon him, þeo on hokerunge ȝeieden[h] so lude. Lo! he her þet healede oðre, lo! hu he healeð nu ⁊ helpeð him suluen. Turneð þeruppe þer ich spec hu he was ipined in alle his fif wittes: ⁊ efneð al ower wo, sicnesse, ⁊ oðerhwat, ⁊ wouh of worde oðer of werke, ⁊ al þet mon mei þolien, þertec al he polede, ⁊ ȝe schulen lihtlie iseon hu lutel hit 20
recche ð,[i] nomeliche, ȝif ȝe þencheð þet he was al loðleas: ⁊ þet he þolede al þis nout for him suluen, uor he ne agulte neuer. Lif ȝe þolieð wo ȝe habbeð wurse of-earned:[k] ⁊ al þet ȝe þolieð, al is for ou suluen.

Goð nu þeonne gledluker bi stronge wei, ⁊ biswincfule, touward þe muchele feste of heouene, þer ase ower glede ureond ower cume

[a] sune. T.
[b] Dude he þe spurne iwraððen oðer in herte seir? T.
[c] buncin. C. berien. T.
[d] þ wa beon þeos liues. T.
[e] strunden strenden. C. strundes streamden. T.
[f] þ of þat deorewurðe bodi þe—. T.
[g] gredden. C. T.
[h] schakinge. T.
[i] reacheð. C.
[k] ofserued. C. descruet. T.

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or in suffering? Look, daughter, look how he shall pay for it; and ye shall see them bounced with the devil's mallets, so that they shall be weary of life." And ye shall be well pleased with this, for your will and the will of God shall be in such unison that ye shall wish whatsoever He wills, and He whatsoever ye wish.

Above all other thoughts, in all your sufferings, reflect always deeply upon the sufferings of Christ—that the Ruler of the world was content, for his bond-servants, to endure such ignominy and contempt—buffets, mocking, blindfolding, crowning with thorns, which pierced his head so that streams of blood ran down; and that they left his sweet body bound naked to the hard pillar, and beaten so that the precious blood ran down on every side; the poisonous drink that they gave him when he thirsted, on the cross; the shaking of their heads at him; who cried out in derision so loud, "Look here! he that healed others, Behold now how he healeth and helpeth himself." Turn back to the place[a] where I spoke of how he was pained in all his five senses; and compare all your sorrow, sickness, and other distresses, and wrongs, by word or deed, and all that man may suffer, with all that He suffered, and you will easily see how little it amounteth to, especially, if you reflect that He was quite innocent; and that He endured all this not for himself, for He did no sin. If ye suffer grief, ye have deserved worse, and all that ye suffer, is for yourselves.

Go ye now, then, along the hard and toilsome way toward the great feast of heaven, where your glad friend expecteth your coming, more joyfully than foolish worldly men go by the green way toward the gallows-tree, and to the death of hell. It is better to go toward heaven sick, than in health toward hell, and to mirth with want, than to woe with abundance. Not, however, but that wretched

[a] Page 115.

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ikepeð, þenne dusie worldes men goð bi grene weie, touward te waritreo ⁊ to deaðe of helle. Betere is forte gon sic touward heouene þen al hol touward helle: ⁊ to murnhðe mid meseise, þen to wo mid eise: nout for þui[a] wrecche worldliche men buggeð deorre helle, þen ȝe doð heuene. Salomon seiþ, "Via impiorum complantata est lapidibus," id est, "duris afflictionibus." O þing wute ȝe to soðe—þet a mis-word þet ȝe polieð, oðer one deies longunge, oðer a sicnesse of ane stunde—ȝif me cheapeð on of þeos et ou a domesdei—þet is, ȝif me cheape et ou þe mede þet ariseð þerof, ȝe nolden sullen hire uor al þe worldes golde. Uor þet schal beon owur song binoren ure Louerde: "Lætati sumus pro diebus quibus nos humiliasti,—annis quibus vidimus mala:" þet is, "Wel is us nu, Louerd, uor þe dawes þet tu lowudest us mide oðre monnes wouhwes:" and wel is us nu, Louerd, for þe ilke ȝeres þet we weren sike inne, ⁊ *Folio 49 b.* iseien sor ⁊ seoruwe." Euerich worlich wo is Godes sonde. Heie monnes messager, me schal heiliche underuongen, ⁊ makien him glede chere, ⁊ so muchel þe raðer, ȝif he is priuć[b] mid te kinge of heouene. [Et quis erat ita secretarius regis cœlestis][c] þeo hwule þet he wunede her þen was þes sondesmon, þet is, worldes pine,[d] þet ne com neuer urom him uort his liues ende. Þes messager þet ich telle ou of, hwat telleð he ou? He vroureð ou, o þisse wise:' God, he seiþ, as he luued me, he sent me to his leoue ureond. Mi cume ⁊ mi wuniunge, þauh hit þunche attri, hit is þauh healuwinde. Nere þet þing sulf grislich hwas scheadewe ȝe ne muhte nout for grislich[e] biholden? Lif þeo ilke scheadewe were ȝet so kene, oðer so hot, þet ȝe hit ne muhten nout wiðuten herme ivelen, hwat wolde ȝe siggen bi þet ilke eiffule þing þet hit of come? Wute ȝe þet to soðe þet al þe wo of þisse worlde, al nis bute ase a scheadewe aȝean þe wo of helle. Ich am þe scheadewe, seiþ þis messager, þet is, worldes pine:' nedlunge ȝe moten underuongen me, oðer þet grisliche wo þet ich am of scheadewe. Hwose underuongeð[f] me gled-

[a] for þi witterliche. C. T.
[b] wel. T.
[c] MS. Oxon.
[d] wene. C. weane. T.
[e] grisung. C.
[f] underfeð. C. underfos. T.

worldly men buy hell dearer than ye do heaven. Solomon saith, "The way of sinners is planted over[a] with stones;" that is, with severe afflictions. Of one thing be ye well assured—that a harsh word that ye bear with patience, or a single day's weariness, or a sickness of an hour—if any one were to offer to buy one of these from you at the day of Judgment; that is, if one were to offer to buy from you the reward that ariseth from it, ye would not sell it for all the gold in the world. For this shall be your song before our Lord: "Lætati sumus pro diebus quibus nos humiliasti—annis quibus vidimus mala;"[b] that is, We are glad now, O Lord, for the days in which thou didst humble us with the wrongs we suffered from other men; and, we are glad now, O Lord, for the years in which we were sick and saw pain and sorrow. Every worldly affliction is God's ambassador. Men will receive honourably the messenger of a man of rank, and make him gladly welcome; and so much the more if he is intimately acquainted with the King of Heaven. [And who was more intimate with the heavenly King[c]] while he dwelt here, than was this ambassador?—that is, worldly suffering, which never left him until his life's end. This messenger that I am speaking of to you—what doth he say to you? He comforteth you in this manner. As God loved me, saith he, he sent me to his dear friend. My coming, and my abiding, though it may seem bitter, is yet salutary. Must not that thing be dreadful, the shadow of which you could not look upon for dread? And if the very shadow were so sharp and so hot, that ye might not feel it without pain, what would you say of the very awful thing itself, from which it comes? Know ye this for certain, that all the misery of this world is only as a shadow in comparison with the misery of hell. I am the shadow, saith this messenger, that is, this world's suffering: ye must needs receive me, or that dreadful misery of which I am the shadow. Whoso receiveth me gladly, and maketh

[a] Ecclesiasticus, xxi. 10. The more common reading is, complanata, "made plain." Gr. ὡμαλισμένη.

[b] Psalm xc. 15.

[c] Supplied from MS. Oxon.

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liche, ȝ makeð me ueire chere, mi Louerd seint hire word þet heo is cwite of þet þing þet ich am of scheadewe. Lo! þus speked Godes messager, ȝ for þi, seiþ sein Jame, "Omne gaudium existimate fratres cum in temptaciones varias incideritis." Holdeð hit alle blisse uorte uallen in misliche of þeos fondunges þet beoð uttre ihoten: ant sein Powel seiþ, "Omnis disciplina in presenti videtur esse non gaudii sed meroris: postmodum vero fructus," ȝc. Alle þeo ilke uondunges þet we beoð nu i beaten mide: alle heo þuncheð wouh,[a] ȝ nout wunne: auh heo wendeð efterward to weole and to eche blisse.

Folio 50.

Le, mine leoue sustren, beoð þeo ancren þet ich iknowe, þet habbeð lest neode to uroure aȝean þeos temptaciuns: bute one of sicnesse. Vor mid more eise, ne mid more menke, not ich non ancre þet habbe al þet hire neod is þene ȝe þreo habbeð: ure Louerd beo hit iþoncked. Uor ȝe ne þencheð nowiht of mete, ne of cloð, ne to ou, ne to ouwer meidenes. Euerich of ou haueð of one ureond al þet hire is neod: ne þerf þet meiden sechen nouðer bread, ne suuel, fur þene et his halle. God hit wot, moni oðer wot lutel of þisse eise, auh beoð ful ofte iderued mid wone, ȝ mid scheome, ȝ mid teone. In hire hond ȝif þis cumeð hit mei beon ham uroure. Le muwen more dreden þe nesche dole þene þe herde of þeos fondunges þet is uttre ihoten.[b] Vor þeih wolde þe hexte cwemen ou, ȝif he mulite, mid oluhninge, makien ou fulitowen, ȝif heo nere þe hendure.[c] Muche word is of ou hu gentile wummen ȝe beoð: vor godleic ȝ for ureoleic iȝerned of monie: ȝ sustren of one ueder ȝ of one moder, ine blostme of ower ȝuweðe, uorheten alle worldes blissen, ȝ bicomen ancren.[d]

[a] wop. C. T.

[b] Mine leue childre, þe nesche dale is to drede swiče, as is te harde, of þeos fondinges þ arn uttre ihaten; as is plente of mete, oðer of clað, ȝ of swiche þinges. T.

[c] Oliłninge oðer hereword mihte sone make sum of ou fulitohen, ȝif ȝe neren þe hendere. T.

[d] ȝunge of ȝeres ȝulden ow, ȝ bicomen ancres: forsaken worldes blisses. T.

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me cheerfully welcome, my Lord sends her word that she is freed from the thing of which I am the shadow. Lo! thus speaketh God's messenger; and therefore, saith St. James, "Omne gaudium existimate fratres, cum in temptationes varias incideritis."[a] Count it all joy to fall into divers of these temptations that are called outward; and St. Paul saith, "Omnis disciplina in præsenti videtur esse non gaudii, sed mœroris; postmodum vero," &c.[b] All those temptations wherewith we are now beaten, seem sorrow and not joy; but they turn afterwards to prosperity and eternal blessedness.

Ye, my dear sisters, of the anchoresses that I know, are those who have least need to be fortified against these temptations; sickness only excepted. For I know not any anchoress that with more abundance, or more honour, hath all that is necessary to her than ye three have; our Lord be thanked for it. For ye take no thought for food or clothing, neither for yourselves nor for your maidens. Each of you hath from one friend all that she requireth; nor need that maiden seek either bread, or that which is eaten with bread, further than at his hall. God knoweth many others know little of this abundance, but are full often distressed with want, and with shame and suffering. If this comes into their hand, it may be a comfort to them. Ye have more reason to dread the soft than the hard part of these temptations, which are called outward. For the sorcerer would fain cajole you, if he might, and with flattery render you perverse, if ye[c] were less gentle and docile. There is much talk of you, how gentle women you are; for your goodness and nobleness of mind beloved of many; and sisters of one father and of one mother; having, in the bloom of your youth, forsaken all the pleasures of the world and become anchoresses.

[a] St. James, i. 2.
[b] Hebrews, xii. 11.
[c] See note [s], page 192.

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Al þis is strong temptacium, ȝ muhte sone binimen ou muchel of ower mede. "Populo meus, qui te beatificant illi te decipiunt:" þis is Godes word þuruh Isaie. Hwose seiþ biuoren ou, "Wel is þe moder þet ou iber, ȝ te godre[a] heale were ȝe euer iboren:" heo biswikeþ ou, ȝ is ower treitre. Þeruppe is inouh iseid of figelunge —þisses worldes figelunge—þet is plente of worldliche þinges. Hwonne ou ne wonteþ nowiht, þeonne ueineþ he mid ou: þeonne
Folio 50 b. beot he ou cos:[b] auh wo wurþe his cos: vor hit is Judases cos þet he ou mide cusseþ. Aȝean þeos fondunges beoþ iwarre, leoue sustren, hwat se cume wiþuten to uonden ou, mid licunge oþer mid mislicunge—holdeþ euer ower heorte in on wiþinnen, leste þe uttre uondunge kundlic þe inre.

Þe inre uondunge is twouold: ase is þe uttre: uor þe uttre uondunge is mislicunge in aduersite, ȝ ine prosperite þet limpeþ to sunne. Þis ich sigge uorþi þet sum likunge is ȝ sum mislikunge, þet of-earneþ muche mede: ase likunge ine Godes luue, ȝ mislikunge uor sunne.[c] Nu, ase ich sigge, þe inre uondunge is twouold—fleschlich ȝ gostlich: flesliche ase of lecherie, ȝ of glutunie, ȝ of slouhþe. Gostliche, ase of prude, ȝ of onde, ȝ of wreþþe. Wreþþe is þe inre uondunge, auh þet is þe uttre uondunge þet kundleþ wreþþe: al so as of ȝiscunge. Þus beoþ þeo inre uondunges þe seouen heaued sunnen ȝ hore fule kundles. Vlesches fondunge mei beon iefned to uot wunde, ȝ gostlich fondunge, þet is more dred of, mei beon, uor þe peril, icleoped breoste wunde. Auh us þuncheþ gretture fleshliche temptaciuns: uorþi þet heo beoþ eþ fele. Þe oþre, þauh we habben ham ofte, we nuteþ ham nout, ȝ beon þauh greate ȝ grisliche ine Godes brihte eien: ȝ beoþ muche uorþi, to dreden þe more. Vor þe oþre, þet me iveleþ wel, me secheþ leche ȝ salue. Þe gostliche hurtes ne þuncheþ nout sore, ne ne saluеþ

[a] goder. C. T. [b] —þenne faneþes ho ow; þenne bedes ho ow cos. T.
[c] for þe uttre is in aduersite ȝ in prosperite; ȝ teose cundlen þe inre: aduersite, mislikinge; prosperite, likinge, þ limpes to sunne. T.

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All this is a strong temptation, and might soon deprive you of much of your reward. "O my people, they that call thee blessed, the same deceive thee:"[a] this is the word of God by Isaiah. Whosoever saith before you, "Happy is the mother that bare you; and the greater blessing is it that ye were born," deceives you, and betrays you. Enough has been said before of flattering—of this world's flattering—that is, abundance of worldly things. When ye are in want of nothing, then he fawneth upon you; then doth he offer you a kiss; but evil betide his kiss; for it is Judas's kiss wherewith he kisseth you. Against these temptations be on your guard, dear sisters—whatsoever comes from without to tempt you, pleasing or unpleasing, keep your heart always undisturbed within, lest the outward give rise to the inward temptation.

The inward temptation, like the outward, is twofold: for the outward temptation in adversity is displeasure, and in prosperity [pleasure][b] that tendeth to sin. I say this because there is some pleasure and some displeasure that merits much reward; as pleasure in the love of God, and displeasure on account of sin. Now, as I say, the inward temptation is twofold: carnal and spiritual. Carnal, as of lechery, gluttony, and sloth. Spiritual, as of pride, envy, and wrath. Wrath is the inward temptation; but that which exciteth wrath is the outward temptation. It is the same with regard to covetousness. Thus, the inward temptations are the seven chief sins and their foul progeny. Carnal temptation may be compared to a foot wound; and spiritual temptation, which is more to be dreaded, may, because of the danger, be called a breast wound. But it seemeth to us that carnal temptations are greater, because they are easily felt. The other we do not notice, although we often have them, yet they are great and odious in the bright eyes of God; and are, for that reason, much more to be dreaded. For the other, which are sensibly felt, men seek a physician and a remedy. The spiritual hurts do not appear sore, nor do they heal them with

[a] Isaiah, iii. 12. Roman Catholic translation of the Vulgate. [b] T.

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ham mid schrifte, ne mid penitence: ⁊ [a] drawed to eche deað er me lest wene.

Folio 51. Holi men ⁊ holi wummen beoð of alle uondunges swuðest ofte itempted: ⁊ ham to goddre heale: vor iðe vihte ageines ham, heo bigiteð þe blisfule kempene crune. Lo, þauh, hwu he meneð ham bi Jeremie: "Persecutores nostri velociores aquilis celi: super montes persecuti sunt nos: in deserto insidiati sunt nobis." Þet is, vre widerwines beoð swifture þen þe earnes: up oðe hulles heo clumben efter us, ⁊ þer fulhten mid us: ⁊ zet iðe wildernesse heo aspieden [b] us to slean. Vre wiðerwines beoð þreo: þe ueond, þe world, ⁊ ure owune vleshs, ase ich er seide. Lihtliche ne mei me nout oðerhwule icnowen hwuc of þeos þreo weorreð him: uor euerichon helpeð oðer: þauh þe ueond kundeliche egged us to atternesse, as to prude, to ouerhowe, to onde, ⁊ to wreððe, ⁊ to hore attri kundles, þet beoð her efter inemmed. Þet flesch put [c] propremen touward swetnesse ⁊ touward eise, ⁊ touward softnesse: ant te world bit mon zisceð [d] worldes weole, ⁊ wunne, ⁊ wurschipe, ⁊ oðer swuche giuegouen, þet bidweolieð kang [e] men to luuien one scheadewe. Þeos wiðerwines, he seið, uoluweð us on hulles, ⁊ awaiteð us iðe wildernesse, hu heo us muwen hermen. Hul, þet is heih lif: þer þes deofles assauz beoð ofte strengest. Wildernesse, þet is onlich lif, of ancre wununge. Vor al so ase ine wildernesse beoð alle wilde bestes, ⁊ nulleð nout iðolien monnes neihlechunge, auh fleoð hwon heo ham iherað oðer iseoð: al so schulen ancren, ouer alle oðre wummen, beon wilde o þisse wise: ⁊ þeonne beoð heo ouer alle oðre, leouest to ure Louerde, ⁊ swetest him þunched ham. Uor of alle flesches, þeonne is wilde deores fleschs leouest ⁊ swetest.

Folio 51 b. Þisse wildernesse wende ure Louerdes folc, ase Exode telled, touward tet eadie lond of Jerusalem, þet he ham hefde bihoten: ⁊ ze, mine leoue sustren, wended bi þen ilke weie toward te heie Jeru-

[a] ach. C. [b] in þe wildene weiteden. C. [c] sput. C. puttes. T.
[d] ma zisceunde. C. [e] canges. C. fol. T.

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confession, nor with penitence, and they draw men on to eternal death before they are in the least aware.

Holy men and holy women are often tempted with the strongest of all temptations; and for their greater good: for in the fight against them they acquire the blissful crown of victory. Yet observe how they lament in Jeremiah: "Persecutores nostri velociores aquilis cœli: super montes persecuti sunt nos: in deserto insidiati sunt nobis."[a] That is, Our foes are swifter than the eagles: upon the hills they climbed after us, and there fought with us: and also in the wilderness they lay in wait to slay us. Our foes are three: the devil, the world, and our own flesh, as I said before: nor is it easy, at times, for a man to know which of these three attacketh him: for every one of them helpeth each other. Yet the devil naturally inciteth us to malignant vices, as pride, haughtiness, envy and wrath, and to their pernicious progeny, which will be hereafter named. The flesh naturally inclines us to luxury, ease, and self-indulgence. And the world urges men to covet the world's wealth, and prosperity, and worship, and other such gewgaws, and deludeth foolish men to fall in love with a shadow. These foes, saith he, pursue us on the hills, and lie in wait for us in the wilderness that they may do us harm. Hill—that is a life of exalted piety; where the assaults of the devil are often strongest. The Wilderness is a life of solitude—of monastic seclusion. For, in like manner as all wild beasts are in the wilderness, and will not suffer the approach of man, but flee away when they hear or see him, so should anchoresses, above all other women, be wild in this manner; and then they will be above all others dearest to our Lord, and they will appear to him most lovely, for of all kinds of flesh that of wild deer is the choicest and most delicious. In this wilderness journeyed our Lord's people, as we are told in Exodus, toward the blessed land of Jerusalem, which he had promised them: and ye, my dear sisters, are journeying by the same way toward the Jerusalem

[a] Lamentations, iv. 19.

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salem, to þe kinedom þet he haueð bihoten his icorene. Goð, þauh, ful warliche: vor iðisse wildernesse beoð monie vuele bestes: [a] liun of prude, neddre of attri onde, vnicorne of wreððe, beore of dead slouhðe, vox of ȝiscunge, suwe of ȝiuernesse, scorpiun mid te teile of stinkinde lecherie: þet is, golnesse. Her beoð nu areawe itold þe seoueð heaued sunnen.

Þe Liun of Prude haueð swuðe monie hweolpes: ⁊ ich chulle nemmen sume. Vana Gloria, hette þe vorme: þet is, hwose let wel of ei þing þet heo deð, ⁊ wolde habben word þerof, ⁊ is wel ipaied ȝif heo is ipreised, ⁊ mis-ipaied ȝif heo nis itold swuch ase heo wolde. Þe oðer hweolp hette Indignatio: þet is, hwose þuncheð hokerlich of out [b] þet heo isihð bi oðre, oðer ihered, oðer uorhoweð chastiement, oðer lowure [c] lore. Þe þridde hweolp is Ipocrisis: þet is þeo þet maked hire betere þen heo beo. Þe ueorðe is Presumptio: þet is þeo þet nimeð more an hond þen heo mei ouercumen: oðer entremeteð hire of þinge þet to hire ne ualleð. Þe vifte hweolp hette Inobedience: þet is, þet child þet ne buhð nout his eldre: vnderling, his prelat: paroschian, his preost: meiden, hire dame: euerich lowure his herre. Þe sixte hweolp is Loquacitas. Þeo ueðeð þesne hweolp þet beoð of muchel speche: ȝelpeð, ⁊ demeð oðre: lauhweð [d] oðerhwules: gabbeð, upbreideð, chideð, vikeleð, sturieð leihtres. Þe seoueðe hweolp is Blasphemie. Þisses hweolpes nurice is þe þet swereð greate oðes, oðer bitterliche kurseð, oðer mis-seið bi God, oðer bi his haluwen, uor eni þing þe
Folio 52. he þoleð, isihð, oðer ihereð. Þe eihteoðe hweolp is Impacience. Þesne hweolp fet hwose nis nout þolemod aȝean alle wowes, ⁊ in alle vueles. Þe niȝeðe hweolp is Contumace: ⁊ þesne hweolp fet, hwose is onwil ine þing þet heo haueð undernumen uorto donne: beo hit god, beo hit vuel: so þet non wisure read ne mei bringen hire ut of hire riote. [e] Monie oðre þer beoð þet cumeð of weole ⁊ of

[a] beon unfeale bestes monie. T.
[b] ani þing. T. C.
[c] laheres. T.
[d] lihes. T. liȝeð. C.
[e] ne mei bringen him of his fol riote T.

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above—to the kingdom which he hath promised his elect. Go, however, very cautiously: for in this wilderness there are many evil beasts—the lion of pride, the serpent of venomous envy, the unicorn of wrath, the bear of dead sloth, the fox of covetousness, the swine of greediness, the scorpion with the tail of stinking lechery, that is, lustfulness. These, now, are the seven chief sins detailed in order.

The Lion of Pride hath a great number of whelps; and I will name some of them. The first is called Vain Glory; that is, any one who has a high opinion of any thing that she doth, and wishes to have it talked of, and is well pleased if she is praised, and displeased if she is not commended as much as she wishes to be. The next whelp is called Indignation; that is, any one who thinketh contemptuously of ought that she sees or hears of another, or who despiseth correction or instruction from an inferior.[a] The third whelp is Hypocrisy; that is, she who maketh herself seem better than she is. The fourth is Presumption; that is, one who taketh in hand more than she is able to perform; or meddleth with any thing which doth not belong to her. The fifth whelp is called Disobedience; that is, the child that obeys not his parents; a subordinate minister, his bishop; a parishioner, his priest; a maiden, her mistress; every inferior, his superior. The sixth whelp is Loquacity; those feed this whelp who are great talkers, who boast, judge others, lie sometimes, scoff, upbraid, scold, flatter, excite laughter. The seventh whelp is Blasphemy; the nurse of this whelp is he that sweareth great oaths, or curseth bitterly, or speaketh irreverently of God, or of his saints, on account of any thing that he suffereth, seeth, or heareth. The eighth whelp is Impatience; he feedeth this whelp who is not patient under all wrongs and all evils. The ninth whelp is Contumacy; and this whelp is fed by any one who is self-willed in the thing that she hath undertaken to do, be it good or be it evil, so that no wiser counsel is able to turn her from her purpose.[b] There are many other that are derived from wealth

[a] "Inferioris doctrinam."—MS. Oxon. [b] "A proposito."—Ibid.

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wunne, of heie kunne, of feire cloðes, of wit, of wlite, of strencðe: of heie liue waxeð[a] prude, ⁊ of holi þeauwes. Monie mo hweolpes þen ich habbe inempned haueð þe Liun of Prude ihweolped: auh abuten þeos, þencheð ⁊ astudieð wel swuðe: uor ich go lihtliche ouer, ne do bute nempnie ham. Auh ȝe euerihwar, hwarse ich go swuðest forð, bileaue ȝe þe lengure:[b] uor þer ich feðri on, awurðeð tene oðer tweolue. Hwose haueð eni unðeau of þeo þet ich er nemde, oðer ham iliche, heo haueð prude sikerliche. Hu se euer hire kurtel beo ischeaped oðer iseouwed,[c] heo is liunes make þet ich habbe ispeken of, ⁊ fet his wode hweolpes wiðinnen hire breoste.

Þe Neddre of attri Onde haue seoue kundles. Ingratitudo: þesne kundel bret, hwose nis nout icnowen of goddede,[d] auh telleð lutel þerof, oðer uorȝiteð mid alle. Goddede ich sigge, nout one þet mon deð him, auh þet God deð him, oðer haueð idon oðer him, oðer hire, more þen heo understonde, ȝif heo hire wel biðouhte. Of þisse unðeauwe me nimeð to lutel ȝeme: ant is, þauh, of alle, onloðest God, ⁊ mest aȝean his grace. Þe oðer kundel is Rancor
Folio 52 b. siue odium: þet is, hatunge oðer great heorte. Þe þet bret þesne kundel, in hire breoste al is attri to Gode, þet heo euer wurcheð. Þe þridde kundel is Of-þunchunge of oðres god. Þe ueorðe is Gledschipe of his vuel: lauhwen oðer gabben, ȝif him mis-biueolle.[e] Þe vifte is Wreiunge. Þe sixte Bacbitunge. Þe seoueðe Upbrud, oðer Schornunge. Hwar ase eni of þeos was, oðer is: þer was, oðer is þe kundel, oðer þe olde moder, of þe attri neddre of helle, onde.[f]

Þe Unicorne of Wreððe þet bereð on his neose þene horn þet he asneseð mide alle þeo þet ha areacheð, haueð six hweolpes. Þe uormest is Cheaste, oðer Strif: þe oðer is Wodschipe: þe þridde is Schenful[g] Upbrud: þe veorðe is Wariunge: þe uifte is Dunt: þe

[a] waxen. T.
[b] leaues ter lengest.
[c] iheowed. C. iheowet. T.
[d] þis cundel nule icnawen goddede. T.
[e] mis-times. T. mistimeð. C.
[f] neddre of onde. T. C.
[g] schendful. T. C.

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and prosperity, high descent, fine clothes, wit, beauty, strength; pride groweth even out of extraordinary piety and pure morals. Many more whelps than I have named hath the Lion of Pride whelped; but think and meditate very seriously upon these, for I pass lightly over and only name them. But wheresoever I go most quickly forward, dwell ye the longer; for where I lightly touch upon one, there are ten or twelve. Whosoever hath any of those vices which I have named before, or any like them, she certainly hath pride. In whatsoever fashion her kirtle is shaped or sewed, she is the lion's companion, of which I have spoken above, and nourishes his fierce whelps within her breast.

The serpent of venomous Envy hath a brood of seven: Ingratitude. He breeds this young one, who doth not acknowledge a benefit, but depreciates it, or altogether forgetteth it. A benefit, I say—not only which a man confers, but which God confers or hath conferred upon him or her, greater than she thinks, and might understand that it is, if she bethought herself well. Of this vice men take too little heed, although it is, of all others, one most hateful to God, and most opposed to his grace. The second-born is Rancor or odium; that is, Malice or Hatred. Whatsoever she doeth, who cherisheth this young one in her breast, is displeasing to God. The third of the brood is Grieving at the good of another. The fourth is being Glad of his evil: laughing or scoffing if any misfortune befall him. The fifth is Exposing faults. The sixth is Backbiting. The seventh is Upbraiding or contempt. Wheresoever any of these was or is, there was or is the offspring or the old mother of the venomous serpent of hell, Envy.

The unicorn of Wrath, which beareth on his nose the horn with which he butteth at all whom he reacheth, hath six whelps. The first is Contention or Strife. The second is Rage. The third is contumelious Reproach. The fourth is Cursing. The fifth is Striking. The sixth is Wishing that Evil may happen to a man himself, or to his friend, or to his possessions.

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sixte is wil þet him vuele itidde, oðer on him sulf, oðer on his freond, oðer on his eihte.

Þe Bore of heui Slouhðe haueð þeos hweolpes: Torpor is þe uorme: þet is wlech heorte: þet schulde leiten al o leie ine luue of ure Louerd. Þe oðer is Pusillanimitas: þet is, to þoure iheorted, 7 to herde[a] mid alle, eni heih þing to undernimen, ine hope of Godes helpe, 7 ine trust of his grace, 7 nout of hire strencðe. Þe þridde is, Cordis grauitas: þesne hweolp haueð hwo se wurcheð god, 7 deð hit, tauh, mid one deade 7 mid one heuie heorte. Þe ueorðe hweolp is Idelnesse: þet is, hwo se stunt mid alle. Þe vifte is Heorte-grucchunge. Þe sixte is a dead Seoruwe uor lure of eie worldliche þinge, oðer of freond, oðer uor eni unðonc, bute uor sunne one. Þe seouðe is Lemeleaschipe, oðer to siggen, oðer to don, oðer to biseon biuoren, oðer to þenchen efter, oðer miswiten ei
Folio 53. þing þet heo haueð to witene.[b] Þe eihteoðe is Unhope. Þes laste bore hweolp is grimmest of alle: uor hit to-cheoweð 7 to-uret Godes milde milce, 7 his muchel merci, 7 his vnimete grace.

Þe Vox of ȝiscunge haueð þeos hweolpes: Tricherie 7 Gile, Þeoðe, Reflac, Wite, 7 Herrure strencðe: Uals witnesse, oðer oð: Simonie: Gauel: Oker: Uestschipe of ȝeoue, oðer of lone: Monsleiht, oðerhwule. Þeos unðeawes beoð to uoxe, uor monie reisuns, iefnede. Two ich chulle siggen: much gile is iðe uoxe, 7 so is ine ȝiscunge of worldliche biȝeate: and on oðer reisun is: þe uox awuriеð al enne floc, þauh he ne muwe bute one wrechliche uorswoluwen. Al so ȝisceð a ȝissare þet moni þusunt muhten biflutten:[c] auh þauh his heorte berste, he ne mei bruken on him sulf bute one monnes dole. Al þet mon oðer wunnmon wilneð more þen heo mei gnedeliche leden hire lif bi—euerich efter þet heo is—al is

[a] arch. C. *Vide* Jamieson's Dict. *Eryh.* [b] ȝemen. T. C.
[c] an ȝiscere þ eteð moni þusent dalen þ me muchte þer bi flutten. C. a ȝiscere þ moni þusend mahten biflutten. T. *sufficere.* MS. Oxon.

The Bear of heavy Sloth hath these whelps: Torpor is the first; that is, a lukewarm heart, which ought to light up into a flame in the love of our Lord. The next is Pusillanimity; that is, too faint-hearted, and too reluctant withal, to undertake any thing arduous in the hope of help from God, and in confidence of His grace, and not of her own strength. The third is, Dulness of heart. Whosoever doeth good, and yet doeth it with a dead and sluggish heart, hath this whelp. The fourth whelp is Idleness; that is, any one who stands still doing no good at all. The fifth is a Grudging, grumbling heart. The sixth is a deadly Sorrow for the loss of any worldly possession, or of a friend, or for any displeasure, except for sin only. The seventh is Negligence, either in saying, or doing, or providing, or remembering, or taking care of any thing that she hath to keep. The eighth is Despair. This last bear's whelp is the fiercest of all, for it gnaweth and wasteth the benignant kindness, and great mercy, and unlimited grace of God.

The Fox of Covetousness hath these whelps: Treachery and Guile, Theft, Rapine, Extortion, and Compulsion, False testimony or perjury, Simony, Tribute, Usury, Unwillingness to give or lend, sometimes Murder. These vices are, for many reasons, compared to the fox. I will mention two: there is much guile in the fox, and so is there in covetousness of worldly possessions; another reason is, the fox worrieth all the sheep in a flock, although he can ravenously devour only one. In like manner a man greedy of wealth, coveteth what might suffice for many thousands; but, though his heart should break, he cannot spend upon himself more than one man's portion. All that man or woman desireth more than is sufficient for leading life comfortably, according to their station, is covetousness, and the root of mortal sin. This is true religion—that every one, according to his station, should borrow from this frail world as little as possible of food, clothes, goods, and of all worldly things. Under-

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ȝiscunge ⁊ rote of deadlich sunne. Þet is riht religiun, þet euerich, efter his stat, boruwe et tisse nrakele worlde so lutel so heo ener mei, of mete, of cloðe, of eihte, ⁊ of alle worldliche þinges. Understondeð[a] wel þis word þ ich ou sigge—euerich efter his stat—uor hit is iuedðred:[b] þet is, icharged. Le moten makien, þet wute ȝe, in monie wordes muche strencðe. Þenchen longe þer abuten, ⁊ bi þet ilke o word, understonden monie wordes þet limpeð þerto: uor ȝif ich scholde writen alle, hwonne come ich to ende?

Þe Suwe of ȝiuernesse: þet is, Glutunie, haueð pigges[c] þus inemned. To Erliche hette þet on: þet oðer to Estliche: þet þridde to Urechliche: þet feorðe hette to Muchel: þet fifte to Ofte: ine drunche, more þen ine mete. Þus beoð þeos pigges iueruwed. Ich speke scheortliche of ham: uor ich nam nout ofdred, mine leoue sustren, þet ȝe ham ueden.

Folio 53 b.

Þe Scorpiun of Lecherie: þet is, of golnesse, haueð swnche kundles þet in one[d] wel itowune muðe hore summes nome ne sit nout uorto nemnen: uor þe nome one muhte hurten alle wel itowune earen, ⁊ fulen alle clene heorten. Þeo me mei nemnen wel hwas nomen me icnoweð wel: ⁊ heo beoð, more herm is, to monie al to kuðe, ase Hordom, Eaubruche,[e] Meidelure, ⁊ Incest: þet is, bitwhwe sibbe, vleshliche oðer gostliche: þet is i monie ideled.[f] On is ful wil uorte don þet fulðe, mid skilles ȝettunge, þet is, hwonne þe schil ⁊ te heorte ne widsiggeð nout: auh liked wel, ⁊ ȝirneð al þet tet fleschs to proked, ⁊ helpen oðer þideward,—beon waite[g] ⁊ witnesse þerof: hunten þer efter, mid wouhinge, mid togginge, oðer mid eni tollunge: mid gigge leihtre, mid hor eien, mid eni lihte lates, mid ȝeoue, mid tollinde wordes, oðer mid luue speche, cos, unbende

[a] Notieð. C. Noateð. T.
[b] for þ forðer is to feðeren ȝe. C. for þ word is ifeðered. T.
[c] grises. T. C.
[d] in na. T.
[e] spusebruche. T.
[f] o feole idealet. T.
[g] weote. T. C.

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stand rightly this word, which I say to you—every one according to his station—for it is feathered [like an arrow, ready to be let fly;] that is, charged [with intelligence, as a messenger]. Know ye this, that ye may make in many words much strength. Think long about it, and by that one word understand many words that relate thereto; for if I should write them all, when should I make an end?[a]

The Swine of Greediness; that is, Gluttony, hath pigs thus named: The first is called Too Early; the second, Too Daintily; the third, Too Voraciously; the fourth, Too Largely; the fifth, Too Often, in drink more than in meat. Thus are these pigs farrowed. I speak of them briefly; for I am not afraid, my dear sisters, that ye feed them.

The Scorpion of Lechery—that is, of lustfulness—hath such a progeny, that it doth not become a modest mouth to name the names of some of them; for the name alone might offend all modest ears, and defile all clean hearts. Those may properly be named whose names are well known; and they are—the more is the harm—too well known to many; as Whoredom, Adultery, Loss of Virginity, and Incest; that is, between kindred, carnally or spiritually; which is divided into many kinds. One is, impure desire to commit the uncleanness with the mind's consent; that is, when the mind and the heart oppose not, but are well pleased, and yearn after all that the flesh incites to, and help each other to the same end—to know and witness it; to hunt after it; with wooing, with tugging, or with any inciting; with giggling laughter; with immodest looks; with light gestures; with gifts; with enticing words; with love speech; kiss; improper handlings; which are deadly sins; loving tide, or time, or

[a] The sense of this passage is thus briefly given in the Oxford manuscript, "Notate quæ dico; per unum verbum possunt plura intelligi, nec possunt omnia scribi."

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gropunges, þet beoð heaued sunnen: luuien tide, oðer time, oðer stude, uorto kumen ine swuche keft,[a] ⁊ oðer swuche uorrideles, þet me mot forbuwen[b] hwo se mule iðe muchele fulðe uenliche uallen: ase seint Austin seið, "Omissis occasionibus que solent aditum aperire peccatis, potest consciencia esse inculumis." Þet is, hwose wule hire[c] inwit witen clene[d] ⁊ feir, heo mot fleon þe uorrideles þet beoð iwunede ofte to openen þet ingong ⁊ leten in sunne. Ich ne der nemen þeo unkundeliche kundles of þisse deouel scorpiun, attri
Folio 54. iteiled. Auh sori mei heo beon þet niđ fere, oðer wiðuten, haueð so iued[e] eni kundel of golnesse, þet ich ne mei speken of uor scheome, ne ne der uor drede, lest sum leorne more vuel þen heo con, ⁊ þerof beo itempted. Auh þenche euerich of hire owune awariede cundles[f] in hire golnesse. Uor hwuso hit euer is idon,[g] willes ⁊ wakiinde mid flesches likunge, bute one ine wedlake, hit is deadlich sunne. Ine ȝuweðe me deð wundres: gulche hit ut ine schrifte, utterliche, ase heo hit dude, þeo þet iveleð hire schuldi, oðer heo is idemed, þuruh þe fule brune,[h] to þe eche fur of helle. Þe scorpiunes cundel þet heo bret in hire boseme, schek hit ut mid schrifte: ⁊ slea hit mid dedbote. Inouh is eðcene hwu ich habbe iefned prude to liun, ⁊ onde to neddre, ⁊ of alle þe oðre wiðuten þis laste, þet is, hwu golnesse beo iefned to scorpiun. Auh, lo, her þe skile þerof, sutel ant eðcene, Salomon seið, "Qui apprehendit mulierem quasi qui apprehendit scorpionem." Þe scorpiun is ones cunnes wurm þet haueð neb, ase me seið, sumdel iliche ase wummon, ⁊ is neddre bihinden, maked feir semblaunt, ⁊ fiked mid te heaued, ⁊ stinged mid te teile. Þet is lecherie: þet is þes deofles best, þet he let to chepinge ⁊ to euerich gederinge, ⁊ cheapeð hit forto sullen, ⁊ biswikeð monie þuruh þet heo ne biholdeð nout bute þet feire heaued. Þet heaued is biginninge of golnesses sunnen, ⁊ te

[a] caft. T. [b] forhohen. T. [c] his. T. [d] hal. T. C.
[e] þe wið fet oðer wið heaued swa ued. C. [þ] bute fere oðer wið haueð swa ifed. T.
[f] fundles. T. C. [g] iewenched. T. acwenht. C.
[h] brune ewench. T. C.

place for getting into such harlotry; and other such forerunners, which she must avoid who would not speedily fall into great uncleanness; as St. Austin saith, "Omissis occasionibus quæ solent aditum aperire peccatis, potest conscientia esse incolumis;" that is, She who would keep her conscience clean and fair, must flee from the occasions that are wont frequently to open the entrance and let in sin. I dare not name the unnatural offspring of this diabolical scorpion with the venomous tail. But sorry may she be who, with or without a companion, hath so fed any of the progeny of licentiousness—which I cannot speak of for shame, and dare not for dread—lest some one should learn more evil than she knoweth, and be thereby tempted. But let every one reflect upon her own accursed devices when tempted by concupiscence. For, howsoever it is done, willingly and awake, with the satisfaction of the flesh, except in wedlock only, it is a deadly sin. In youth extraordinary follies are committed: let her who feeleth herself guilty, belch it all out in confession, utterly, as she committed it; otherwise she is condemned, through that foul flame, to the everlasting fire of hell. Let her shake out, with confession, the scorpion's brood which she nourisheth in her breast, and slay it with amendment. It is sufficiently evident why I have compared pride to a lion, and envy to a serpent, and so of all the rest, except this last, that is, why lustfulness is compared to a scorpion. But, now, here is the reason of it plain and manifest. Solomon saith, "He that hath hold of a woman[a] is as though he held a scorpion." The scorpion is a kind of worm that hath a face, as it is said, somewhat like that of a woman, and is a serpent behind; putteth on a pleasant countenance, and fawns upon you with her head, but stingeth with her tail. Such is lechery, which is the devil's beast, which he leads to market, and to every place where people are gathered together, and offereth it for sale, and cheateth many, because they look only at the beautiful head. The head is the beginning of incontinence, and its delight,

[a] *i.e.* a wicked woman. Ecclesiasticus, xxvi. 7.

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licunge, þeo hwule þet hit ilest, þet punchеð so swuðe swete. Þe teil, þet is, þe ende þerof, þet is sor of-þunchung þerof, ȝ stingeð her mid atter of bitter bireousinge ȝ of dedbote. Ant iseliliche muwun heo siggen þet þene teil swuch ivindeð: uor þet atter ageð. Auh ȝif hit ne suweð[a] her, þe teil ȝ þe attri ende is þe eche pine of helle. Ant, nis he fol chepmon þet, hwon he wule buggen hors oðer oxe, ȝif he nule biholden bute þet heaued one? Uorþi hwon þe deouel beodeð forð his best, ȝ beot hit to sullen, ȝ bit þine soule þeruore, he hut euer þene teil, ȝ scheaweð forth þet heaued. And tu, go al abuten, ȝ scheau uorð þen ende þer mide, ȝ hwu þe teil stingeð: and swuðe vlih þer urommard, er þu beo iattred.

Folio 54 b.

Þus, mine leoue snstren, iðe wildernesse ase ȝe goð inne, mid Godes folke, toward Ierusalemes lond, þet is, þe riche of heouene, beoð swuche bestes, ȝ swuche wurmes: ne not ich none sunne þet ne mei beon iled to one of ham seouene,[b] oðer to hore streones. Vnstaðeluest bileaue aȝean holi lore, nis hit of prude? Inobedience her to ualleð. Sigaldren,[c] ȝ false teolunges: leuunge on ore ȝ of swefnes: ȝ alle wichchecreftes: niminge of husel ine heaued sunne, oðer ei oðer sacrament, nis hit þe spece of prude þet ich cleopede presumciun, ȝif me wot hwuch sunne hit is: ȝ ȝif me not nout, þeonne is hit ȝemeleste, under accidie, þet ich cleopede slouhðe: þe þet ne warneð oðer of his vuel, oðer of his lure, nis hit slouh ȝemeleste, oðer attri onde? Mis-iteoðeget,[d] etholden ewide, oðer fundles, oðer lone, nis hit ȝiscunge oðer þeofte? Etholden oðres hure, ouer his rihte terme, nis hit strong reflac? þet is under ȝiscunge. Oðer ȝif me ȝemeð wurse ei þing ileaned oðer biteih to witene, þen he wene þet hit ouh, nis hit tricherie, oðer ȝemeleaste of slouhðe?—al so as dusi biheste,[e] oðer folliche ipluht trouðe: ȝ longe beon unbishoped: ȝ falsliche igon to schrifte: oðer to longe abiden

[a] suheð. C. suheðe. T.
[b] ham seluen. T.
[c] Sigaldrie. C.
[d] tiheðe mis. T. teouðen mis. C.
[e] heaste. T. C.

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which, while it lasts, seemeth so very sweet. The tail, that is, the end thereof, is sorrowful repentance of it; and it stingeth her with the venom of bitter compunction, and penance. And they may be called happy who find the tail to be such; for the venom passeth away. And if it ensueth not here, the tail and the poisonous end is the eternal punishment of hell. And, is not he a foolish purchaser who, when he is about to buy a horse or an ox, will look only at the head? Therefore when the devil presenteth his beast, and offereth to sell it, and asketh thy soul in exchange for it, he always hideth the tail, and sheweth the head to view. But do thou go all around it, and thus view the end, and how the tail stingeth; and quickly flee away from it, ere thou be envenomed.

Thus, my dear sisters, in the wilderness in which ye are journeying with God's people toward Jerusalem's land, that is, the kingdom of heaven, there are such beasts and such worms; nor do I know any sin which may not be traced to one of those seven, or to their progeny. Unsettled belief in the doctrines of religion—is it not of pride? Disobedience belongeth to it. Sorcery, and false reckoning; believing in luck, and in dreams, and all witchcraft, receiving the Eucharist, or any other sacrament, when in deadly sin—is it not that species of pride which I called presumption, if it is known what kind of sin it is? and if it is not known then it is heedlessness, under the head of Accidia, which I called Sloth. He that doth not forewarn another of any evil or loss—is he not guilty of slothful negligence or malignant envy? Dishonest tithing, withholding a legacy, or any thing found, or lent—is it not covetousness or theft? Retaining another's wages, when due—is it not downright robbery? This is under covetousness. Or, if any one keeps any thing lent, or committed to his care, worse than he thinks that he ought—is it not treachery, or slothful negligence? In like manner an unreasonable command, or foolishly plighted troth, and being long without receiving the rite of confirmation, going insincerely to confession, or delaying too long to teach one's godchild the Lord's Prayer and the Creed—these, and all similar faults, are related to sloth, which is

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Folio 55. uorte techen godchilde pater noster ⁊ credo? Þeos, ⁊ alle swuche, beoð iled to slouhðe: þet is þe ueorðe moder of þe seouen heaued sunnen. Þeo þet drone eni drunch, oðer ei þing dude hwarðuruh no childe ne schulde beon of hire istreoned: oðer þet istreoned schulde uorwurðen, nis þis strong monsleiht, of golnesse awakened? Alle sunnen sunderliche, bi hore owune nomeliche nomen, ne muhte no mon rikenen: auh ine þeos þet ich habbe iseid, alle þe oðre beoð bilokene: ⁊ nis, ich wene, no mon þet ne mei understonden him of his sunnen nomeliche, under summe of þen ilke imene, þet beoð her iwritene. Of þeos seoue bestes, ⁊ of hore streones iðe wildernesse, ⁊ of onliche liue, is iseid hiderto,—þet alle þe uorðfarinde uondeð to uordonne. Þe Liun of Prude sleað alle þe prude, ⁊ alle þeo þet beoð heie, ⁊ ouer heie iheorted. Þe attri neddre alle þeo ontfule, ⁊ alle þeo luðere iðoncked.[a] Þe vnicorne alle þeo wreðfule: ⁊ al so of þe oðre areawe. Ase to God heo beoð isleiene: auh heo lebbeð to þe ueonde, ⁊ beoð alle ine his hirde, ⁊ serueð him ine his kurt, euerichon, of þet mester, þet him to ualleð.

Þe prude beoð his bemares, drageð wind inward of worldlich hereword, ⁊ eft, mid idel ȝelpe, puffeð hit utward, ase þe bemare deð, uorte makien noise—lud dream to scheauwen hore horel. Auh ȝif heo wel þouhten of Godes bemares, ⁊ of þe englene bemen of heouene, þet schulen an our[b] halue þe worlde, biuoren þe grureful dome grisliche bloawen, Ariseð, deade, ariseð! cumeð to Drihtenes dome, uorte beon idemed: þer no prude bemare ne mei beon *Folio 55 b.* iboruwen. Lif heo þouhten þis wel, heo wolden inouh reaðe iðe deofles seruise dimluker bemen. Of þeos bemares seið Jeremie, "Onager solitarius, in desiderio anime sue, attraxit ventum amoris." Of þeo þet drageð wind inward, uor luue of hereword, seið Jeremie, ase ich er seide.

Sunme iuglurs beoð þet ne kunnen seruen of non oðer gleo, buten makien cheres, ⁊ wrenchen mis hore muð, ⁊ schulen mid hore

[a] iðohtet. T. þ beon malicius ȝ liðere agein oðere. T. [b] four. C. T.

the fourth mother of the seven deadly sins. She who hath drunk any potion, or done any thing whereby no child should be conceived by her, or that when conceived should perish—is not this downright manslaughter, caused by lust? No man would be able to reckon up all sins separately by their own special names; but in those which I have mentioned all the others are included; and there is not, I think, any man who may not understand his own sins in particular under some of the same general heads that are here written. Of those seven beasts, and of their offspring in the wilderness, and of a solitary life, we have spoken thus far—which beasts are endeavouring to destroy all mortals. The Lion of Pride slayeth all the proud, and all those who are elated and lofty in heart. The venomous serpent [slayeth] all the envious, and all who have base malicious thoughts.[a] The Unicorn, all the wrathful; and so of the others in succession. In respect to God they are slain; but they live to the fiend, and are all in his retinue, and serve him in his court, every one in the office appropriated to him.

The proud are his trumpeters; they draw in the wind of worldly praise, and then, with vain boasting, puff it out again, as the trumpeter doth, to make a noise—a loud strain of music to shew their vain glory. But, if they reflected well upon God's trumpeters, and upon the trumpets of the angels of heaven, which shall blow terribly in the four quarters of the world, before the awful judgment, Arise, ye dead, arise! come to the Lord's judgment, to be judged; where no proud trumpeter may be saved,—if they reflected justly upon this, they would soon enough sound in a lower strain in the devil's service. Of those trumpeters Jeremiah saith, "A wild ass accustomed to the wilderness in the desire of his heart snuffeth up the wind of his love."[b] Of those who draw in wind, for love of praise, Jeremiah saith this, as I said before.

There are some Jesters who know of no other means of exciting mirth but to make wry faces, and distort their mouth, and scowl

[a] Serpens venenosus, interficit invidos et ingratos.—MS. Oxon. [b] Jeremiah, ii. 24.

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eien. Of þis mestere seruеð þeo uniselie ontfule iðe deofles kurt, to bringen o leihtre hore ontfule louerd. Uor ȝif ei seið wel oðer deð wel, nonesweis ne muwen heo loken þiderward mid riht eie of gode heorte: auh wincкеð oðere half, ⁊ biholdeð o luft ⁊ asquint: ⁊ ȝif þer is out to eadwiten, oðer lodlich,[a] þiderward heo schuleð mid eiðer eien: ⁊ hwon heo iherеð þet god, heo sleateð[b] adun boa two hore earen: auh þet lust aȝean þet vuel is euer wid open. Þeonne heo wrenched hore muð mis, hwon heo turneð god to vuel: ⁊ ȝif hit is sumdel vuel, þuruh more lastunge[c] heo wrencheð hit to wurse. Þeos beoð hore owune prophetes forcwiddares. Þeos bodieð biuoren hwu þe ateliche[d] deouel schal ȝet agesten[e] ham mid his grimme grennunge, ⁊ hu heo schulen ham sulf grennen ⁊ niuelen, ⁊ makien sur semblaunt uor þe muchele angoise, iðe pine of helle. Auh for þui heo beoð þe lesse te menen, þet heo biuorenhond leorneð hore meister to makien grimme chere.

Þe wreðfule biuoren þe ueonde skirmeð mid kniues, ⁊ he is his knif-worpare, ⁊ pleieð mid sweordes, ⁊ bereð ham bi þe scherpe orde uppen his tunge. Sweord ⁊ knif eiðer beoð scherpe ⁊ keoruinde
Folio 56. wordes þet he worpeð frommard him, ⁊ skirmeð touward oðre. Auh heo bodieð hwu þe deoflen schulen pleien mid ham, mid hore scherpe aules, ⁊ skirmen mid ham abuten, ⁊ dvsten ase enne pilcheclut, euchon touward oðer, ⁊ mid helle sweordes alsnesien[f] ham þuruhut, þet beoð kene ⁊ keoruinde, ⁊ ateliche pinen.

Þe slowe lið ⁊ slepeð iðe deofles berme, ase his deore deorling: ⁊ te deouel leieð his lutel adun to his earen, ⁊ tuteleð him al þet he euer wule. Uor, so hit is sikerliche to hwamso is idel of god: þe ueond maðeleð ȝeorne, ⁊ te idele underuoð luueliche his lore. Þe þet is idel ⁊ ȝemeleas, he is þes deofles bermes[g] slep: auh he schal a

[a] laðliche. T.
[b] sclattes. T. seletteð. C.
[c] lesinge. T.
[d] atterluche. T.
[e] glopnen. T.
[f] snesen. C. sneasin. T.
[g] bearnes. C.

with their eyes. This art the unhappy, envious man practiseth in the devil's court, to excite to laughter their envious Lord. For, if any one saith or doeth well, they cannot, by any means, look that way with the direct eye of a good heart; but wink in another direction, and look on the left hand, and obliquely: and if there is any thing to blame or dislike, there they scowl with both eyes; and when they hear of any good, they hang down both their ears; but their desire of evil is ever wide open. Then they distort their mouth, when they turn good to evil; and if there is somewhat of evil, they distort it, and make it worse by detraction. These are their own prophets—foretelling their own end. They shew beforehand how the hateful fiend shall strike terror into them with his hideous grinning; and how they shall themselves gnash their teeth, and beat their breasts, with rueful looks for the great anguish of the pains of hell. But they are the less to be pitied, because they have learned beforehand their trade of making grim cheer.

The wrathful man fenceth before the devil with knives, and he is his knife-thrower, and playeth with swords, and beareth them upon his tongue by the sharp point. Sword and knife both are sharp and cutting words which he casteth forth, and therewith attacks others. And it forebodes how the devils shall play with them, with their sharp awls, and skirmish about with them, and toss them like a pilch-clout[a] every one towards another, and strike them through with hell-swords,[b] which are keen, cutting, and horrible pains.

The sluggard lieth and sleepeth in the devil's bosom, as his dear darling; and the devil applieth his mouth to his ears, and tells him whatever he will. For, this is certainly the case with every one who is not occupied in any thing good: the devil assiduously talks, and the idle lovingly receive his lessons. He that is idle and careless is

[a] "Pilch (pellicea), a woollen or fur garment; also a child's flannel clout."—Coles. See in Jamieson, "Hippen."

[b] "Creagris infernalibus."—MS. Oxon.

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domesdei grimliche abreiden mid te dredful dreame of þe englene bemen: ⁊ ine helle wondrede ateliche[a] awakien. "Surgite, mortui qui jacetis in sepulchris: surgite, et venite ad judicium Saluatoris."

Þe ȝiscare is þes feondes askebaðie,[b] ⁊ lið euer iðen asken, ⁊ fareð abuten asken ⁊ bisiliche stureð him uorte rukelen muchele ⁊ monie ruken togedere, ⁊ bloweð þerinne, ⁊ ablent him sulf: padereð[c] ⁊ makeð þerinne figures of augrim, ase þeos rikenares doð þ habbeð muchel uorto rikenen. Þis is al þes canges[d] blisse, ⁊ te ueond bihalt al þis gomen, ⁊ lauhweð þet he to bersteð. Wel understond euerich wis mon þis: þet gold ⁊ seoluer boðe, ⁊ euerich eorðlich ihte eihte, nis buten eorðe ⁊ asken, þet ablent euerichne mon þet bloaweð in ham: þet is, þet boluweð[e] him ine ham: þuruh ham ine heorte prude: ⁊ al þet he rukeleð ⁊ gedereð togedere, ⁊ ethalt of eni þinge þet nis buten asken, more þen hit beo neod, al schal ine helle iwurðen to him tadden ⁊ neddren, ⁊ boðe, ase Isaie seið, schulen beon of wurmes his kurtel[f] ⁊ his kuuertur, þet nolde her þe neodfule ueden ne schruden. "Subter te sternetur tinea, et operimentum tuum vermis." *Folio 56 b.*

Þe ȝiure glutun is þes feondes manciple. Uor he stikeð euer iðe celere, oðer iðe kuchene. His heorte is iðe disches: his þouht is al iðe neppe: his lif iðe tunne: his soule iðe crocke. Kumeð forð biuoren his Louerde bismitted[g] ⁊ bismeoruwed,[h] a disclis ine his one hond, ⁊ a scoale[i] in his oðer: maðeleð mid wordes, ⁊ wigeleð asé uordrunken mon þet haueð imunt to uallen: bihalt his greate wombe, ⁊ te ueond lauhweð þet he to bersteð. God þreateð þeos þus þuruh Isaie. "Servi mei comedent, et vos esurietis," &c.: "Mine men," he seið, "schulen eten, ⁊ ou schal euer hungren: ⁊ ȝe schulen

[a] wandreðe echeliche.
[b] eskebach. C.
[c] puðeres. T.
[d] askebaðes. T.
[e] bolegeð. C. bolhes. T.
[f] hwitel. C. T.
[g] bismuðeled. C. bismuddet. T.
[h] bismurlet. T.
[i] schale. C. skale. T.

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the devil's bosom-sleeper: but he shall on Doomsday be fearfully startled with the dreadful sound of the angels' trumpets, and shall awaken in terrible amazement in hell. "Arise, ye dead, who lie in graves: arise, and come to the Saviour's Judgment."

The covetous man is the devil's ash-gatherer, and lieth always in the ashes, and goeth about ashes, and busily bestirs himself to heap up much, and to rake many together, and bloweth therein, and blindeth himself, poketh, and maketh therein figures of arithmetic, as those accountants do who have much to reckon up. This is all the joy of this fool, and the devil seeth all this game, and laugheth so that he bursteth. Every wise man well understandeth this; that both gold and silver, and all earthly goods, are nothing but earth and ashes, which blind every man that bloweth upon them; that is, disquieteth himself for them; is proud in heart through them; and all that he heapeth up and gathereth together, and possesses of any thing more than is necessary, is nothing but ashes, and in hell it shall all become toads and adders to him; and both his kirtel and his covering, as Isaiah saith, shall be of worms, who would not feed nor clothe the needy, "The worm is spread under thee, and the worms cover thee."[a]

The greedy glutton is the devil's purveyor; for he always haunts the cellar or the kitchen. His heart is in the dishes; all his thought is of the tablecloth; his life is in the tun, his soul in the pitcher. He cometh into the presence of his Lord besmutted and besmeared, with a dish in one hand, and a bowl in the other. He talks much incoherently, and staggereth like a drunken man who seemeth about to fall, looks at his great belly, and the devil laughs so that he bursteth. God thus threateneth such persons by Isaiah, "Servi mei comedent, and vos esurietis," &c.:[b] "My servants shall eat, but ye shall always hunger;" and ye shall be food for devils, world without end! "How much she hath glorified herself, and hath lived deliciously so much torment and sorrow give her."[c] "Contra

[a] Isaiah, xiv. 11. [b] Isaiah, lxv. 13. [c] Revelations, xviii. 7.

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beon ueondes fode, world a buten ende!" "Quantum glorificavit se et in deliciis fuit, tantum date ei luctum et tormentum." In Apocalipsi: "Contra unum poculum quod miscuit, miscete ei duo." Lif þe gulchecuppe[a] weallinde bres to drincken, ⁊ zeot in his wide þrote þet he aswelte wiðinnen. (Azean one, zif him two.) Lo! swuch is Godes dom azean þe ziure, ⁊ azean þe drinckares[b] iðe Apocalipse.

Þe lechurs iðe deofles kurt habbeð ariht hore owune nome. Vor iðeos muchele kurz, þeo me cleopeð lechurs þet habbeð so norloren scheome þet ham nis nowiht of scheome, auh secheð hwu heo muwen mest uileinie wurchen. Þe lechur iðe deofles kurt bifuleð himsulf fulliche, ⁊ alle his feolawes, ⁊ stinkeð of þet fulðe, ⁊ paieð wel his louerd, mid tet ilke stinkinde breð, betere þen he schulde mid eni swote rechles. Ine vitas Patrum hit telleð hwu he stinkeð to God. Þe engel hit scheawede soðliche ⁊ openliche, þet heold his neose, þo þer com þe prude lechur ridinde, ⁊ nout for þet roteðe lich þet he help þe holi eremite norto biburien. Of alle þe oðre þeonne, habbeð þeos þet fuluste mester iðe ueondes kurt þet so bidoð ham suhnen: ⁊ he schal bidon ham ⁊ pinen ham mid eche stunche iðe pine[c] of helle.

Folio 57.

Nu ze habbeð iherd one dole, mine leone sustren, of þeo þet me cleopeð ze seone moder sunnen, ⁊ of hore teames, ⁊ of hwuche mesteres þeo ilke men seruеð iðe deofles curt, þet habbeð iwiued o þeos seouen heggen, ⁊ hwui heo beoð swuðe norto hatien ⁊ to schunien. Le beoð ful neor urom ham, ure Louerd beo iðoncked: auh þe fule breð of þisse laste undeawe—þet is, of lecherie—stincked so swuðe fule—uor þe ueond hit soweð ⁊ to bloaweð oueral—þet ich am sumdel of-dred leste hit leape et sumecherre into owur heorteneose. Uor stench stihð[d] uppard: ⁊ ze beoð heie iclumben, þer

MS 52

[a] keache cuppe. C. kelche cuppe. T.
[b] drunewile. C. drunkensome. T.
[c] put. T. C.
[d] stinkes. T.

unum poculum quod miscuit miscete ei duo."[a] Give the tosspot molten brass to drink, and pour it into his wide throat, that he may die inwardly. Lo! such is the Judgment of God against the glutton, and against drunkards, in the Apocalypse.

The lecherous have properly their own name in the devil's court. For, in those great courts, they are called lechers who have so lost shame, that they are ashamed of nothing, but seek how they may work the most wickedness. In the devil's court the lecher foully defileth himself, and all his fellows, and stinketh of that filth, and pleaseth his lord with that same stinking odour, much better than he should with any sweet incense. In the Lives of the Fathers, it is told how offensively he smells before God. The angel shewed this truly and evidently who, when the proud lecher came riding by, held his nose, and did not so for the putrid corpse which he helped the holy hermit to bury. Of all others, therefore, they have the foulest office in the devil's court who thus befoul themselves; and he shall befoul them, and punish them with never ending stink in the torments of hell.

Ye have now heard one part, my dear sisters, of what are called the seven capital sins, and of their progeny, and of the offices which the men who have married these seven hags serve in the devil's court, and why they are greatly to be hated and avoided. Ye are very far from them, our Lord be thanked; yet the foul smell of this last vice—that is, of lechery, stinketh so very offensively—for the devil soweth and bloweth it every where—that I am somewhat afraid lest, upon some occasion, it should get into the nose of your heart. For stench riseth upwards; and ye have climbed high, where there is much wind of strong temptations. Our Lord give you wit and strength well to withstand.

[a] Revelations, xviii. 6.

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þe wind is muchel of stronge tentaciuns. Ure Louerd ȝiue ou wit ⁊ strengðe wel to wiðstonden.

Sum ancre is þet weneð þet heo schule beon stronglukest iuonded iðe uormeste tweolf moneð þet heo bigon ancre lif, ⁊ iðen oðer tweolf þerefter: ⁊ hwon heo, efter ueole ȝer, iueleð ham so stronge, heo awundreð hire swuðe, ⁊ is of dred leste God habbe hire al uorȝiten ⁊ forworpen. Nai! nis hit nout so. Iðe uorme ȝeres nis
Folio 57 b. hit bute bal-pleouwe: auh nimeð nu ȝeme hwu hit fareð, bi uorbisne. Hwonne a mon haueð neoweliche wif iled hom, he nimeð ȝeme al softeliche of hire maneres. Þauh he iseo bi hire ei þing þet him mispaie, he let þe ȝet iwurðen, ⁊ makeð hire ueire cheres, ⁊ is vmbe[a] eueriches weis þet heo him luuie inwardliche in hire heorte: and hwon he understond wel þet te luue is treouliche iuestned touward him: þeonne mei he, sikerliche, chasten hire openliche of hire unðeawes, þet he er uorber ase he ham nout nuste: makeð him swuðe sterne, ⁊ went to þene grimme toð uorte uonden ȝete ȝif he[b] muhte hire luue touward him unuesten. A last, hwon he understont þet heo is al wel ituhtˊ,—þet for none þinge þet he deð hire, heo ne luueð hine neuer þe lesse, auh more ⁊ more, ȝif heo mei, urom deie to deie: þeonne scheaweð he hire þet he hire luueð sweteliche, ⁊ deð al þet heo wule, ase þeo þet he luueð ⁊ iknoweð, —þeone is al þet wo iwurðen to wunne. Lif Jesu Crist, ower spus, deð al so bi ou, mine leoue sustren, ne þunche ou no wunder. Vor, iðe urumðe, nis þer bute oluhnunge, uorte drawen in luue: auh al so sone ase he euer understont þet he beo wel akointed mid ou, he wule uorberen ou lesse her: auh efter þe spreoue, on ende,[c]— þeomne is þe muchele joie. Al riht o þis ilke wise, þo he wolde leden his folc ut of þeou þeoudome,[d] vt of Pharaones hond, ut of Egipte, he dude for ham al þet heo euer wolden, miracles feole ⁊

[a] umben. T. C. [b] ha. T. C.
[c] he wile for heoren ow lasse, after þe preoue on ende. T. spreoue. C. Q. þes preoue? [d] ut of þeowedom. C.

An anchoress thinks that she shall be most strongly tempted in the first twelve months after she shall have begun her monastic life, and in the next twelve thereafter; and when, after many years, she feels them so strong, she is greatly amazed, and is afraid lest God may have quite forgotten her, and cast her off. Nay! it is not so. In the first years, it is nothing but ball-play; but now, observe well, by a comparison, how it fareth. When a man hath newly brought a wife home, he, with great gentleness, observes her manners. Though he sees in her any thing that he does not approve, yet he taketh no notice of it, and putteth on a cheerful countenance toward her, and carefully uses every means to make her love him affectionately in her heart; and when he is well assured that her love is truly fixed upon him, he may then, with safety, openly correct her faults, which he previously bore with as if he knew them not: he becometh right stern, and assumes a severe countenance, in order still to try whether her love toward him might give way. At last when he perceives that she is completely instructed—that for nothing that he doth to her she loveth him less, but more and more, if possible, from day to day, then he sheweth her that he loveth her sweetly, and doeth whatsoever she desires, as to one whom he loveth and knoweth—then is all that sorrow become joy. If Jesu Christ, your Spouse, doth thus to you, my dear sisters, let it not seem strange to you. For in the beginning it is only courtship, to draw you into love; but as soon as he perceives that he is on a footing of affectionate familiarity with you, he will now have less forbearance with you; but after the trial—in the end—then is the great joy. Just in the same way, when he wished to lead his people out of bondage—out of the power of Pharaoh—out of Egypt, he did for them all that they desired—miracles many and fair. He dried the Red Sea and made them a free way through it; and they went there dry-footed where Pharaoh and all their foes were drowned. Moreover,

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feire. He adruwede þe Reade See, ⁊ makede ham ureo wei þuruh hire: ⁊ þer heo eoden druī-uoted, þer adreinte Pharao, ⁊ hore uoan alle. Furðer iðe desert, þo he hefde iled ham ueor iðe wildernesse,
Folio 58. he lette ham þolien wo inouh—hunger ⁊ þurst, ⁊ muchel swinc ⁊ muchele weorren ⁊ monie. On ende he ȝef ham reste, ⁊ alle weole ⁊ wunne: al hore wil ⁊ flesches eise ⁊ este. Þus ure Louerd spareð a uormest þe ȝunge ⁊ þe feble, ⁊ drauhð ham ut of þisse worlde sweteliche ⁊ mid liste. Auh so sone so he isihð ham hearden, he let arisen ⁊ awakenen weorre, ⁊ techeð ham uihten, ⁊ weane uorte þolien. An ende, efter longe swinke, he ȝifð ham swete reste, her, I sigge, iþisse worlde, er heo kumen to heouene: ⁊ þuncheð þeonne þe reste so god efter þe swinke, ⁊ te muchele eise efter þe muchele meoseise þuncheð so swuðe swete.

Nu beoð iðe sauter, under þe two tentaciuns þet ich erest seide, þet beoð þe uttre ⁊ te inre uondunges, þet temeð alle þe oðre, uour dolen, þus to-deled,—uondunge liht ⁊ derne—uondunge liht ⁊ openliche—uondunge stronge ⁊ derne—uondunge stronge ⁊ openliche, ase is her to understonden. "Non timebit[a] a timore nocturno, &c." Of fondunge liht ⁊ derne seið Job þeos wordes: "Lapides excavant aque, et alluvione paulatim terra consumitur." Lutle dropen þurleð[b] þene ulint þet ofte ualleð þeron: ⁊ lihte derne uondunges þet me nis nout iwar of, ualleð oðerhwule one treowe heorte. Of þe lihte openliche uondunges, bi hwam he seið al so: "Lucebit post eum semita," nis nout so muchel dute. Of stronge tentaciun þet is þauh derne, Job meneð him ⁊ seið: "Insidiati sunt mihi et prevaluerunt, et non erat qui ferret auxilium:" þet is, "Mine uoan awaiteden me mid tricherie, ⁊ mid treisune, ⁊ strencðeden uppon me, and nes hwoa me hulpe." "Veniet malum super te, et nescies
Folio 58 *b.* ortum ejus." Of þe ucorðe uondunge, þet is strong ⁊ openliche, he makeð his mone of his foan ⁊ seið, "Quasi rupto muro, et aperta janua irruerunt super me:" þet is, heo wresten[c] in uppon me, ase

[a] Vulgate, timebis. Ed [b] hurtleð. C. [c] þresten. C. wrastin. T.

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in the desert, when he had led them far within the wilderness, he let them suffer distress enough—hunger and thirst, and much toil, and great and numerous wars. In the end, he gave them rest, and all wealth and joy—all their desire, with bodily ease and abundance. Thus our Lord spareth at first the young and feeble, and draweth them out of this world gently, and with subtlety. But as soon as he sees them inured to hardships, he lets war arise and be stirred up, and teacheth them to fight, and to suffer want. In the end, after long toil, he giveth them sweet rest, here, I say, in this world, before they go to heaven; and then the rest seemeth so good after the labour; and the great plenty after the great want seemeth so very sweet.

Now, there are in the Psalter, under the two temptations that I spoke of first, which are the outward and the inward temptations, which give birth to all the others, four sorts, thus distinguished: light and secret temptation, light and manifest temptation, powerful and secret temptation, powerful and manifest temptation, as we are to understand in this passage, "Thou shalt not be afraid for the terror by night," &c.[a] Of light and secret temptation Job saith these words: "Lapides excavant aquæ, et alluvione paulatim terra consumitur."[b] Small drops wear through the flint upon which they often fall; and light secret temptations which men are not aware of, at times cause a faithful heart to err. Of the light manifest temptations, of which he saith thus, "A path shall shine after him,"[c] there is not so much cause to fear. Of powerful temptation, which is yet secret, Job maketh his complaint and saith: "Insidiati sunt mihi et prævaluerunt, et non erat qui ferret auxilium;"[d] that is, "My foes lay in wait for me with treachery and treason, and they prevailed against me, and there was none who helped me." "Evil shall come upon thee, and thou shalt not know

[a] Psalm xci. 5.
[b] Job, xiv. 19.
[c] Job, xli. 23.
[d] Ibid. xxx. 13.

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þauh ȝe wal were to-broken, ȝ te ȝeten opene. Þe uorme, ȝ te þridde uondunge of þeos foure beoð almest under þer inre. Þe oðer, ȝ te ueorðe, ualleð under þe uttre, and beoð euer mest flesliche, ȝ eð forði to ivelen. Þe oðer two beoð gostliche—of gostliche undeauwes—ȝ beoð ihud ofte ȝ derne hwon heo deruеð mest, ȝ beoð muchel uorþui þe more to dreden. Moni þet ne weneð nout bredeð in hire breoste sum liunes hweolp, oðer sum neddre kundel þet for-uret þe soule. Of swuche Salomon[a] seið, "Alieni comederunt robur ejus, et ipse nescivit:" et alibi, "Traxerunt me et ego non dolui: vulneraverunt me et ego nescivi:" þet is, vnholde uor-ureten þe strencðe of his soule, ȝ he hit nout nuste. Let is mest dred of hwon þe swike of helle eggeð to one þinge þet þuncheð swuðe god mid alle, ȝ is þauh soule bone, ȝ wei to deadlich sunne. So he deð al se ofte ase he ne mei mid openlich vuel, kuðen his strencðe. "Noa, he seiðe, ne mei nout makien þeos to sunegen þuruh ȝiuernesse, ȝ ichulle don ase þe wrastlare deð—ich chulle wrenchen hire þideward ase heo mest dredeð, ȝ worpen hire oðere half, ȝ breden uerliche[b] adun er he lest wene:" and eggeð hire touward so muchel abstinence, þet he is þe unstrengre ine Godes seruise, ȝ let so heard lif, ȝ pineð so hire licome þet te soule steoruеð. He bihalt on oðre þet he ne mei nones weis makien vuele[c] iðoncked, so lufful ȝ so reouðful is hire heorte. "Ich chulle," he þencheð, "makien hire to reouðful mid alle: ichulle makien so muchel þet heo schal luuien eilte, ȝ þenchen þe lesse of God, ȝ leosen hire fame:" ȝ put þeonne a swuc þone in hire softe heorte: Seinte Marie! nauеð þe mon oðer þeo wummon meoseise: ȝ no mon nule don ham no good? Me wolde me ȝif ich bede, ȝ so helpen ham ȝ don elmesse:" ȝ bringeð hire on to gederen ȝ ȝiuen alre erest þe poure: þer efter to oðre ureond: a last makien feste, ȝ iwurðeð al worldlich: uorschuppeð of ancre to husewif of helle. God hit wot swuch feste makeð sum of hore: þet weneð þet heo do wel, ase dusie men ȝ adotede doð hire to understonden, þet flakereð[d] hire of freolac, ȝ leriеð ȝ ȝelpeð

Folio 59.

[a] osee C. [b] freehliche. T. [c] luðere. T. C. [d] faltreð. T. flattereð. C.

the rising thereof."[a] Of the fourth temptation, which is powerful and manifest, he maketh his complaint and saith, "Quasi rupto muro, et aperta janua, irruerunt super me;"[b] That is, "they have rushed in upon me, as when a wall is broken, and the gates open." The first and the third of these four temptations are, for the most part, under the inward class. The second and the fourth fall under the outward, and are almost always fleshly, and, therefore, easily felt. The other two are spiritual—concerning spiritual faults—and are often hidden and secret when they are most hurtful, and are, therefore, much more to be feared. Many a one who doth not suspect it, nourisheth in her breast some lion's whelp, or some viper's brood, that gnaws the soul. Of such Solomon saith, "Alieni comederunt robur ejus, et ipse nescivit;"[c] and in another place, "Traxerunt me, et ego non dolui; vulneraverunt me, et ego nescivi;"[d] that is, "Enemies have devoured the strength of his soul, and he knew it not." Yet there is most reason to fear when the traitor of hell inciteth to any thing that appears at the same time to be very good, and yet is the bane of the soul, and the way to deadly sin. He doth thus whenever he may not shew his power by open wickedness. No, saith he, "I cannot make this one to sin through gluttony, but I will do as the wrestler doth; I will pull her forcibly aside in the direction she most dreadeth, and cast her on the other side, and throw her down violently before she is at all aware;"—and he incites her to so much abstinence that she is rendered the less able to endure fatigue in the service of God, and leads so hard a life, and so torments her body, that her soul dieth. He sees another whom he cannot by any means make to entertain evil thoughts, so full of love and compassion is her heart. "I will," he thinketh, "make her even too compassionate. I will so manage that she shall love worldly goods, and think less upon God, and lose her reputation;

[a] Isaiah, xlvii. 11. [b] Job, xxx. 14. [c] Hosea, vii. 9.

[d] "They drew me, and I felt not; they have beaten me, and I knew it not."—Proverbs, xxiii. 35.

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of[a] þe elmesse þet heo deð—hwu wide heo is iknowen, ꝥ heo let wel þerof, ꝥ leapeð into horel.[b] Sum seiþ inouh reaðe þet heo gedereð hord: so þet hire hus mei beon ibroken ꝥ heo boðe. Lo! þus þe treitre of helle maked him treowe readesmon. Ne ileue ȝe him neuer. Dauid cleopeð hine "demonium meridianum," þet is, briht schininde deouel: ant Seinte Powel cleopeð hine "angelum lucis:" þet is, engel of liht: vor swuch he maked him ofte, ꝥ scheaweð him to monie. No sihðe þet ȝe iseoð, ne wakiinde ne slepinde, ne ine swefne, ne telle ȝe bute dweole: vor nis hit buten his gile. He haueð wise men of holie liue ꝥ of heie ofte so bicherd, ase þe þet is com to in one wildernesse in one wummone liche, ꝥ seide þet heo was igon a dweoleð,[c] ꝥ weop ase meoseise þing efter herbaruwe: ꝥ
Folio 59 b. eft of þen oðer holie monne þet he makede uorte ileuen þet he was engel, ꝥ bi his feder þet he was þe deouel, ꝥ makede him to slean his feder. Swuðe ofte þer biuoren he hefde iseid him euer soð, uorte biswiken him soriliche on ende. Also of þe holi monne þet he makede kumen hom to dealen his feder chetel[d] to neodfule ꝥ to poure, so longe þet he deadliche sunegude o wummone, ꝥ feol so into unhope, ꝥ deiede ine heaued sunne. Of mon þet speked mid ou swuche[e] talen iherеð hu ȝe schulen witen ou wið þes deofles wieles, þet he ou ne biwrenche. Summe of ou þet he makede summe cherre to wenen þet hit were uikelunge ȝif heo speke ueire, ꝥ ȝif heo edmodliche mened hire neode, ꝥ ȝif heo þonekede mon of his god dede: ꝥ was more ouerhowe uorto acwenchen cherite, þen uorto don rihtwisnesse. Sum he is abuten to makien so swuðe uleon monne uroure, þet heo ualleð ine deadlich sor þet is accidie: oðer into deop þouht: so þet heo dotie. Sum hateð so sunne þet heo haueð ouerhowe of oðre þet falleð, þet schulde weopen uor hire, ꝥ sore dreden of al swuch anont hire suluen: ꝥ siggen ase dude þe holie mon þet set ꝥ weop ꝥ seide, þo me tolde him þet on of his

[a] heueð up. T. C.
[b] orhel. T. orȝel. C.
[c] o dweole. T.
[d] feh. T. fech. C.
[e] toward ow þulliche. T.

and he then puts such a thought as this into her kind heart: "Holy Mary! is not this man, or this woman, in great poverty; and no one will do them any good? They would if I were to ask them, and thus I might help them, and do alms." Thus he leads her on to collect, and to give first of all to the poor, afterwards to some friend, and at last to make a feast; and she grows quite worldly, and is transformed from an anchoress into a housewife of hell. God knows that one of them maketh such feasts; who thinketh that she is doing good, as foolish and silly people give her to understand, who flatter her for her liberality, and praise her, and boast of the alms that she doth; how widely she is known: and she is well pleased at this, and leapeth up into pride. Some one will be ready enough to say that she is gathering a hoard; so that her house may be broken into, and she too. Lo! thus the hellish traitor pretendeth to be a faithful adviser. Never believe him. David calleth him, "Demonium meridianum," that is, "bright shining devil;" and St. Paul, "Angelum lucis," that is, angel of light: for such he oft pretendeth to be, and seemeth to many. Account no vision that ye may see, waking, or sleeping, or in a dream, to be any thing but an illusion; for it is only one of his stratagems. He hath often thus deceived wise men of holy and pious life; as him whom he came to in the wilderness in the form of a woman, and said that she had lost her way, and wept, as in misery, for a hospitable shelter: and again, of the other holy man whom he made to believe that he was an angel, and of his own father that he was the devil, and made him kill his father. Upon very many former occasions he had always told him the truth, that he might deceive him grievously in the end. Also, of the holy man whom he caused to come home to distribute his father's goods to the poor and needy, so long that he sinned mortally with a woman, and fell thus into despair, and died in deadly sin. Against the devilish wiles of the man who telleth you such tales, hear how ye should guard yourselves, that he may not deceive you. Sometimes he has made one of you think that it would be flattery if she were to speak in a courteous manner, and if she

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breðren was iuallen into heaued sunne: "Ille hodie, ego cras:" "Weilawei! strongliche was he itemted er he so ueolle,—ase he ueol to dei, al so," queð he, "ich mei to morwen."

Nu, mine leoue sustren, monie tentaciuns ich habbe inemned ou, under þe seoue sunnen: auh nout tauh þe þusentfold þet me is
Folio 60. mide itempted: ne ne muhte, ase ich wene, mide none muðe nomeliche nemen ham. Auh ine þeo þet beoð her etforen iseid alle þeo oðre beoð bilokene. Lut beoð iðisse worlde, oðer none mid alle, þet ne beoð, mid hore sum, oðerhwules itempted. He haueð so monie bustes[a] ful of his letuaries—þe luðere leche of helle—þe þet forsakeð on, he beot anoðer uorð anonriht, ⁊ þet þridde, ⁊ tet feorðe: ⁊ so euer uorð anonriht, uort he[b] cume uppon swuche þet me on ende underuo: ⁊ he þeonne mid tet, birleð[c] him ilome. Þenc her of þe tale of his ampuiles. Ihereð nu hwu ich bihet, aȝean alle uondunges, monie kunne urouren, ⁊ mid Godes grace, þer efter þe saluen.

Siker beo of fondunge, þet hwoso[d] euer stont ine heie liue. Þis is þe uormeste uroure. Vor, euer so herre tur, so haueð more wind. Le beoð tures ou sulf, mine leoue sustren: auh ne drede ȝe nout þeo hwule þet ȝe beoð so treouliche ⁊ so ueste ilimed mid lim of

[a] boistes. T. C.
[b] and swa euer forð aðet he. T.
[c] bi telleð. C.
[d] siker beo of fondinge hwase. T. C.

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humbly complained of her indigence; and thanked one for a benefit conferred: and yet, this was rather an arrogant attempt to put out the light of charity, than to do what was right.[a] He endeavours to make some one so zealous to flee from the things that make the life of man agreeable, that she falls into the deadly evil of sloth; or into such profound thought that she becomes foolish. Some one has such a hatred of sin that she looks with proud contempt upon others who fall, when she ought to weep for them, and fear greatly for herself, lest she fall into like sin; and should say, as the holy man did, who sat and wept, and said, when he was told that one of his brethren had fallen into mortal sin, "Ille hodie, ego cras." "Alas! he was strongly tempted before he thus fell—as he fell to day, so," quoth he, "I may to-morrow."

Now, my dear sisters, I have named many temptations to you, under the seven sins; but yet not the thousandth part of those with which we are tempted: nor could they, as I think, by any mouth be particularly named. But in those which have already been spoken of all the others are included. There are few persons, or none, in this world, who are not, at times, tempted with some of them. The wicked leech of hell hath so many boxes full of his electuaries, that to him who rejecteth one he offers another directly, and a third, and a fourth, and so on continually until he come to such a one as he in the end accepts, and then he plies him with it frequently. Think, now, of the number of his phials. Hear now, as I promised,[b] many kinds of comfort against all temptations, and, with God's grace, thereafter the remedies.

Whosoever leadeth a life of exemplary piety may be certain of being tempted. This is the first comfort. For the higher the tower is, it hath always the more wind. Ye yourselves are towers, my dear sisters, but fear not while ye are so truly and firmly

[a] "Et tamen foret magis præsumptio ad extinguendum caritatem quam sapientia vera." —MS. Oxon.

[b] See page 177.

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ancre[a] luue euerichon of ou to oðer. Vor none deofles puffe ne þurue[b] ȝe dreden, bute ȝif þet lim ualse:[c] þet is to siggen, bute ȝif þe luue bitweonen ou wursie þuruh þe ueonde. Al so sone so ei unlimeð hire, heo bið sone iswipt forð: bute ȝif þe oðre holden hire, heo bið ikest sone adun, ase þe leste[d] ston is from þe tures coppe adun into þe deope dich of sum suti sumne.

Nu an oðer elne ouh muchel urouren ou, hwon ȝe beoð itented. þe tur nis nout asailed, ne þe castel, ne þe cite hwon heo beoð
Folio 60 b. biwunnen: al so þe helle weorrur ne asaileð nenne mid fondunge þet he haueð in his hond: auh deð heo þet he naueð nout. Vorði, leoue sustren, hwose nis nout asailed, heo mei sore dreden leste heo beo biwunnen.

þe þridde kunfort is, þet ure Louerd sulf, iðe Pater noster, techeð us to bidden, "Et ne nos inducas in tentationem:" þet is, "Louerd, Feder, ne suffre þu nout þet he ueond allunge lede us into uondunge." Lo nimeð nu gode ȝeme. He nule nout þet ȝe bidden þet ȝe ne beon nout ifonded, vor þet is ure purgatorie, ⁊ ure clensing fur, auh þet we ne beon nout allunge ibrouht þerin, mid kunscence of heorte ⁊ mid skiles ȝettunge.

þe ueorðe uroure is, sikernesse of Godes helpe iðe vihtunge aȝein: ase Seinte Powel seið[e]—"Fidelis est Deus qui non sinet nos temptari ultra quam possumus." God, he seið, is treowe: nul he neuer þolien þet te deouel tempti us ouer þet he isihð wel þet we muwen iðolien: auh iðe temptaciun he haueð iset to þe ueonde a merke, ase þauh he seide—tempte hire so ueor, auh ne schalt tu gon no furðer: ⁊ so ueor he ȝiueð us strencðe to wiðstonden, ⁊ te deouel ne mei nout gon furðer a pricke.[f] Gregorius: "Diabolus

[a] anrad. T.
[b] þarf. T. þurðe. C.
[c] faille. C.
[d] lowse. T. lousse. C.
[e] witneð. T.
[f] ne mei na forðere gan. C.

cemented all of you to one another with the lime of sisterly love. Ye need not fear any devil's blast, except the lime fail; that is to say, except your love for each other be impaired through the enemy. As soon as any of you undoeth her cement, she is soon swept forth; if the other do not hold her she is soon cast down, as a loose stone is from the coping of the tower, down into the deep ditch of some foul sin.

Here is another encouragement which ought greatly to comfort you when ye are tempted. The tower is not attacked, nor the castle, nor the city, after they are taken; even so the warrior of hell attacks, with temptation, none whom he hath in his hand; but he attacketh those whom he hath not. Wherefore, dear sisters, she who is not attacked may fear much lest she be already taken.

The third comfort is, that our Lord himself, in the Paternoster, teacheth us to pray, "Et ne nos inducas in tentationem;" that is, "Lord, our Father, suffer not that the fiend lead us quite into temptation." Lo! now, take good heed. He wishes not that ye pray that ye be not tempted, for that is our purgatory, and our purifying fire —but, that we be not entirely brought into it, with consciousness of heart and consent of the mind.

The fourth comfort is, the assurance of God's assistance in the contest, as St. Paul saith, "Fidelis est Deus qui non sinet nos temptari ultra quam possumus."[a] God, he saith, is faithful: he will never suffer that the devil tempt us above what he seeth well that we can bear; but, in the temptation, he hath placed a mark to the enemy; as though he said, Tempt her so far; but thou shalt go no further; and so far he giveth us strength to withstand, and the devil may not go a jot further. St. Gregory says, "Although the devil always desires the affliction of the righteous, yet, unless he

[a] 1 Corinthians, x. 13.

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licet afflictionem justorum semper appetat, tamen si a Deo potestatem non accipiat, formidari igitur non debet, quia nihil nisi permissus agere valet."

And tis is þe vifte uroure, þet he ne mei no þing don us bute bi Godes leaue. And tet was wel ischeauwed, ase þe Gospel telleð, þeo þeo deoflen þet ure Louerd werp ut of one monne bisouhten ⁊ seiden: "Si ejicitis nos hinc, mitte nos in porcos:" ȝif þu driuest us
Folio 61. heonene, do us iðeos swin her:' ⁊ he ȝettede ham. Lo hu heo ne muhten nout wiðuten leaue swenchen fule swin. And te swin anonriht urnen ⁊ adreinten ham suluen iðer see. Seinte Marie! so heo stunken[a] to þe swin, þet ham was leoure uorte adrenchen ham sulf þen uorte beren ham:' and on vniseli Godes ilicnesse bereð ham in hire breoste, ⁊ ne nimeð neuer ȝeme. And al þet vuel þet he euer dude Job, euer he nom leaue þerof ec et ure Louerde. Lokeð þet ȝe kunnen þe tale ine dialoge:' hu þe holi mon was iwuned to siggen to þes deofles neddre: "Si licentiam accepisti, ego non prohibeo:" ȝif þu hauest leaue, cweð he, do stink[b] ȝif þu meih:' ⁊ he bead forð his hond.[c] Auh heo neuede þo none leaue, bute one[d] uort to offeren[e] him, ȝif bileaue him trukede. Auh hwon God ȝifð him leaue on his leoue children—hwui is hit, bute uor hore muchele biheue, þauh hit ham greue sore?

Þe sixte kunfort is, þet ure Louerd, hwon he iðoleð þet we beoð itented, he plaieð mid us, ase þe moder mid hire ȝunge deorlinge:' vlihð from him:' ⁊ hut hire: ⁊ let hit sitten one, ⁊ loken ȝeorne abuten, ⁊ cleopien, Dame! dame! ⁊ weopen one hwule:' and þeonne mid ispredde ermes leapeð lauhwinde uorð, ⁊ cluppeð ⁊ cusseð, ⁊ wipeð his eien. Riht so, ure Louerd let us one iwurðen oðer hwules, ⁊ wiðdraweð his grace, ⁊ his cumfort, ⁊ his elne, þet we ne

[a] he stanc. T. he stong. C.
[b] sting. T. C.
[c] cheke. T. C.
[d] nan bote ane. T.
[e] fearen. T.

receive power from God, he ought not to be feared, because he can do nothing unless permitted."

And this is the fifth comfort, that he can do nothing to us but by God's permission. And this was well shewn, as the Gospel tells, when the devils which our Lord cast out of a man besought him and said, "Si ejicitis nos hinc, mitte nos in porcos:" "If thou drive us hence, send us into this herd of swine:" and he permitted them. Observe how they might not, without leave, afflict the foul swine. And the swine immediately ran and drowned themselves in the sea. Holy Mary! they so stunk to the swine, that it was better for them to drown themselves than to bear them; and an unhappy creature made after the image of God beareth them in her breast, and thinketh nothing of it. All the evil that ever he did to Job, he always obtained permission to do it from our Lord. See that ye know the story in the dialogue, how the holy man was wont to say to the devil's serpent, "Si licentiam accepisti, ego non prohibeo." "If thou hast leave," quoth he, "do sting, if thou mayest;" and he offered him his hand. But he had then no permission, except only to frighten him, if his faith had failed. But when God giveth him leave against his dear children—why is it, but for their great advantage, although it may grieve them sore?

The sixth comfort is, that our Lord, when He suffereth us to be tempted, playeth with us, as the mother with her young darling: she flies from him, and hides herself, and lets him sit alone, and look anxiously around, and call Dame! dame! and weep a while, and then leapeth forth laughing, with outspread arms, and embraceth and kisseth him, and wipeth his eyes. In like manner, our Lord sometimes leaveth us alone, and withdraweth His grace, His comfort, and His support, so that we feel no delight in any good that we do, nor any satisfaction of heart; and yet, at that very time, our dear Father loveth us never the less, but doth it for the great love that he hath to us. And David understood this well when he said, "Non

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iuindeð swetnesse in none þinge þet we wel doð, ne sauur of heorte: ⁊ tauh, iðet ilke point, ne luueð he us ure leoue ueder neuer þe lesce, auh he deð hit for muchel luue þet he haueð to us. Ant tet understod wel Dauid, þo he seide, "Non me derelinquas usquequaque:"
Folio 61 *b.* allunge, cweð he Louerd, ne bilef þu me nout. Lo, he wolde wel þet he bilefde him, auh nout allunge. And six ancheisuns beoð[a] hwi God, for ure god, wiðdrauhð him oðerhwules: þet on is, þet we ne bicumen prude:[b] an oðre, þet we iknowen ure owune feblesce ⁊ ure owune muchele unstrencðe, ⁊ ure owune wocnesse: ⁊ tet is a swuðe muchel god:[c] ase Seint Gregorie seið, "Magna est perfectio sue imperfectionis cognitio:" þet is, muchel godnesse hit is uorto icnowen wel his owune wrecchedom,[d] ⁊ his wocnesse. Ecclus. "Intemptatus, qualia scit?" Hwat wot, he seið, Salomon, þe þet is unuonded? And Seint Austin bereð Seint Gregorie witnesse, mid teos wordes, "Melior est animus cui propria est infirmitas nota quam qui scrutatur celorum vestigia et terrarum fundamenta:" þet is, betere is þe þet trodded wel ⁊ ofsecheð wel ut his owune feblesce þen he þet meteð hu heih is þe heouene ⁊ hu deope is þe eorðe. Hwon two bereð one burðene ⁊ te oðer bileaueð hit, þeonne mei þe þet holdeð hit up iuelen hu hit weihð. Al so, leoue suster, þe hwule þet God bereð mid te þi tentaciun, nostu neuer hu heui hit is: ⁊ forði, et summe chere, he let þe one, þet tu understonde þin owune feblesce, ⁊ cleopie efter his helpe, ⁊ ȝeie lude efter him. Lif he is to longe, hold hit wel up þeo hwule, þauh hit deruе þe sore. Vor hwoso is siker of sukurs þet him schal sone kumen, ⁊ ȝelt tauh up his kastel to his wiðerwines, is swuðe to blamen.[e] Þencheð her of þe tale, hu þe holi mon in his fondunge iseih biwesten aȝan him so muchel uerde of deoflen þet he uorleas uor muchele drede þe strencðe of his bileaue uort tet þe oðer holi mon seide to him,
Folio 62. "Bihold," cweð [he] bi esten: "plures nobiscum sunt quam cum

[a] notieð. C. noatið. T.
[b] an is, þ we ne pruden. T. C.
[c] virtu. T.
[d] wreechehed. T.
[e] swiðe ha is to witen. T.

me derelinquas usquequaque;"[a] "Lord," quoth he, "do not thou utterly forsake me." Observe, he was willing that he should forsake him, but not utterly. And there are six reasons why God, for our good, sometimes withdraweth himself: one is, that we may not become proud; another is, that we may know our own feebleness, our great infirmity, and our weakness; and that is a very great good, as St. Gregory saith, "Magna est perfectio suæ imperfectionis cognitio;" that is, "It is great goodness in a man to know well his own wretchedness and his weakness." Ecclus. "Intemptatus, qualia scit?"[b] "What doth he know," saith Solomon, "who hath not been tried?" And St. Austin confirmeth the testimony of St. Gregory, with these words, "Melior est animus cui propria est infirmitas nota quam qui scrutatur cœlorum vestigia, et terrarum fundamenta;" that is, "Better is he who traceth and searcheth out well his own weakness, than he who measureth the height of the heaven and the depth of the earth." When two persons are carrying a burden, and one of them letteth it go, he that holdeth it up may then feel how it weigheth. Even so, dear sister, while God beareth thy temptation along with thee, thou never knowest how heavy it is, and therefore, upon some occasion, he leaveth thee alone, that thou mayest understand thine own feebleness, and call for his aid, and cry loud for him. If he delays too long, hold it well up in the mean time, though it distress thee sore. For he that is certain that succour shall soon come to him, and yet yields up his castle to his enemies, is greatly to blame. Think here of the story, how the holy man in his temptation saw opposed to him on the west such a large army of devils, that through great terror he lost the firmness of his faith, until the other holy man said to him, "Look," quoth he, "toward the east;" "Plures vobiscum sunt quam cum illis."[c] "We have," quoth he, "more than they are, to help on our side." The third reason, saith he, is that thou be never quite secure; for security begetteth carelessness and presumption, and both these

[a] Psalm cxix. 8. [b] Ecclesiasticus, xxxiv. 11. [c] 2 Kings, vi. 16.

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illis." We habbeð, cweð he, mo þen heo beon, to helpe on ure halue. Þe þridde anchesun is,[a] he seiþ, þet tu ne beo neuer al siker: vor sikernesse streoneð ȝemeleaste,[b] ⁊ ouerhowe: ⁊ boðe þeos streoneð inobedience. Þe ueorðe anchesun is, hwi ure Louerd hut him: þet tu seche him ȝeorneluker, ⁊ cleopie ⁊ weope efter him, ase deð þet lutel baban[c] efter his moder. Þer efter is þe vifte anchesun: þet tu his ȝeineume underuo þe gledluker. Þe sixte anchesun is, þet tu þerefter þe wisluker wite him, hwon þu hauest ikeiht him: ⁊ te uestluker holde: ⁊ sigge mid his leofmone, "Tenui eum nec dimittam." Þeos six reisuns beoð under þe sixte urouren þet ȝe muwen habben, mine leoue sustren, aȝean uondunges.

Þe seoueðe kunfort is, þet alle þe haluwen weren worldliche[d] itented. Nim of þe hexte alre uormest. Vre Louerd seide to Seinte Peter, "Ecce Satan expetiuit uos ut cribraret sicut triticum," ⁊c. "Lo," cweð ure Louerd, "Satan is ȝeorne abuten uorto ridlen[e] þe ut of mine corne![f] auh ich habbe bisouht for þe, þet ti bileaue ne trukie[g] allunge." Seinte Powel hefde, ase telleð he him sulf, flesches prikiunge.—"Datus est mihi stimulus carnis meæ"—and bed ure Louerd ȝeorne þet he dude hit from him: and he nolde, auh seide, "Sufficit tibi gratia mea: nam uirtus in infirmitate perficitur:" þet is, "my grace schal witen þe þet tu ne beo ouercumen: beon strong in unstrencðe." Þet is muchel mihte. Alle þe oðre beoð icruned þuruh filt of fondunge. Seinte Sare, nes heo fulle þreattene ȝer itented of hire vlesche: auh forði þet heo wuste wel þet in þe muchele anguise aros þe muchele mede, nolde heo neuer enes bisechen ure Louerd þet he allunge deliurede hire þerof: auh þis was euer hire bone—"Domine, da mihi virtutem resistendi:" "Louerd," cweð heo, "ȝif me strencðe uorto wiðstonden." Efter þreottene ȝer com þe akursede gost þet hefde hire itented—blac as a

Folio 62 b.

[a] For þe þridde þing is þ. T.
[b] ȝemeles. T.
[c] lite barn. T.
[d] wodliche. T. C. *multum.* MS. Oxon.
[e] ridli T. C.
[f] icorene. T. *ab electis.* MS. Oxon.
[g] truke. T. C.

beget disobedience. The fourth reason why our Lord hideth himself is, that thou mayest seek him more earnestly, and call, and weep after him, as the little baby doth after his mother. After this is the fifth reason; that thou receive him the more joyfully on his return. The sixth reason is, that thou mayest the more wisely keep, and the more firmly hold him when thou hast got him, and say with his beloved, "I held him, and I will not let him go."[a] These six reasons are under the sixth of the comforts that ye may have, my dear sisters, against temptations or trials.

The seventh comfort is, that all the saints were tempted like others in this world. Take this highest of all first. Our Lord said to St. Peter, "Ecce Satan expetivit vos ut cribraret sicut triticum," &c.[b] "Behold," quoth our Lord, "Satan is earnestly desirous to sift thee out of mine elect! but I have besought for thee that thy faith fail not utterly." St. Paul had, as he himself telleth, pricking of the flesh. "There was given me a sting of my flesh;"[c] and he prayed our Lord earnestly that he would remove it from him; and he would not, but said, "Sufficit tibi gratia mea; nam virtus in infirmitate perficitur;"[d] that is, "My grace shall keep thee, that thou shalt not be overcome: [but] be strong in weakness." This is great power. All the other saints are crowned on account of their resisting temptation. Was not St. Sara tempted in her flesh full thirteen years? but, because she well knew that in her great distress the great reward sprung up, she would never beseech our Lord that he would entirely deliver her from it: but this was always her prayer, "Domine, da mihi virtutem resistendi." "Lord," quoth she, "give me strength to resist." After thirteen years came the accursed spirit who had tempted her—black as a negro—and began

[a] Song of Solomon, iii. 4.
[b] Luke, xxxii. 31.
[c] 2 Corinth. xii. 7.
[d] Ibid. 9.

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bloamon[a] ⁊ bigon to greden, Sare, þu hauest ouercumen me: ⁊ heo him onswere ⁊ seide: þu liest, cweð heo, fule þing: nout ich, auh haueð Jesu Crist my Louerd. Lo! hwu þe swike[b] wolde makien hire, a last, leapen into prude. Auh heo was ful wel iwar þerof, ⁊ turne al þe meistrie to Godes strencðe. Seinte Beneit, ⁊ Seinte Antonie, and te oðre wel ȝe wuten hu heo weren itented, ⁊ þuruh þe tentaciuns ipreoued to treowe champiuns: ⁊ so mid rihte ofserueden kempene crune. Ant tis her efter is þe eihteoðe kunfort:[c] þet al so alse þe goldsmið clenseð þet gold iðe fure, al so deð God þe soule iðe fure of fondunge.

Þe nieðe cumfort is, ȝif þe ueonde mid fondunge greueð þe sore, þu greuest him hwon þu etstondest a þusend siðe more ⁊ sarre: ⁊ tet for þreo reisuns, nomeliche, þet on is, þet he uorleoseð, ase Origenes seið, his strencð uorte tenten euermore on vuen swuch manere sunne. Þet oðer is, þet he furðerluker echeð his pine. Þet þridde is þet he uor-uret his owune heorte of sore grome ⁊ of teone, þet he unðonc his [teð],[d] deð þe iðet tentaciun þet tu stonst aȝean: mucheleð þine mede: ⁊ for pine þet he wende uorte drawen þe touward, he breideð þe crune of blisse. And nout one ne two, auh ase ueole siðen ase þu ouerkumest him, ase ueole crunen: þet
Folio 63. is to siggen, ase ueole menken[e] of misliche muruliðen he greiðeð þe. Uor so seið Seint Beornard: "Quociens uincis, tociens coronaberis." The tale ine uitas patrum bereð witnesse ec herof, of þe deciple þet set biuoren his meister, ⁊ his meister iweard[f] aslepe, mit tet þet he lerede him ⁊ slepte uort midniht: ⁊ þo he awakede, ertu, cweð he, ȝet her? Go ⁊ slep swiðe.[g] Þe holi mon, his meister, iwearð eft aslepe sone, ase þe þet hefde þer biuoren ibeon ine muchele wecche, ⁊ iseih enne swuðe ueirne stude, ⁊ iset forð ane trone: ⁊ ter on seoue crunen: ⁊ com a stefne to him ⁊ seide: þeos

[a] bla mon. T. C. [b] swoke. C. [c] elne. T.
[d] teð. T. C. [e] mensken. T. C. [f] warð. T. C.
[g] hwer artu, quað he? Ga slep swiðe.

to cry out, "Sara, thou hast conquered me." And she answered him and said, "Thou liest," quoth she, "foul thing; not I, but Jesus Christ my Lord hath done it." Behold! how the deceiver wished to make her at last mount up into pride. But she was full well aware of it, and attributed the victory intirely to the power of God. Ye know well how St. Benedict, St. Anthony, and the other saints were tempted, and, through the temptations, proved to be true champions, and so justly deserved the crown of victory.—And this, in the next place, is the eighth comfort, that in like manner as the goldsmith purifieth the gold in the fire, even so doth God the soul in the fire of temptation.

The ninth comfort is, if the fiend with temptation grieveth thee sore, thou grievest him a thousand times more and sorer when thou resistest; and that for three reasons; namely, one is, that he loseth, as Origen saith, his power to tempt ever thereafter to such kind of sin. Another is, that he still further addeth to his own punishment. The third is, that he frets away his own heart with anger and vexation, that he, contrary to his intention, placeth thee in a temptation which thou resistest; increaseth thy reward; and instead of the punishment which he thought to bring thee to, he braideth for thee the crown of joy. And not one or two, but as many times as thou overcomest him, so many crowns; that is to say, he prepareth for thee as many various kinds of joyful honours. For so saith St. Bernard, "Quoties vincis, toties coronaberis." The story in the Lives of the Fathers also beareth witness of this, concerning the disciple who sat before his master, and his master fell asleep whilst he was teaching him, and slept until midnight; and when he awoke, he said, "Art thou yet here? Go and sleep directly." The holy man, his master, soon fell asleep again, as he had been previously in much watching, and he saw, in a very beautiful place, a throne set forth, and upon it seven crowns, and a voice came to him and said, "This throne and these seven crowns thy disciple hath this night earned." And the holy man awaked from sleep, and called him to him.

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sege ⁊ teos seoue crunen haueð þi diciple þeos ilke niht of earned. And te holi mon abreid: ⁊ cleoped hine to him: "seie," cweð he, "hu stod þe þeo hwule þet ich slepte, ⁊ tu sete biuoren me?" "Ich þouhte, cweð he, ofte þet ich wolde awakien þe, ⁊ forði þet tu sleptest swote,[a] ich ne muhte uor reouðe: ⁊ þeonne þouht ich gon awei, uor me luste slepen: ⁊ nolde buten leaue." "Hwu ofte," cweð he, "ouercome þu þi þouht þus?" "Seoue siðen," seide he. Þo understod his meister wel hwat weren þeo seoue crunen: þet hit weren þeo seoue kunnen blissen, þet his diciple hefde et eueriche cherre ofserued þet he wiðseide þe ueonde, and ouercom him suluen.

Al þus, leoue sustren, iðe winstlunge[b] of tentaciun, ariseð þe bizeate. "Nemo coronabitur nisi qui legitime certauit:" ne schal non beon icruned, seið Seinte Powel, bute hwo se strongliche ⁊ treowliche uihteð azean þe worlde, ⁊ azean him sulf, ⁊ azan þe unwiht of helle. Þeo uihteð treouliche þet stondet hu so heo euer beoð iweorred of þeos þreo wiðerwines: ⁊ nomeliche of þe ulesche, hwuch so euer þe lust beo: ⁊ so hit unmeðluker[c] is, wunnen[d] azean þe uestluker: ⁊ wiðsiggeð þe graunt þerof mid unwille heorte,[e] ne prokie hit ou neuer so swuðe—þeo þet tus doð, heo beoð Jesu Cristes feolawes: uor heo doð as he dude honginde oðe rode. "Cum gustasset acetum noluit bibere:" þet is, he smeilte þet bittre drunch ⁊ wiðdrouh him anon, ⁊ nolde hit nout drinken þauh he ofdurst were. Heo is, þet so deð, mid God on his rode, þauh hire þurste in þe luste, and te deouel beot hire his healewi to drinken. Vnderstond ⁊ þenc þauh, þet ter is galle under: and, tauh hit beo swete ane hwule,[f] betere is uorto þolien þurst þen uorto beon iattred. Let lust ouergon ⁊ hit þe wule liken. Þeo hwule þet zichinge ilest, hit þuncheð god for to gniden:[g] auh þerefter me iveleð hit bitterliche smeorten. Weilawei! and moni on is for muchele hete so

Folio 63 b.

[a] faste. T.
[b] wrestlunge. C. T.
[c] meaðluker. T. meadluker. C.
[d] wiðereð. T. wrinneð. C.
[e] anwille of herte. T. C.
[f] beo a pine. T. beo of win. C.
[g] gnudden. T. grinden. C.

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"Tell me," quoth he, "how was it with thee while I slept, and thou didst sit before me?" "I often thought," quoth he, "that I would awaken thee, and because thou didst sleep sweetly, I could not for pity; and then I thought that I would go away, for I had a desire to sleep, and would not without leave." "How oft," quoth he, "didst thou overcome thy thought thus?" "Seven times," said he. Then understood his master well what were the seven crowns—that they were the seven kinds of joy which his disciple had merited each time that he rejected the suggestions of the fiend, and denied himself.

Even so, dear sisters, in the wrestling with temptation, ariseth the gain, "Nemo coronabitur nisi qui legitime certavit."[a] No one shall be crowned, saith St. Paul, except he who fights vigorously and faithfully against the world, and against himself, and against the wicked one of hell. She fighteth faithfully who standeth firm, howsoever she is attacked by these three adversaries, and especially by the flesh, of what kind soever may be the desire; and the more violent it is, fighteth against it the more resolutely; and refuseth to consent to it, though with reluctant heart, however strongly it may incite her.[b] She who doth thus is a follower of Jesus Christ: for she doth as he did, when he hanged on the cross. "Cum gustasset acetum noluit bibere;"[c] that is, he tasted the bitter drink, and immediately withdrew himself, and would not drink it, though he was thirsty. She is with God on his cross who doth so, although she thirsteth in the desire, and the devil offers her his sweet drink. Understand, however, and consider that there is gall under it; and, though it be sweet for a while, it is better to suffer thirst than to be poisoned. Let the desire pass over, and you will be glad. While itching lasts, it seems an agreeable thing to rub; but afterwards it is felt painfully to smart. Alas! many a one, on account of great

[a] 2 Timothy, ii. 5. [b] Math. xxvii. 34

[c] "Et consensum negat, quantumcunque temptetur."—MS. Oxon.

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swuðe of þurst mid alle þet teo hwule þet heo drinkeð þene drunch, ne beo hit neuer so bitter, ne iueleð heo hit neuer: auh gulcheð in ȝiuerliche,[a] ⁊ ne nimeð neuer ȝeme. Aud hwon hit is al ouere, þeonne spet heo ⁊ scheked þet heaued, ⁊ foð on uorto niuelen, ⁊ makien sure ⁊ grimme chere: auh to lete[b] þeonne. Nout forði, efter vuel, god is penitence: þet is þet beste þeonne speowen[c] hit ut anon mid schrifte to þe preoste. For bileaue hit wiðinnen, hit wule breden deað. Vor þi, mine leoue sustren, beoð biuoren iwarre: and efter þe urouren þet beoð her iwritene, aȝean alle uondunges secheð þeos saluen.

Folio 64. Aȝan alle tentaciuns, and nomeliche aȝean vlesliche, saluen beoð ‖ ⁊ boten under Godes grace: holie meditaciuns—inwarde, ⁊ meðlease, ⁊ anguisuse bonen—⁊ herdi bileaue: ⁊ redunge ⁊ festen, ⁊ weechen: ⁊ licomliche swinkes: ⁊ froure[d] uorto speken touward te iðen ilke stunde þet te stont[e] stronge: and edmodnesse, ⁊ þolemodnesse, ⁊ freolac of heorte, ⁊ alle gode þeawes, beoð armes ipisse vihte: ⁊ onrednesse of luue ouer alle þe oðre. Þe þet his wepnen worpeð awei, him luste beon iwunded.

Holie meditaciuns beoð biclupped in one uers þet was ȝare iteiht,[f] mine leoue sustren:

"Mors tua, mors Domini; nota culpe, gaudia celi, ‖
Judicii terror, figantur mente fideli."

Þet is,—

Þench ofte mid sor of heorte o þine sunnen.
Þench ec of helle wo ȝ of heoueriche wunnen.
Þench ek of þin owune deaðe ȝ of Godes rode.
Nim ofte iðine mode[g] þene grime dom of domesdei.
Þench eke hu uals is þes world, ȝ hwuch beoð his meden.
Þench ec hwat tu owust God, uor his god deden.

[a] glueches in grediliche. T.
[b] late. T. C.
[c] schawen. C.
[d] oðres froure. T. C.
[e] þ hire stod. T.
[f] itacht ow. C. T.
[g] in heorte. C.

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heat, is so very thirsty that while she drinketh the drink, however bitter it be, she never feeleth it, but swalloweth it greedily, and taketh no heed. And when it is all over, then she spitteth and shaketh her head, and begins to beat her breast, and to be grieved and sorrowful; but it is then too late. Notwithstanding, after sin, penitence is good: the best thing, then, is to vomit it out immediately in confession to the priest. For, if you leave it within, it will cause death. Wherefore, my dear sisters, be cautious beforehand; and according to the comforts which are here written, seek these remedies against all temptations.

Against all, and especially against carnal temptations, the medecines and remedies are, under God's grace, holy meditations, inward, incessant, and anxious prayers, and strong faith, and reading, fasting, and watching, and bodily labour, and comfort from others, spoken to thee in the hour of temptation, and humility, patience, and openness of heart, and all virtues, are weapons in this fight, and singleness of love above all others. He who throweth away his weapons desires to be wounded.

Holy meditations are comprehended in a verse that was long since taught you, my dear sisters:—

> Mors tua, mors Domini, nota culpæ, gaudia cœli,
> Judicii terror, figantur mente fideli.

That is,

> Think oft, with sorrow of heart, of thy sins.
> Think also of the pains of hell, and of the joys of heaven.
> Think also of thine own death, and of the cross of Christ.
> Have oft in thy mind the fearful doom of the judgment day.
> And think how false this world is, and what are its rewards.
> Think also what thou owest God for his goodness.

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Euerichon of þeos wordes wolde habben longe hwule uorte beon wel iopened: auh ȝif ich hie swuðe uorðward, deincore[a] ȝe þe lengre. O word ich sigge efter ower sunnen: þet hwonne se ȝe þencheð of helle wo ⁊ of heoueriche wunne: vnderstondeð þet God wolde a sume wise scheawen ham to men iðisse worlde bi worldliche pinen ⁊ worldliche wunnen: and scheawede ham uorð ase þauh hit were a scheadewe—uor no likure[b] ne beoð heo. Le beoð ouer þisse worldes see, uppen þe brugge[c] of heouene. Lokeð þet ȝe ne beon
Folio 64 b. nout iliche þe horse þet is scheouh, ⁊ blencheð[d] uor one scheadewe upo þe heie brugge, ⁊ falleð adun into þe watere of þe heie brugge.[e] To scheowe[f] heo beoð mid alle þet fleoð uor ane peinture, þet þuncheð ham[g] grislich ⁊ grureful uorto biholden. Wo and wunne iþisse worlde al nis bute ase a scheadewe—al nis bute ase a peinture.

Nout one holie meditaciuns ase of ure Louerde, ⁊ of alle his werkes, ⁊ of alle his wordes: of þe deore leſdi, ⁊ of alle his haluwen: auh oðer þouhtes summe cherre ine meðlease uondunges habbeð iholpen—vour kunne nomeliche—to vleschliche asailed: dredfule, ⁊ wunderfule, ⁊ gledfule, ⁊ seoruhfule, willes wiðuten neode areared in þe heorte: ase þenchen hwat tu woldest don ȝif þu iseie openliche biuoren þe stonden, ⁊ ȝeonien wide uppon þe, þene deouel of helle, ase he deð derneliche ine uondunges: oðer ȝif me reinde lude fur! fur! þet te chirche bernde! oðer ȝif þu iherdest þeoues breken þine woawes. Þeos ⁊ oðer swuche dredfule þouhtes. Wunderfule ⁊ gledfule—ase ȝif þu iseie Jesu Crist, ⁊ iherdest hiin asken þe hwat te were leouest efter þi sauuaciun, ⁊ þine leouest ureond,[h] of þinge of þisse liue, ⁊ bede þe uorto cheosen, wið þen þet tu wiðstode: oðer ȝif þu iseie soðliche al þet were ine heouene, ⁊ al

[a] abide. C. [b] sickere. C. [c] brinke. T.
[d] ne beo nawt þe skerre hors iliche þ schuntes. T. þe scheunchinde hors þ scheuncheð. C. [e] brinke. T. C.
[f] To childene. T. C. [g] semes t ham. T. [h] frendes. T.

It would require a long while to explain fully every one of these words. But, if I hasten quickly onward, tarry ye the longer. I say one word in regard to your sins: that when ye think of the pains of hell and the joys of heaven, ye must understand that God designed to exhibit them, in some manner, to men in this world, by worldly pains and worldly joys; and he shewed them as it were a shadow—for the likeness to them is no greater. Ye are above the sea of this world, upon the bridge of heaven. See that ye be not like the horse that is shy, and blencheth at a shadow upon the high bridge, and falleth down into the water from the high bridge. They are, indeed, too shy who flee through fear of a picture that seemeth to them ghastly and terrible to behold. All pain and pleasure in this world is only like a shadow—it is all only as a picture.

Not only holy meditations, as of our Lord, and all his works, and his words; of the dear lady, and all his saints; but other reflections also have sometimes helped in innumerable temptations—in four kinds especially—when assailed with carnal temptations—fearful and wonderful, joyful and sorrowful thoughts, which arise spontaneously in the heart; as, to think what thou wouldest do if thou sawest the devil of hell stand openly before thee and gape widely upon thee, as he doth secretly in temptations: or if some one cried out loudly, fire! fire! the church is in flames! or if thou heardest thieves break through thy walls. These, and other like fearful thoughts. Wonderful and joyful—as if thou sawest Jesus Christ, and heard him ask thee what were dearest to thee after thy salvation, and that of thy dearest friends, of the things of this life, and bade thee choose, upon the condition of thy resisting temptation; or, if thou actually sawest, when under temptation, all that are in heaven, and all that are in hell, beholding thee alone; or, if any one came and told thee that a man very dear to thee were elected pope by some miracle, as by a voice from heaven; and other things of this kind. Wonderful and sorrowful—as if thou wert told that

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þet were ine helle,[a] in þe tentacion, biholden þe one: oðer ȝif me come ⁊ tolde þe þet a mon þet were þe leouest were ichosen to pope, þuruh some miracle, ase þuruh sum stefne of heouene: and alle oðre swuche. Wunderfule ⁊ seoruhfule—ase ȝif þu iherdest siggen
Folio 65. þet a mon þet were þe leouest were uerliche adreint, oðer imurðred:[b] oðer þet tine sustren weren in hore huse uorberne.[c] Swuche þouhtes ofte, i vlesliche soulen, wrencheð ut sonre vlesliche tentaciuns þeone summe of þe uorme.

Inward, ⁊ meðlease, ⁊ angresfule bonen biwinneð sone sucurs ⁊ help ure Louerd aȝean flesches fondunges: ⁊ ne beon heo neuer so angresfule, ne so fulitowune, þe deouel of helle duteð ham swuðe: vor teken þet heo draweð sone adun sucurs aȝean him, and Godes hond of heouene, doð him two hermes—bindeð him, ⁊ berneð. Lo! her preoue of boðe. Pupplius,[d] on holi mon was in his bonen, ⁊ com þe ueond buuen him vleinde bi þe lufte on hihðe[e] toward þe west ende of þe worlde, þuruh Julianes heste þe Amperur, ⁊ wearð ibunden uileueste[f] mid te holie monnes beoden, þet of-token[g] him ase heo clumben upward touward te heouene, þet he ne muhte hider ne þider, ten dawes fulle. Nabbe ȝe þis also of Ruffin þe deouel, Beliales broðer, in our Englische boc of Seinte Margarete? And þe oðer deouel þet me redeð of þet he gredde lude to Seinte Bartholomeu, þet muchel was ine beoden, ⁊ seide, "Incendunt me oraciones tue:" Bartholomeu, wo is me! uor þine bonen uorberneð me! Hwo se mei, þuruh Godes grace, habben teares ine bonen, heo mei don mid God al þet heo euer wule. Vor so we redeð, "Oratio lenit, lacrima cogit: hec ungit, illa pungit." Eadie bonen softeð ⁊ paieð ure Louerd: auh teares doð him strencðe. Beoden smurieð him mid swete oluhnunge: auh teares þrikieð him, ⁊ ne

[a] al heuene ware ȝ helle ware. T. C.
[b] imurðred, ase he þ wrat þis boc. C.
[c] forbarnde in hare hus. T.
[d] Piplius. T.
[e] ȝ schulde al on hihðe. T. ȝ schulde al on sichðe. C.
[f] hetefaste. T. heleueste. C.
[g] ouertoken. T.

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some one very dear to thee were suddenly drowned or murdered; or that thy sisters were burned to death in their house. Such thoughts, in carnal souls, often draw away carnal temptations sooner than some of the former.

Inward, unintermitted, and fervent prayers soon obtain succour and help from our Lord against carnal temptations; and, be they ever so rudely fervent, or so coarse, the devil of hell is much afraid of them. For, besides that they quickly draw down assistance, and the hand of God from heaven against him, they do him harm of two kinds: they bind and they burn him. Behold! here is proof of both. Pupplius, a holy man, was in prayer, and the fiend came flying high above him through the air toward the west end of the world, by the command of the Emperor Julian, and was bound fast by the holy man's prayers, which overtook him as they mounted up toward heaven, so that he could not proceed hither nor thither for full ten days. Have ye not also this of the devil Ruffinus, Belial's brother, in our English book of St. Margaret?[a] And the other devil of which we read that he cried loudly to St. Bartholomew, who was much in prayer, and said, "Incendunt me orationes tuæ." Woe am I, Bartholomew, for thy prayers burn me! He who can, through God's grace, shed tears in his prayers, may obtain of God whatever he desires. For so we read, "Oratio lenit; lacryma cogit: hæc ungit; illa pungit." Devout prayers soften and appease our Lord; but tears constrain him. Prayers anoint him with sweet blandishment; but tears goad him, and never give him peace nor rest, until he grant them all that they ask. When it happens that towns or castles are stormed, those that are within pour out scalding

[a] Bibl. Reg. MS. 17 A, XXVII. fol. 45 b. 47 b.

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Folio 65 b. ȝiueð him neuer þeis ne reste, er þen he ȝettie ham al þet heo askeð. Hwon hit so biualleð þet me asailed buruhwes oðer castles, þeo þet beoð wiðinnen heldeð schaldinde water ut, ⁊ werieð so þe walles: ⁊ ȝe don al so. Ase ofte ase þe ueond asailed ouwer castel, ⁊ te soule buruh, mid inward bonen, worpeð ut uppon him schaldinde teares: þet Daui sigge bi þe, "Contribulasti capita draconum in aquis." Þu hauest forschalded, he seið, þe drake heaued mid wallinde watere, þet is, mid hote teares. Þer ase þis water is, sikerliche þe ueond flihð, leste heo beo uorschalded. Eft, on oðer uorbisne: kastel þet haueð deope dich abuten, ⁊ water beo iðe dich—þe kastel is wel kareleas aȝean his unwines. Kastel: þet is eueriche god mon[a] þet te ueond weorreð. Auh habbe ȝe dope dich of deope edmodnesse ⁊ wete teares þerto—ȝe beoð strong kastel. Þe weorreur of helle mei longe asailen ou, ⁊ forleosen al his hwule. Eft, me seið, ⁊ soð hit is, a muchel wind alið mid a lutel rein: ⁊ te sunne þer efter schineð þe schennure. Al so a muchel tentaciun, þet is þes feondes bles, aualleð mid a softe rein of a lut teares, ⁊ te soðe sunne, þet is Jesu Crist, schineð þerefter schennure to þe soule. Þus beoð teares gode, mid inwarde bonen. And ȝif ȝe understondeð, ich habbe iseid of ham her uour muchel efficaces, uor hwui heo beoð swuðe uorto luuien. In alle our neoden, sendeð cwicliche anon þeos
Folio 66. sonden touward heouene. Vor, ase Salomon seið, "Oratio humiliantis [se] penetrat nubes," &c. þet is, þe edmodies monnes bonen þurleð þe weolcne. And ter seið Seint Austin, "Magna est uirtus pure oracionis, que ad Dominum intrat, et mandata peragit, ubi caro pervenire nequid." O muchel is, he seið, þe milte of schir ⁊ of clene bone þet flihð up ⁊ cumeð in biuoren Almihti God, ⁊ deð þe erinde so wel, þet God hat writen o liues boc al þet heo seið: ⁊ Seint Beornard bereð witnesse, ⁊ seið þet ure Louerd ethalt hire mid him sulf, ⁊ sent adun his engel uorte don al þet heo askeð. Mislich[b] [*l.* nullich] of bonen siggen her nam [*l.* nan] more.[c]

[a] mon oðer wummon. T. [b] nulli. T. nulle ich. C. [c] namare. T. C.

water, and thus defend the walls. Even so do ye. As often as the foe stormeth your castle and the soul-town, with your inward prayers cast out upon him scalding tears, that David may say of thee, "Contribulâsti capita draconum in aquis." [a] Thou hast scalded, saith he, the head of the dragon with boiling water; that is, with hot tears. Wherever this water is, the fiend never fails to run away, lest he should be scalded. Again, another example: The castle that hath a deep ditch around it, if there be water in the ditch, the castle is secure against its enemies. Castle: that is, every good man on whom the fiend maketh war. But if ye have the deep ditch of deep humility, and the water of tears in it, yé are a strong castle. The warrior of hell may besiege you long, and lose all his labour. Again, it is said, and it is true, a great wind is laid with a little rain; and the sun thereafter shineth the brighter. Even so, a great temptation, which is the devil's storm, is laid with a soft rain of a few tears, and the true sun, which is Jesus Christ, shineth thereafter brighter to the soul. Such is the benefit of tears, with inward prayers. And, if ye rightly understand it, I have here mentioned four important effects of them, for which they are greatly to be loved. In all your necessities send quickly these four messengers toward heaven. For, as Solomon saith, "Oratio humiliantis se penetrat nubes," &c.; [b] that is, the humble man's prayers pierce through the clouds. And, to the same effect St. Austin saith, "Magna est virtus puræ orationis, quæ ad Dominum intrat, et mandata peragit, ubi caro pervenire nequit." O great, saith he, is the force of sincere and pure prayer, which flieth up and cometh into the presence of Almighty God, and doth the errand so well, that God commandeth all that she saith to be written in the book of life. And St. Bernard beareth witness and saith that our Lord retains her with himself, and sends down his angel to do all that she asketh. Concerning prayers I will here say no more.

[a] Psalm lxxiv. 13.

[b] Ecclesiasticus, xxxv. 17.

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Herdi bileaue bringeð þene deouel a vlihte anon-rihtes: ⁊ tet witneð Seint Iame ⁊ seið, "Resistite diabolo et fugiet a uobis." Etstondeð one aȝean þe ueonde, ⁊ he deð him o fluhte. Edstond: þuruh hwat strencðe? Seinte Peter techeð: "Cui resistite, fortes in fide." Stond one aȝean him mid stronge bileaue. Beoð herdi of Godes helpe: ⁊ wuteð hu he is woc þet none strencðe naueð on us, buten þuruh us suluen. Ne mei he buten scheawe þe uorð sumhwat of his apeware: ⁊ oluhnen, oðer þreaten þet me bugge þerof: and hweðer so he deð, hokereð ⁊ schorneð, ⁊ lauhweð þe olde ape lude to bismare þuruh treowe bileaue: ⁊ he halt him ischend, ⁊ deð him o fluhte swuðe. "Sancti per fidem uicerunt:" þet is, alle þe holie haluwen ouercumen þuruh bileaue þes deofles rixlunge, þet nis bute sunne. Vor ne rixleð he ine none bute þuruh sunne one. Nimeð nu gode ȝeme hu alle þe seouen deaðliche sunnen muwen beon a-vleied þuruh treowe bileaue. On erest nu of Prude.

Folio 66 b. Hwo is þet halt him muchel ⁊ prut hwon he bihalt hu lutel þe muchele Louerd makede him wiðinnen one poure meidenes wombe? And hwo is ontful þet bihalt mid eien of bileaue hu Jesu Crist, nout for his gode, dude, ⁊ seide, ⁊ þolede al þet he þolede? Þe ontfule ne kepten nout þet me dealede of hore gode. And God Almihti ȝet, efter al þet he þolede, alihte adun to helle uorto sechen feolawes, ⁊ delen mid ham þet god þet he hefde. Lo! nu, hu urommard beoð þe ontfule to ure Louerd! Þeo ancre þet wernde an oðer a cwaer uorto lenen,—ful ueor heo hefde heoneward[a] hire eien of bileaue.

[a] heoðenward. T.

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Steadfast faith putteth the devil to flight immediately: St. James confirmeth this, and saith, "Resistite diabolo et fugiet a vobis."[a] Only stand firm against the fiend, and he betaketh himself to flight. Stand firm: through what strength? St. Peter teacheth, "Cui resistite, fortes in fide."[b] Stand only against him with strong faith. Be confident of God's assistance, and learn to know how weak is he that hath no power over us but through ourselves. He can only shew thee some of his counterfeit wares, and wheedle or threaten to induce men to buy them; and whichever of these he doth, mock ye and despise and laugh the old ape to utter scorn, through true faith; and he will account himself defeated, and betake himself to flight quickly. "Sancti per fidem vicerunt;"[c] that is, all the holy saints by faith overcame the power of the devil, which is merely sin. For he hath power in none but through sin only. Now take good heed how all the seven deadly sins may be driven away through steadfast faith. First, now, of Pride.

Who is there that thinks himself great, and is proud, when he beholds how little the great Lord made himself within the womb of a poor virgin? And who is envious that beholds, with eyes of faith, how Jesus Christ, not for his own good, acted, and spoke, and suffered all that he suffered? The envious do not like that others should partake of their good things; and the Almighty, even after all that he suffered, went down into hell to seek associates, and to divide with them the good things that he had! See, now, how different are the envious from our Lord! The anchoress who refused to lend a book to another had turned away her eyes of faith very far from him!

[a] St. James, iv. 7. [b] 1 Peter, v. 9. [c] Hebrews, xi. 33.

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Hwo is þet halt wreððe in his heorte, þet bihalt þet God lihte to eorðe uorte makien þreouold seihte—bitweonen mon ⁊ mon: bitweonen God ⁊ mon: bitweonen mon ⁊ engel? Auh, efter his ariste, þo he com ⁊ scheawede him, þis was his gretunge to his deore deciples, "Pax uobis!" Seihtnesse beo bitweonen ou. Nimeð nu gode ȝeme: hwon leof freond went from oðer, þe laste wordes þet he seið—þeo he wule þet beon best iholden. Vre Louerdes laste wordes, þoa he steih up to þe heouene ⁊ bileauede his leoue freond ine unkuðe þeode—þeo weren of swete luue, ⁊ of seihtnesse, "Pacem relinquo uobis: pacem meam do uobis:" þet is, seihtnesse ich do among ou, ⁊ seihtnesse ich bileaue mid ou. Þis was his driwerie þet he bileauede ⁊ ȝef ham in his departunge: "In hoc cognoscetis quod discipuli mei sitis, si dilexionem ad inuicem habueritis." Loked nu ȝeorne, uor his deoruwurðe luue, hwuch one merke he leide uppen his icorene, þoa he steih into heouene. "In hoc cognoscetis:"
Folio 67. bi þet ȝe schulen icnowen, eweð he, þet ȝe beoð mine deciples, ȝif swete luue ⁊ seihtnesse is euer bitweonen ou. God hit wute—⁊ he hit wot—me were leouere þet ȝe weren alle oðe spitel vuel þen ȝe weren ontfule, oðer fol ⁊ ful iheorted.[a] Vor Jesu Crist is al luue, ⁊ ine luue he resteð him, ⁊ haueð his wuniunge. "In pace factus est locus ejus: Ibi confregit potentias—arcum, schutum, gladium, et bellum:" þet is, ine seihtnesse is Godes stude: ⁊ hwar se seihtnesse is ⁊ luue, þer he bringeð to nout al þe deofles strencðe—þer he tobrekeð his bowe, he seið: þet beoð derne uondunges, þet he scheoteð of feor: ⁊ his sweord beoðe—þet beoð tentaciuns keorninde of neih, ⁊ kene. Nimeð nu gode ȝeme, bi monie uorbisnen, hu god is onrednesse of luue, and onnesse of heorte. Vor nis þing under sunne þet me is leouere, ne so leof, þet ȝe habben. Nute ȝe wel þet ter men uihteð ine þeos stronge uerdes, þeo ilke þet holdeð ham ueste togederes, þeo ne muwen beon des-

[a] oðer fel iheorted. T. feolle. C.

Who is there that keeps wrath in his heart, who considers that God came down to the earth to make threefold peace: between man and man, between God and man, between man and angels? And, after his resurrection, when he came and shewed himself to his beloved disciples, this was his salutation, "Pax vobis!" Peace be among you! Take good heed now to this: when a dear friend goes away from another, he wishes the last words that he speaks to be well observed. Our Lord's last words, when he ascended up to heaven and left his dear friends in a strange land, were of sweet love and peace, "Pacem relinquo vobis; pacem meam do vobis;"[a] that is, Peace I send among you, and peace I leave with you. This was his token of love that he left and gave them at his departure, "In hoc cognoscetis quod discipuli mei sitis,[b] si dilectionem ad invicem habueritis."[c] Now observe diligently, out of his precious love, what kind of mark he placed upon his elect, when he ascended into heaven, "In hoc cognoscetis." "By this ye shall know," quoth he, "that ye are my disciples, if sweet love and peace is ever between you." May God know this—and he doth know it—I would rather that ye were all leprous than that ye were envious, or cruel and spiteful. For Jesus Christ is all love, and in love he abideth and hath his dwelling, "In pace factus est locus ejus: ibi confregit potentias; arcum, scutum, gladium et bellum;" that is, In peace is God's place, and wherever there is peace and love, there he bringeth to nought all the power of the devil; there, he saith, he breaketh his bow; that is, secret temptations, which he shooteth from a distance; and his sword also, which is temptations that cut close and keen. Now attend diligently and learn by many examples, how good a thing is agreement of affection and unity of heart. For there is nothing under the sun that ye have, which is dearer to me, nor so dear. Do ye not well know that when men fight in powerful armies, they

[a] John, xiv. 27. [b] estis. Vulgate. [c] John, xiii. 35.

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kumfit ne ouerkumen, o none wise. Al so hit is ine gostliche uihte ȝean þe deofle. Al his attente[a] is uorte unuestnen[b] heorten ⁊ fort to binimen luue, þet halt men togederes. Vor hwonne luue alið, þeonne beoð heo isundred: and te deouel deð him bitweonen ham anonriht, ⁊ sleað on euericne halue. Dumbe bestes habbeð þeos warschipe, þet hwon heo beoð asailed of wulue, oðer of liun, heo þrungeð alle togederes, al þe vloc ueste: ⁊ makieð scheld of ham suluen euerichon of ham to oðre, ⁊ beoð sikere þeo hwule: ⁊ ȝif eni unseli went ut, hit bið sone awuried. Þe þridde uorbisne is, þet ter on geð him one in one sliddrie[c] weie, he slit[d] ⁊ falleð sone: and
Folio 67 b. ter monie goð togederes ⁊ euerichon halt oðres hond, ȝif eni uoð on uorte sliden, þe oðer breideð hine up er þen he allunge[e] ualle: ⁊ ȝif þet heo wergeð, euerichon wreoðeð him bi oðer.[f] Vondunge is sliddrunge: ⁊ þuruh wergunge beoð bitocned þeo unðeauwes under slouhðe, þet beoð inemned þer uppe. Þis is þet Seint Gregorie seið, "Cum nos nobis per oracionis opem conjunginus, per lubricum incedentes quasi ad inuicem manus teneamus, ut tanto quisquis amplius roboretur, quanto alteri innititur." Al so ine stronge winde, ⁊ ine swifte wateres, þe þet mot ouer waden ouer[g] monie, euerichon halt oðres hond, ⁊ þe þet is isundred, he is sone iswipt forð, ⁊ forfarð er me lest wene. To wel we hit wuteð hu þe wei of þisse worlde is sliddri: ⁊ hu þe wind ⁊ te streames beoð stronge. Muchel neod is þet euerichon holde mid oðer, mid bisie bonen: and mid luue hold oðres honden. Vor, ase Salomon seið, "Ve soli! quia cum ceciderit, non habet subleuantem:" þet is, wo is him þet is euer one, uor hwon he ualleð he naueð hwo him areare. Non nis him one þet haueð God to uere. And tet is euerich [on] þet haueð soð luue in his[h] heorte.

Þe seoueðe uorbisne is þis: ȝif ȝe riht telleð. Dust ⁊ greot, ase ȝe iseoð, hwon hit is isundred, ⁊ non ne halt te oðre, a lutel windes

[a] entente. T. [b] tweamen. C. twinnen. T. [c] slibbri. C. T.
[d] slides. T. [e] fule. T.
[f] ȝif þ ani werics, euchan leones him to oðer. T. [g] ȝif. T. C. [h] hire. T.

who hold themselves firmly together can in no wise be routed and overcome. It is just so in the spiritual fight against the devil. All his endeavour is to disunite hearts, and to take away love, which keepeth men together. For when love fails, then are they separated; and the devil immediately putteth himself between them, and slayeth on every side. Dumb beasts have the wariness that, when they are attacked by a wolf, or a lion, the whole flock crowd closely together and make of themselves a shield to each other, and are secure the while; and if any unlucky creature goeth out of the flock, it is quickly worried.) The third example is, that when a man goeth alone in a slippery path, he soon slides and falls; and when many go together and every one has hold of another's hand, if any of them begin to slide, the next one pulls him up before he quite fall; and, if they grow weary, every one is supported by another. (Temptation is sliding; and by wearying is meant the vices which are already mentioned under sloth.[a]) This is what St. Gregory saith, "When we unite together in prayer, we are like persons walking on slippery ground, who hold each other by the hand for mutual support." In like manner, in the strong wind, or in the rapid waters, they that must wade over, if they are many, hold each other's hand, and if any one is separated, he is soon swept away, and perisheth quickly. We know too well that the way of this world is slippery, and that the wind and the streams are strong. Much need is there that every one should hold by the others with assiduous prayers; and with love hold each others' hands. For, as Solomon saith, "Væ soli quia cum ceciderit, non habet sublevantem;"[b] that is, Woe to him that is alone, for when he falleth, he hath none to lift him up. He is not alone who hath God for his companion, and that is every one who hath true love in his heart.

The seventh example is this, if ye count right. Dust and grit, as ye see, when the particles are separated, and do not adhere to one another, a little puff of wind may utterly drive it away and disperse

[a] Page 203. [b] Ecclesiastes, iv. 10.

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puf mei al to dreuen hit to nout: ꝥ per hit liꝺ in one clotte ueste ilimed togederes, per hit liꝺ al stille. An honful ȝerden beoꝺ eruеꝺ forte[a] breken, þeo hwule þet heo beo togederes: ꝥ auh euerichon to dealed[b] from oꝺer lihtluker to berstеꝺ. A treou þet wule uallen, me underset hit mid on oꝺer treou, ⁊ hit stont feste: to deale eiꝺer
Folio 68. urom oꝺer, ⁊ boꝺe ualleꝺ.—Nu ȝe habbeꝺ niene. Þus, ine[c] þinges utewiꝺ. Nimeꝺ nu uorbisne hu god is onnesse of heorte, ⁊ somrednesse of luue þet halt þe gode somed, þet non ne mei uorwurꝺen. And þe þet wule iꝺisse weie habben rihte bileaue he bihalt ȝeorne, ⁊ understont Jesu Cristes deorewurꝺe words ⁊ werkes, þet weren alle ine luue ⁊ ine swetnesse. Oueral ich wolde þet ancren leorneden wel þis lessunes loare. Vor monie, more herm is, beoꝺ Sansumes foxes, þet hefden þe nebbes euerichon iwend frommard oꝺer, and weren bi þe teiles iteied ueste, ase hit telleꝺ in Judicum. And in euerich ones teile a blase berninde. Of þeos foxes ich spec ueor þeruppe, auh nout o þisse wise. Nimeꝺ gode ȝeme hwat þis beo to siggen. Me turneꝺ þet neb bliꝺeliche touward te þinge þet me luueꝺ, ⁊ frommard te þinge þet me hateꝺ. Þeo, þeonne, habbeꝺ þe nebbes wrongwende euerichon frommard oꝺer, hwon non ne luueꝺ oꝺer. Auh bi þe teiles heo beoꝺ somed, and habbeꝺ in ham þeo deofles blasen: ꝥ þet is, þe brune of golnesse. On an oꝺer wise teil bitocneꝺ ende. In hore ende, heo schulen beon ibunden togederes, ase weren Saunsumes foxes bi þe teiles, ⁊ iset blasen þerinne: ꝥ þet is, fur of helle.

Al so, ase þis[d] is iseid, mine leoue sustren, loke þet ower leoue nebbes beon euer iwend somed, mid swete luue, ueir semblaunt, ⁊ mid swete chere—þet ȝe beon euer mid onnesse of one heorte ⁊ of one wille ilimed togederes, ase hit is iwriten bi ure Louerdes deore deciples: "Multitudinis credencium erat cor unum ⁊ anima una."
Folio 68 b. Þeo hwule þet ȝe habbeꝺ ou in on, offeren ou mei þe ueond, ȝif he

[a] arn tor to. T.
[b] itwinned. T. to twuned. C.
[c] of. C.
[d] Al þis. T. C.

it; when it lies in a clod sticking fast together, then it lieth quite still. A handful of rods are difficult to break when they are together, but each one separately is easily broken. A tree that is about to fall stands fast when it is under-propped by another tree: but, separate either from the other, and they both fall. Now ye have nine examples to this effect, in things external. Take example then, how good a thing is unity of heart, and agreement of affections, which keeps the good united, that none may perish. And he who wishes thus to have a right faith will consider attentively, and understand Jesus Christ's precious words and works, which were done in love and kindness. Above all, I would have anchoresses to learn well the doctrine of this instruction. For many, more is the harm, are like Samson's foxes, that had their faces every one turned away from each other, and were tied fast by the tails, as we are told in Judges.[a] And in every one's tail, a brand burning. Of these foxes I spoke long before,[b] but not in this wise. Take good heed what this meaneth. We turn our faces gladly toward the thing that we love, and away from the thing that we hate. Those have, therefore, their faces turned away from each other, when none loveth another. But they are together by the tails, and have in them the devil's brand; that is, the fire of lust. In another sense, tail signifieth end. In their end they shall be bound together, as Samson's foxes were by their tails, and brands put therein; that is, hell-fire.

According to what has now been said, my dear sisters, see that your dear faces be always turned to each other with kind affection, a cheerful countenance, and gentle courtesy; that ye be always with unity of heart, and of one will, united together, as it is written of our Lord's beloved disciples: "The multitude of them that believed were of one heart and one soul."[c] While ye remain united, the fiend may frighten you, if he is permitted, but not by any means

[a] Judges, xiv. 4. [b] Pages 129, 203. [c] Acts, iv. 32.

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haueð leaue: auh hermen nout mid alle. Þet he wot ful wel: ⁊ for þi he is umbe, deies ⁊ nihtes, uorte unlimen ou mid wreððe, oðer mid luðer onde: and sent mon oðer wummon þet telleð to þe, ⁊ bi þe, oðer[a] sum suwinde sawe, þet te suster ne ouhte nout siggen bi þe suster. Ich forbeode ou þet non of ou ne ileue þes deofles sondesmon. Auh lokeð þet euerich [on] of ou icnowe wel hwon he speke ð iðe vuele monnes tunge. Euerich [on] noðeleas warnie oðer, þuruh ful siker sondesmon, sweteliche ⁊ luueliche, ase hire leoue suster,[b] of þinge þet heo misnimeð, ȝif heo hit wot to soðe, ⁊ makie so þeo þet bereð þet word recorden hit ofte biuoren hire, er heo go ut, hwu heo wule siggen, þet heo ne sigge hit oðerweis, ne ne clutie nanmore þerto. Vor a lnte clut mei lodlichen swuðe a muchel ihol peche.[c] Hwo se underuoð þeos luue-salue[d] et hire suster, þonke hire ȝeorne, ⁊ sigge mid te salmwurhte, "Corripiet me justus in misericordia ⁊ increpabit me: oleum autem peccatoris non impinguet caput meum." And þerefter mid Salomon, "Meliora sunt uulnera corripientis quam oscula blandientis." Lif heo[e] ne luuede me nolde heo nout warnen me in misericorde.[f] Leouere me beoð hire wunden þen uikiinde[g] cosses. Þus onswereð euere: and ȝif hit is oðerweis þen þe oðer understont, send hire word aȝean þerof, luueliche ⁊ softeliche, and teo oðer ileue hit anonriht. Vor þet ich chulle also, þet euerich of ou ileue oðer ase hire suluen. And ȝif þe ueond bloweð bitweonen
Folio 69. ou eni wreððe, oðer great heorte—þet Jesu Crist forbeode—er heo beo wel iset, nouh non uorte nimen[h] Godes flesch ⁊ his blod: ne wurðe non so witleas, ne o none weis þet heo elles[i] biholde þeron, ne ne loke mid wreððe touward him þet lihte to mon on eorðe of heouene, uorte makien þreouold seihte, ase is þeruppe iseid. Auh send þeonne eiðer oðer word þet heo haueð imaked hire,[k] ase þauh heo

[a] ⁊ telles ⁊ an bi ⁊ oðer. T. to tellen of þe an to þe oðer. C.
[b] oðer broðer. T.
[c] feier mantel. C. pilche?
[d] þis warninge. C.
[e] he oðer ho. T.
[f] in mine gulte. C.
[g] fikelinde. T. lufferes. C.
[h] nawt ane to nimen. T. C.
[i] eanes. T. C.
[k] hire forȝeouere. T.

harm you. That he knows full well, and therefore he is busy, days and nights, to separate you with anger or with base envy; and he sends a man or woman who tells to thee, and of thee, some whispered rumour which a sister ought not to report of a sister. I forbid that any of you should believe this devil's messenger. But see that every one of you have certain knowledge when she speaketh in the evil man's tongue. Nevertheless, let every one of you, by a trusty messenger, warn each other sweetly and affectionately, as her dear sister, of any thing that she doth wrong, if she know it with certainty, and cause the person who beareth the message repeat it often in her presence before she go out, in the manner she is going to report it, that she may not report it otherwise, nor patch any thing more upon it: for a small clout may greatly disfigure a large whole garment. Let her who receiveth this kind and salutary admonition from her sister gratefully thank her, and say with the Psalmist, "Let the righteous smite me in mercy; and let him reprove me: but let not the oil of the sinner anoint my head."[a] And again, with Solomon, "Better are the wounds of a friend than the deceitful kisses of an enemy."[b] If she loved me not she would not, in pity, warn me. Dearer to me are her wounds than flattering kisses. Always answer thus: and if it is otherwise than the other believeth, send her word of it again kindly and courteously; and let the other readily believe it. For this I desire likewise, that each of you believe one another as herself. And if the fiend blow up any anger or resentment between you—which may Jesus Christ forbid—until it is appeased, none ought to receive God's flesh and his blood; let no one be so insane, nor in any way even to behold it, nor to look with anger toward him who came down from heaven to man on earth to make threefold peace, as aforesaid. But let each of them send word to the other, that she hath humbly asked her forgiveness, as if she were present. And she who thus first gains the love of the other, and procures peace, and taketh the blame upon herself, although the other may be more

[a] Psalm cxli. 5. [b] Prov. xxvii. 6.

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were biuoren hire, edmodliche uenie. And þeo þet ofdrauhð car þus luue of oðer, ⁊ of geð seihtnesse, ⁊ nimeð þene gult uppen hire,[a] þauh þeo oðer habbe more, heo schal beon mi deorewurðe ⁊ mi deore suster. Vor heo is riht Godes douhter. He him sulf hit seið, "Beati pacifici :ꝛ quoniam filii Dei uocabuntur." Þus prude, and onde, ⁊ wreððe beoð oueral a vleied hwar se soð luue is, ⁊ treowe bileaue to Godes milde werkes ⁊ lufsume wordes. Go we nu furðre to þen oðre areawe.

Hwo mei beon, uor scheome, slummi ⁊ sluggi ⁊ slouh, þet bihalt hwu swuðe bisi ure Louerd was on eorðe? And efter al þet oðer, hwu he, iðen euentid of his liue swonc oðe herde rode? Oðer men habbeð reste, ⁊ fleoð into chaumbre uor þe lihte, ⁊ huðeð ham hwon heo beoð ileten blod on one erm eddre. And he oðe munt of Caluerie, steih ȝet herre on rode :ꝛ ne ne swonc neuer mon so swuðe, ne so sore ase he dude þet ilke dei þet he bledde, o uif halue, brokes of ful brode ⁊ deope wunden, al wiðuten eddren[b] capitalen þet bledden on his hefde under þe þornene[c] krune, and wiðuten þeo ilke reouðfulle garcen[d] of þe luðere skurgen, nout one on his schonken, auh ȝeond al his leofliche licome. Aȝean slowe ⁊ slepares is swuðe openlich his earlich ariste from deað to liue.

Folio 69 b.

Aȝean ȝissunge is his muchele pouerte þet weox euer uppon him more and more. Vor, þo he was iboren, crest, þe þet wrouhte þe eorðe, he ne uond nout on eorðe so muche place ase his luttle licome muhte been ileid on. Vor so neruh was þe stude þet unneaðe his moder ⁊ Joseph seten þeron :ꝛ ⁊ so heo leiden hine up on heih in one

[a] And hweðer se eauer ofdrahes luue of hire suster, oðer of hire broðer, ȝ ouergas hire sahte, ȝ takes te gulte toward hire. T.

[b] wið þe eddre. T.

[c] þe kene keruende. T.

[d] garses. T.

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in fault, she shall be my beloved and dear sister. For she is indeed a child of God. He himself saith, "Blessed are the peacemakers; for they shall be called the children of God."[a] Thus pride, and hatred, and anger are banished from every place where there is sincere love and true faith in the merciful works and gracious words of God. Let us now proceed in order to the other vices.

Of Sloth.

Who can be, for shame, slothful, and sluggish, and slow, that considers how active and diligent our Lord was on earth? And after all his other labours, how, in the eventide of his life, he finished his painful task on the hard cross? Other men take rest and retire into their chamber from the light, and hide themselves when they are let blood on the vein of an arm. But He, on the hill of Calvary, went up still higher upon the cross; and no man ever underwent such great and severe toil as he did that day when he bled, in five places, streams from full broad and deep wounds, besides the great veins that bled in his head, under the crown of thorns; and besides the woeful gashes of the dreadful scourges, not only on his legs, but over all his dear body. His early resurrection from death to life is very evidently against the indolent and the sleepy.

Of Covetousness.

Against covetousness is his great poverty, which increased upon him continually, more and more. For, at first, when he was born, he who created the earth found not on earth so much space as his little body might be laid upon. For, so narrow was the place that his mother and Joseph sat with difficulty thereon; and so they laid Him up on high in a manger wrapped about with clouts, as the gospel saith, "wrapped him in swaddling clothes." So finely was

[a] Math. v. 9.

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crecche, mid clutes biwrabled,[a] ase þe gospel seiþ, "Pannis eum inuoluit." Þus feire he was ischrud, þe heouenliche schuppinde, þe þet schrudeð þe sunne. Her efter þe poure lefdi of heouene uostrede ⁊ fedde hine mid hire lutle milke ase meiden deih forte habben. Þis was muchel pouerte: auh more com þer efter. Uor hure ⁊ hure ȝet he hefde uode ase ueol to him: auh ine stude of in, his cradel herbaruede him.[b] Seoðen, ase he mende him, nefde he hwar he muhte resten his heaued: "Filius hominis non habet ubi caput suum reclinet." Þus poure he was of in. Of mete he was so neodful þet þo he hefde in þe buruh of Ierusalem, a palm sunedei, al dei iprechet, ⁊ hit neihlechede niht, he lokede al abuten him, hit seiþ iðe gospelle, ȝif ei wolde cleopien him to mete, oðer to herboruwe, ⁊ nes þer non. And so he iwende ut of þe muchele buruh into Bethanie, to Marie huse ⁊ Marthe. And þer, ase he eode bi þe weie mid his deciples, summe cherre heo breken þe eares bi þe weie, ⁊ gniden þe cornes ut[c] bitweonen hore honden ⁊ eten uor hungre, ⁊ weren ȝet þereuore swuðe ikalenged. Auh alre mest pouerte com
Folio 70. ȝet herefter. Vor steorc naked he was despuiled oðe rode. Þo he mende him of þurst, water ne muhte he habben. Let þet mest wunder was, of al þe brode eorðe ne moste he habben a grot, forte deien uppon. Þe rode hefde enne uot oðer lutel more: ⁊ tet was eke uorto echen his pinen. Hwon þe worldes weldinde wolde beon þus poure, unbileued he is þet luueð to muchel ⁊ ȝiscеð worldes weole ⁊ wunne.

Aȝean glutunie is his poure pitaunce, þet he hefde o rode. Two maner men habbeð neode uorte eten wel, ⁊ forto drinken wel—swinkinde men, ⁊ blod-letene. Þe ilke dai þet he was boðe ine sore

[a] iwarbbet. T. biwrabbet. C.
[b] in his stude of cradel þ him herbagede. C.
[c] ⁊ gnuddeden þe curnles ut. T.

He, the heavenly Creator, clothed: he that clothed the sun. Afterwards, the poor lady of heaven fostered and fed him with her little milk, such as a maiden must have had. This was great poverty: but more came thereafter. For he had yet, at least, food, such as fell to him; and, instead of the inn, his cradle lodged him. Afterwards, as he himself complained, he had not where he might rest his head: "Filius hominis non habet ubi caput suum reclinet."[a] Thus was he poor, as to lodging. In regard to meat, he was in such want that when he had preached in the city of Jerusalem on Palm Sunday the whole day, and night was drawing nigh, he looked all around him, it is said in the Gospel, if any one would invite him to food or to lodging, and there was none. And so he went out of the great city into Bethany, to the house of Mary and Martha.[b] And once, as he went with his disciples on the way, they broke off the ears of corn by the way, and rubbed out the corn between their hands and ate for hunger; and were, moreover, much blamed for this.[c] But the greatest poverty of all came afterwards. For he was stripped stark naked upon the cross. When he complained of thirst, he might not have water. But the most amazing thing was that, of all the broad earth, he was not allowed a little dust on which to die. The cross had one foot or little more; and that was also to increase his sufferings. When the Ruler of the World voluntarily became thus poor, he is an unbeliever who loveth, and coveteth too much, the riches and the pleasures of this world.

Of Gluttony.

Against gluttony is the poor pittance which he had on the cross. Two sorts of men have need to eat and to drink well—men who labour, and men who have been let blood. The very same day that he both laboured hard, and was let blood, as I said before, his pittance on the cross was only a spunge of gall. Consider, now, if

[a] Math. viii. 20. Luke, ix. 58. [b] Math. xxx. 17. [c] Math. xii. 1.

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swinke ȝ ec ileten blod, ase ich er seide: nes his pitaunce o rode bute a sponge of galle. Loke nu hwo grucche, ȝif heo þencheð wel heron, of mistrum, oðer leane mel[a] of unsauure metes, of poure pitaunce?

Aȝean lecherie is his iborenesse on eorðe of þe clene meidene, ȝ al his clene lif þet he ledde on eorðe, ȝ alle þet hine uoluwuden. Þus, lo þe articles, þet beoð, ase þauh me seide, þe liðes of ure bileaue onont Godes monheade. God wot hwo inwardliche bihalt ham, ȝ uihteð aȝean þe ueonde þet fondeð us mid þeos scouen deadliche sunnen. Vor þi, seið Seinte Peter, "Christo in carne passo, et uos eadem cogitatione armemini." Armeð ou, he seiþ Seinte Peter, mid þouhte uppon Jesu Crist, þet in ure vlesche was ipined. And Seinte Powel seiþ, "Recogitate qualem apud semetipsum sustinuit contradiccionem ut non fatigemini." Þencheð, þencheð, seiþ Seinte Powel, hwon ȝe weorreð[b] in þe uihte aȝeines þe deouel, hwu ure Louerd sulf wiðseide his flesliche wil, ȝ wiðsiggeð oure. "Nondum enim usque ad sanguinem restitisti:" ȝet nabbe ȝe nout wiðstonden uorte þet þe schedunge of ower blode, ase he dude of his for ou aȝeines him suluen, onont þet he was mon, of ure kunde. And ȝet, ȝe habbeð þet ilke blod, ȝ tet ilke blisfule bodi þet com of þe meidene, ȝ deiede oðe rode, niht ȝ dei bi ou. Nis þer buten a wal bitweonen: ȝ eueriche deie he kumeð forð ȝ scheaweð him to ou flesliche ȝ licamliche iðe messe, biwrien[c] þauh, in oðres like—under breades heouwe.[d] Vor, in his owune heowe, vre eien ne muhten nout þe brihte sihðe iðolien. And so he scheauweð him ou, as þauh he seide, Lour! ich her: hwat wulle ȝe? Sigged me hwat were ou leof—hwarof habbe neode. Meneð to me ower neode, and ȝif þe ueondes ferde, þet beoð his tentaciuns, asailed ou swuðe, ouswerieð him ȝ sigged, "Metati sumus castra juxta lapidem adju-

Folio 70 b.

[a] of mistune meal. T. of mistrume mel. C.
[b] wergeð. C. wergen. T.
[c] biwrixlet. T. C.
[d] furme. T. C.

any one reflects well on this, would she be dissatisfied with the mistrum,[a] or the scanty meal of unsavory food, or with the poor pittance?[b]

Of Incontinence.

Against lechery is his being born into the world of the pure virgin, and the whole of his pure life which he, and all who followed him, led on earth. Thus behold the articles, which are, so to speak, the very joints of our belief concerning the human nature of Christ. God knows her who deeply considers them, and fights against the enemy who tempts us with those seven deadly sins. Wherefore, saith Saint Peter, "Christo in carne passo, et vos eadem cogitatione armemini."[c] "Arm yourselves," saith St. Peter, "with thinking upon Jesus Christ, who suffered in our flesh." And St. Paul saith, "Recogitate qualem apud semetipsum sustinuit contradictionem ut non fatigemini."[d] "Think, think," saith St. Paul, "when ye fight in the battle against the devil, how our Lord denied his fleshly will, and so deny yours." "Nondum enim usque ad sanguinem restitisti."[e] "Ye have not yet resisted to the shedding of your blood;" as he did of His for you, against himself, inasmuch as he was man in our nature. And yet ye have with you, night and day, the same blood and the same blessed body that came of the maiden and died on the cross, there is only a wall intervening; and every day he cometh forth and sheweth himself to you fleshly and bodily in the mass—shrouded indeed in another substance, under the form of bread. For, in his own form, our eyes could not bear the bright vision. And he sheweth himself to you thus; as if he said, Behold! I am here: what would ye? Tell me what you greatly desire; of what you are in want. Complain to me of your distress: and if the army of the fiend, which is his temptations, strongly assail you, answer him and say, We are encamped by the stone of help: and the

[a] gruel? Perhaps it means a short allowance of food, as in times of scarcity. *Miter*, need, want. [b] "De cibo, seu sapore cibi, aut exili pitancia." MS. Oxon.
[c] 1 Peter, iv. 1. [d] Hebrews, xii. 3. [e] Ibid. v. 4.

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torii: porro Philistiim uenerunt in Afphec." Le Louerd, no wunder nis:[a] we beoð ilogged her bi þe, þet ert ston of help, ⁊ tvr of treouwe sucurs, ⁊ castel of strencðe, ⁊ te deofles ferde is woddre uppon us, þen uppon eni oðer. Þis ich nime of Regum. Vor þer hit telleð al þus, þet Ismeles folc[b] com ⁊ loggede him bi þe stone of help:' and þe Philisteus[c] comen into Afech. Philisteus—þet beoð unwihtes. Afech—on Ebreuwisch speleð "neowe wodschipe." So hit is sikerliche. Hwon mon loggeð him bi ure Louerde, þeonne on erest biginneð þe deoflen to weden: and her hit telleð þet Israel wenden sone þene rug, and weren uour þusunt iðe uiht[d] soriliche isleiene. Ne wendeð ze neuer þene rug, mine leoue sustren, auh
Folio 71. wiðstondeð þe ueondes ferde amidde þe uorhefde, ase is iseid þeruppe, mid stronge bileaue:' ⁊ mid te gode Iosaphat, sendeð beoden uor sondesmon anon efter sukurs to þe Prince of heoueне. In Paralipomenon. "In nobis quidem non est tanta fortitudo ut possimus huic multitudini resistere, que irruit super nos: sed cum ignoramus quid agere debeamus, hoc solum habemus residuum[e] ut oculos nostros dirigamus ad te. (Sequitur,) hæc dicit Dominus, Nolite timere, et ne paueatis hanc multitudinem: non est enim uestra pugna set Dei. Tantummodo confidenter state, et videbitis auxilium Domini super uos. Credite in Domino Deo uestro et securi eritis." Þis is on English: In us nis nout, deorewurðe Louerd, so muchel strencðe þet we muhten wiðstonden þes deofles ferde, þet is so strong uppon vs. Auh, hwon we beoð so bistaðed ⁊ so stronge bistonden þet we mid alle nenne read ne cunnen bi us suluen: Þis one we muwe don—hebben up eien ⁊ honden to þe milsfule Louerd:' þu sende us sucurs: þu to dref[f] ure fon: vor to þe we loked þus mid te gode Iosaphat. Hwon God kumeð biuoren ou and freineð hwat ze wulleð, ⁊ in euericne time hwon ze neode habbeð, scheaweð so sweteliche to his swete earen. And zif he sone ne iherеð ou, zeieð

[a] ze Luuerd, wunder is. T. C.
[b] Israel, Godes folc. T. — floc. C.
[c] *Sic.*
[d] fluht. T. C.
[e] residui. T.
[f] dreaue. T. fallen. C.

Philistines are come to Aphec."[a] Yea, Lord! it is no wonder. We are encamped here beside thee, who art the stone of help, and tower of true safety, and castle of strength, and the devil's army is more enraged against us than against any other. This I take from the Book of Kings. For there we are told how the people of Israel came and encamped beside the stone of help; and the Philistines came into Aphec. Philistines, that is, enemies. Aphec—in Hebrew it signifieth "new madness." It is truly so. When a man encampeth beside our Lord, then first the devils begin to rage: and here we are told that the Israelites soon turned their backs, and four thousand of them were miserably slain in the fight. Never turn ye your back, my dear sisters, but withstand the fiend's army among the foremost, as has been said before, with strong faith; and with the good Jehoshaphat, send prayers quickly, as your messenger, to the Prince of Heaven for succour: The Book of Chronicles. "In nobis quidem non est fortitudo ut possimus huic multitudini resistere, quæ irruit super nos: sed quum ignoramus quid agere debeamus, hoc solum habemus residuum ut oculos nostros dirigamus ad te."[b] It is added,[c] "Hæc dicit Dominus: Nolite timere, et ne paveatis hanc multitudinem: non est enim vestra pugna sed Dei. Tantummodo confidenter state, et videbitis auxilium Domini super vos. Credite in Domino Deo vestro, et securi eritis." This is in English: In us there is not, dear Lord, so much strength that we could withstand this devil's army that is so strong against us. But, when we are thus circumstanced, and beset with such a force, and that also we know not of ourselves what counsel to follow, this alone remains for us—to lift up our eyes and our hands to thee, O merciful Lord: do thou send us succour; do thou put our foes to flight; for to thee we thus look, with the good Jehoshaphat. When God cometh before you, and asketh what you desire, and at every time when ye have need, declare it thus affectionately to his gracious ears. And, if he do not soon hear you, cry louder and more importunately, and

[a] 1 Samuel, iv. 1, 2, and vii. 12. [b] 2 Chron. xx. 12. [c] Ibid. v. 15.

luddre and vnmeðluker,[a] and þreateð þet ȝe wulleð ȝelden up þene castel bute ȝif he sende ou þe sonre help ⁊ hie þe swuðere. Auh wute ȝe hwu ure Louerd onswerede Josaphat þe gode? Lo þus: o þisse wise. "Noli timere," &c. þus he onswereð ou, hwon ȝe cleopieð efter helpe. "Ne beo ȝe nout offered," he seiþ, "ne drede ȝe ham nowiht, þauh heo beon stronge ⁊ monie. Þe uiht is min ⁊ nout oure. Sulement etstondeð sikerliche, ⁊ ȝe schulen habben[b] mi
Folio 71 b. sukurs. Habbeð one to me trusti bileaue, ⁊ ȝe beoð al sikere." Loked nu hwuch help is strusti ⁊ herdi bileaue. Vor al þet help þet God bihat, strenðe uorte stonden wel—al is in hire one. Herdi bileaue maked ou stonden upriht: and te deofel nis noðinc loðre. Vorþui þis is his sawe ⁊ his word in Isaise,[c] "Incuruare ut transeamus:" buh þe, he seiþ, aduneward, þet ich muwe ouer þe. Þeo buhð hire þet to his fondunde beieð hire heorte. Vor þeo hwule þet heo stont upriht ne mei he nouðer on hire ne riken, ne riden. Lo! þe treitre, hwu he seiþ, "Incurnare ut transeamus:" buh þe, he seiþ, adun ant let me up. Nullich nout longe riden: auh ich chulle wenden anon ouer awei. He lihð, seiþ Sein Beornard, ne ilef þu nout þen treitre. "Non uult transire, sed residere:" nule he nout, he seiþ, wenden ouer: auh wule sitten ful ueste. Noðeless sum was þet ilefde him, ⁊ þouhte þet he scheolde sone adun ase he bihat euere. Do, he seiþ, et tissen[d] one cherre, ⁊ schrif þe þerof to morwen. Buh adun þine heorte: let me up ⁊ schend[e] me mid schrifte, ȝif ich alles wolde riden to longe. Sum was, ase ich er seide, þet ileuede him, ⁊ lette him up, ⁊ he rod on hire boðe [dei] ⁊ niht, fulle twenti ȝer ⁊ more: þet is, heo dude one swuche sunne iðet ilke niht, þuruh his prokiunge, ⁊ þouhte þet heo wolde amorwen schrinen hire þerof: ⁊ dude hit eft ⁊ eft, ⁊ feol so into ful wune þet heo lei ⁊ rotede þerinne so longe ase ich er seide. Ant, ȝif a miracle nere þet pufte adun þene deouel þet set on hire so ueste, heo hefde iturpled[f] mid

[a] luddre ȝ meaðleslukere. T.
[b] seon. C. seo. T.
[c] Isaie. C.
[d] Do, he seis, þis. T. C.
[e] schet. T. sleð. C.
[f] torplet. T.

threaten that ye will yield up the castle unless he send you help the sooner and hasten the more. But do ye know how our Lord answered Jehoshaphat the good? Lo! thus; in this manner, "Noli timere," &c. Thus he answereth you when ye call for help. "Be not afraid," he saith, "fear ye them not, though they be strong and many. The battle is mine and not yours. Only stand firmly, and ye shall have my succour. Have only steadfast faith in me and ye shall be safe." Now, observe, what a powerful help is steadfast and firm faith. For all the help that God promises—the strength to stand nobly—consists entirely in this alone. Firm faith maketh you to stand upright; and nothing is more hateful to the devil. Therefore this is his saying and his expression in Isaiah,[a] "Incurvare ut transeamus:" "Bow down," he saith, "that I may pass over thee." She boweth herself who inclineth her heart to his tempting. For, while she stands upright, he may neither back her nor ride her. Look! how the traitor saith, "Incurvare ut transeamus:" "bow thee down," saith he, "and let me up. I do not wish to ride long. But I will go immediately away over." He lieth, saith St. Bernard, believe thou not the traitor. "Non vult transire, sed residere:" he will not, saith he, go over, but will sit full fast. Nevertheless, there was one who believed him, and thought that he would soon dismount, as he always promised. "Do it," saith he, "this once, and make confession of it on the morrow. Bow down thine heart; let me up, and throw me off with confession, if I should, perhaps, wish to ride too long." There was one, as I said before, who believed him, and let him up, and he rode her both day and night, full twenty years and more; that is, she committed one particular sin, on the same night, through his instigation, and thought that she would, on the morrow, make confession of it; but she committed it again and again, and fell into such an evil habit that she lay and rotted in it so long, as I before said. And, if it had not been a miracle that puffed down the devil that sat on her so fast, she had toppled with

[a] Chap. li. 23.

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him, bode hors ȝ lode, adun into helle grunde. Vorþui, mine leoue sustren, holdeð ou euer efne upriht ine treowe bileaue. Herdeliche
Folio 72. ileueð þet al þe deofles strencðe melteð þuruh þe grace of þe holi sacrament, heixt ouer alle oðre, þet ȝe iseoð ase ofte ase þe preost messeð ȝ sacreð þet meidenes bearn, Jesu, Godes sune, þet licamliche lihteð oðerhwules to ower in: ȝ wiðinnen ou edmodliche nimeð his herboruwe. Deuleset,[a] heo beoð to woke, ȝ to unwreste iheorted þet, wið swuche goste, herdeliche ne uihteð. Le schulen habben bileaue þet al þet holi chirche redeð ant singeð,[b] ant alle hire sacramenz strencðeð ou gostliche, auh non so uorð ase þis: uor hit bringeð to nout alle þes deofles wieles: nout one his strencðes ȝ his stronge[c] turnes, auh deð also his wilhtful[d] crokes, ȝ his wrenchfule wicchecreftes, ȝ alle his ȝissunges:[e] ase lease swefnes, ȝ false scheauwinges,[f] ȝ dredfule oferunges, ȝ fikele ȝ swikele reades, ase þauh hit were a Godes halue, ȝ god for to donne. Vor þet is his unwrench, ase ich er seide þet holi men mest dredeð, þet he haueð[g] monie holi men grimliche biȝuled. Hwon he ne mei nout bringen þe to non open vuel he eggeð þe to a þing þet þuncheð god. Þu schuldest, he seið, beon mildre ȝ leten iwurðen þine gost. Þu nouhst nout sturien ne trubleu þine heorte ȝ stiȝen into wreððe. Þis he seið forþui þet tu ne schuldest nout tuhten, ne chasten þi meiden uor hire gult:[h] ant bringeð þe into ȝemeleaste, ine stude of edmodnesse. And he eft seið riht her to-ȝeines —ne let tu, he seið, þine meiden no gult to ȝiues. Lif þu wult þet heo drede þe, hold hire neruwe. Rihtwisnesse, he seið, mot beon nede sturne: and þus he liteð cruelte mid heowe of rihtwisnesse. Me[i] mei beon al to rihtwis. Betere is liste[k] þen luðer strencðe.
Folio 72 b. Hwon þu hauest longe iwaked, ȝ schuldest gon to slepen, Nu hit is vertu, he seið, uor to wakien, uor hit greueð þe. Seie ȝet, he seið,

[a] Dewleset. T. Crist hit wat. C.
[b] — deð. Red oðer singeð.
[c] ronke. T.
[d] wilfule. T. widfule. C.
[e] ȝisceinges. T. ȝulunges. C.
[f] schriuinges. T.
[g] haueð wið. T.
[h] gultes, ne þeawe þine servanz. T.
[i] Ach me. C.
[k] wis liste. T. C.

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him, both horse and burden, down into the depth of hell. Wherefore, my dear sisters, hold yourselves always invariably upright in true faith. Believe firmly that all the power of the devil melteth away through the grace of the holy sacrament, which ye see elevated above all, as oft as the priest saith mass, and consecrateth that Virgin's child, Jesus, the Son of God, who sometimes descendeth bodily to your inn, and humbly taketh his lodging within you. God knoweth, she is too weak, and too evil hearted, who, with the aid of such a guest, fighteth not bravely. Ye ought to believe truly that all that the holy church readeth and singeth, and all her sacraments, give you spiritual strength, but none so much as this;[a] for it bringeth to nought all the wiles of the devil; not only his forceful and violent assaults, but his powerful stratagems, his cunning sorceries, and all his deceits;[b] as illusory dreams, false appearances, dreadful alarms, and flattering and deceitful counsels, as if the thing to be done were good and for the honour of God; for that is his wicked artifice, which, as I said before, holy men most dread, and with which he hath terribly beguiled many holy men. When he cannot bring thee to any open wickedness, he incites thee to something which appears good. He saith, "Thou shouldest be more indulgent, and let thy mind be quiet. Thou oughtest not to disturb nor vex thine heart, nor rouse it to anger." He saith this, signifying that thou shouldest not correct nor chastise thy servant[c] for her fault; and thus he leads thee into carelessness, instead of mildness. And, at another time, directly contrary to this he saith, "Permit not thyself to forgive thy servant any fault; if thou wishest her to fear thee, keep her strictly. Justice," saith he, "must be very strict;" and thus he coloureth cruelty with the hue of justice. One may be too severely just. Skilful prudence is better than rude force. When thou hast watched long, and shouldest now go to sleep, he saith, "It would now be meritorious to watch, since

[a] The sacrament of the mass.
[b] gulunges. C. appears to be the true reading.
[c] the body?

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one nocturne. Vor hwui seiþ he so? bute uorþui þet tu scheoldest slepen eft, hwon time were uorto wakien. Eft, he seiþ rilit þer to ȝeines. Lif þet tu muhtest wel wakien, he deþ iþine þouhte, oþer leiþ on þe heuinesse: wisdom is þinge best: ich chulle gon nu slepen ⁊ arisen nunon, ⁊ don ewicluker þen nu þet ich schulde don nu,—ant so ofte, inouhreþe, ne dest tu hit nout i rihte time. Of þis ilke materie ich spec muchel þeruppe. Ine swuche manere tentaciuns nis non so wis ne so war, bute ȝif God ham warnie, þet nis bigiled oþer hwules. Auh þis heie sacrament, ine herdi bileaue, ouer alle oþer þinges unwrihþ[a] his wrenches, ⁊ breked his strencþes. Iwis, leoue sustren, hwon ȝe ivelep him neih ou, vor hwon[b] þet ȝe habben herdi bileaue, nule ȝe buten lauhwen him lude to bismare, þet he is so old cang[c] þet kumeþ uorte echen his pine, ⁊ breiden ou crune. So sone so he isihþ ou herdi ⁊ bolde ine Godes seruise ⁊ in his grace, his mihte melteþ ⁊ he fliheþ anon. Auh ȝif he mei underȝiten þet ower bileaue falsie, so þet ou þunche þet ȝe muhten beon allunge iled ouer ȝe weren swuþe i þen ilke stunde itemted, here mide ȝe unstrencþeþ, ⁊ his mihte waxeþ.

We[d] redeþ ine Regum þet Isboset lei ⁊ slepte ⁊ sette ane wummon uorte beon ȝeteward þet windwede hweate: ⁊ comen Recabes sunen, Remon ⁊ Banaa, ⁊ ifunden þe wummon astunt of hire windwunge ⁊ *Folio 73.* iuecollen aslepe, ⁊ wenden in and slowen þene uniselie Isboset, þet wuste him so vuele. Þe bitocnunge herof is muche neod to understonden. Isboset on Ebrewish is "bimased mon" on Englisch. And nis he witterlich amased ⁊ ut of his witte þet, amidden his unwines liþ him adun to slepen? Þe ȝeteward—þet is wittes skile—þet ouh forto winden[e] hweate, ⁊ scheaden þe eilen ⁊ tet chef urom þe clene cornes, þet is, þuruh bisi warschipe, sundren god from vuele, ⁊ don

[a] unhules. T.
[b] for hwi. T.
[c] ald fol. T. ald ganh. C.
[d] Ue. C.
[e] windwe. T. C.

watching is painful to thee. Say yet," saith he, "one Nocturn." Why doth he say this? Only that thou shouldest sleep afterwards, when it might be time for thee to watch. Again, he persuadeth quite the contrary; and if thou art well able to watch, he bringeth drowsiness upon thee, or suggesteth such thoughts as these: "Wisdom is the best thing: I will go to sleep and arise again presently, and do more quickly than now what I ought now to do," —and thus, perhaps, it often happens that thou dost it not in the right time. On this subject I spoke before at large.[a] In temptations of this kind there is none so wise and guarded, unless God defend him, that is not sometimes deceived. But this sublime sacrament, with steadfast faith, more than any thing else, unmasks his artifices, and breaketh his strongholds. Truly, dear sisters, when ye perceive him nigh you, while ye have steadfast faith, ye will only laugh him to scorn, because he is such an old fool, who comes to increase his own punishment, and plait a crown for you. As soon as he seeth you valiant and bold in the service of God, and in his grace, his power melteth away, and quickly he takes to flight. But, if he should perceive that your faith fails, so that it appears to you that ye might be quite led astray if ye were, at that hour, strongly tempted, then is your strength weakened, and his power increaseth.

We read in the Book of Kings[b] that Ish-bosheth lay and slept, and had set a woman to be keeper of the gate, who winnowed wheat. And the sons of Rechab, Remmon and Baanah, came and found that the woman had left off her winnowing and fallen asleep; and they went in and slew the unhappy Ish-bosheth, who guarded himself so ill. It is of importance that the meaning of this be well understood. Ish-bosheth, in Hebrew, signifieth "a man bewildered" in English. And is not he verily bewildered and out of his wits who,

[a] Page 145.

[b] 2 Samuel, iv. 5, 6.

The incident here related agrees with the Septuagint, and the Vulgate translation; but differs from the Hebrew and the authorised English version, in which the winnowing of wheat is not mentioned.

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þene hweate into þe gernere, ⁊ puffen euer awei þes feones chef þet nis to none þinge nouht bute to helle smurðre. Auh þe bimasede Isboset, lo! hwu he dude maseliche.[a] He sette one wummon uorto beon ȝeteward, þet is, feble wardein. Weilawei! ase monie doð so. Wummon is þe reisun, þet is, wittes skile hwon hit unstrencðeð, þet schulde beon monlich ⁊ stalewarde[b] ⁊ kene ine treowe bileaue. Þes ȝeteward leið him to slepen so sone so me biginneð kunsenten to sunne, ⁊ let þene lust gon inward ⁊ delit waxen. Hyon Recabes sunen, þet beoð helle bearnes, ivindeð so unwaker ⁊ so nesche ȝeteward, goð in ⁊ sleað Isboset, þet is, þene bimased gost þet in one slepie ȝemeleaste[c] uorȝemeð him suluen. Þet nis nout to uorȝiten þet, ase holi writ telleð, heo þuruh stihten Isboset adun into [þe][d] schere. Her seið Seint Gregorie: "In inguinem ferire est uitam mentis carnis delectatione perforare." Þe ueond þuruh stihð[e] þet scher hwon delit of lecherie þurleð þe heorte: ⁊ þis nis buten ine slepe of ȝemeleaste ⁊ of slouhðe, ase Seint Gregorie witneð: "Antiquus hostis mox ut mentem ociosam invenerit, ad eam sub quibusdam occasionibus locuturus venit,[f] et quædam ei de gestis præteritis ad memoriam reducit, audita quædam verba indecenter resonat." Et infra, "Putruerunt ⁊ deterioratæ sunt cicatrices meæ. Cicatrix ergo ad putredinem redit, quum peccati unlhus, quod per pœnitenciam sanatum est, in delectationem sui animum concutit." Þis is þet Englisch: hwon þe olde unwine isihð ure skile slepen, he drauh him in anon intouward hire, ⁊ feolleð mid hire o slepe,[g] [l. speche] Þenchest tu, he seið, hwu þe, oðer þeo, spec of flesches golnesse? And speked þus, þe olde swike, touward hire heorte worðes þet heo iherde ȝare fulliche iseide, oðer sihðe þet heo iseih, oðer hire owen fulðen þet heo sumehwiles wrouhte. Al þis he put forð biuoren hire heorte eien, uorte bifulen hire mid þouhte of olde sunnen, hwon he ne mei mid neowe: ⁊ so he bringeð ofte aȝean into þe adotede soule, þuruh licunge, þeo ilke sunnen þet þuruh reoudfule sore weren ȝare ibet:

Folio 73 b.

[a] masedliche. T.
[b] stalewurðe. T. staðelwurðe. C.
[c] ȝemles. T. scheomeles. C.
[d] i þe. T. C.
[e] þurhwrenches. T. þurch stikes. C.
[f] advenit. MS. Oxon.
[g] i speche. T. C.

in the midst of his enemies, lieth down to sleep? The gate-ward —that is, reason—which ought to winnow the wheat and separate the refuse and the chaff from the clean grain, that is, by diligent carefulness to separate the good from the bad, and place the wheat in the granary, and blow always away the devil's chaff, which is fit for nothing but to smolder in hell. But the stupid Ish-bosheth, behold how foolishly he acted. He appointed a woman to be gate-ward, that is, a feeble warden. Alas! how many do the like! Woman is reason, that is, the understanding when it grows feeble, which ought to be manly, steady, and earnest in true faith. This gate-ward layeth herself down to sleep, as soon as we begin to consent to sin, and permit the desire to go inward, and the fondness to increase. When the sons of Rechab, which are the children of hell, find such an unwatchful and indolent gate-ward, they go in and slay Ish-bosheth, that is, the bewildered spirit, which in a sleepy carelessness neglecteth himself. It is not to be forgotten that, as Holy Scripture informs us, they stabbed Ish-bosheth through the groin. Upon this St. Gregory remarks, "In inguinem ferire est vitam mentis carnis delectatione perforare." The fiend stabs through the groin when the fond desire of lechery perforates the heart: and this is done only in the sleep of carelessness and sloth, as St. Gregory sheweth, "Antiquus hostis mox ut mentem otiosam invenerit, ad eam sub quibusdam occasionibus locuturus venit, et quædam ei de gestis præteritis ad memoriam reducit, audita quædam verba indecenter resonat." And further, "Putruerunt et deterioratæ sunt cicatrices meæ. Cicatrix ergo ad putredinem redit, quum peccati vulnus quod per pœnitentiam sanatum est, in delectationem sui animum concutit." This is the English: When the old enemy seeth that our reason is asleep, he immediately draweth nigh to her, and falleth into conversation with her; "Dost thou remember," saith he, "how this or that one spoke of the lust of the flesh?" And thus the old deceiver speaks to her heart words that she heard long ago indecently spoken; or of some sight that she saw; or of her own uncleanness which she formerly wrought. All this he places before

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so þet heo mei weopen ⁊ menen ase sori mon, mide þe salmwuruhte: "Putruerunt," ⁊c. Weilawei mine wunden þet weren ueire iheled gedereð neowe wrusum,[a] ⁊ foð on eft uorte rotien. Iheled wunde þeonne bigineð for to rotien hwonne þeo sunnen þet weren ȝare ibet kumeð eft mid likunge to munegunge, ⁊ sleað þeo unwarre soule. Gregorius: "Isboset inopinata morte nequaquam succumberet nisi ad ingressum mentis mulierem, id est, mollem custodiam deputasset." Al þis unlimp is icumen þuruh þe ȝetewardes slepe. Þet nis nout iwar ne waker ne nis nout monlich, auh is wummonlich, eð to ouerkesten, (beo hit wummon beo hit mon.) þeonne is al þe strencðe efter þe bileaue, ⁊ efter þet me haueð truste to Godes helpe þet euer is neih bute ȝif bileaue trukie, ase ich her biuoren seide. Heo unstrenceðeð þe unwhit[b] ⁊ deð him suluen o fluhte anonrihte. Vor þi beoð euer aȝean him herdi ase leun ine treowe bileaue: and nomeliche iðe uondunge þet Isboset deide uppon, þet is golnesse. Lo, hwu ȝe muwen icnowen þet he is eruh[c] ⁊ unwrest, hwon he smit þideward. Nis he eruh[c] chaumpion þet skirmeð touward þe uet? þet secheð so lowe uorte smiten on his kemp ifere? And flesches lust is fotes wunde, ase was feor iseid þeruppe: ⁊ tis is þe reison hwareuore: al so ase ure vet bereð us, al so ure lustes bereð us ofte to þinge þet us lust efter. Nu þeonne, þauh þi foa hurte þe oðe vet, þet is to siggen, fondeð mid flesches lustes, uor so louh wunde ne dred tu nout to sore, bute ȝif hit to swuð swelle, þuruh skiles ȝettunge, mid to muche delit, up touward þe heorte: auh drinc þeonne atterloðe,[d] ⁊ drif þene swel[e] aȝeanward uronnard þe heorte: þet is to siggen, þenc oðe attrie pinen þet God suffrede oðe rode ⁊ þe swell schal setten. Prude, ⁊ onde, ⁊ wreðõe, heorte-sor uor worldliche þinge, deori uorlonginge, ⁊ ȝiscunge of eihte: þeos beoð heorte wunden: and þet of ham vloweð ȝiueð deaðes dunt anon, buten ȝif heo beon isalued. Hwon þe ueond smit þideward, þeonne hit is iwis forto dreden, and nout for vot wunden.

Folio 74.

[a] wursum. C. [b] unwicht. C. [c] arch. C.
[d] atterlaðe berien. C. [e] swalm. C.

the eyes of her heart, that he may corrupt her with the remembrance of old sins, when he cannot with new. And thus he often bringeth again into the infatuated soul, through desire, the same sins which through penitential contrition were long since amended, so that she may weep and lament, as one in sorrow, with the Psalmist, "Putruerunt," &c. Alas! my wounds that were so well healed are gathering new matter, and begin again to fester. A healed wound begins to fester when the sins that were formerly amended come again, with desire, into the memory, and slay the unwary soul. Gregorius saith, Ish-bosheth would not have fallen by a sudden death if he had not placed a woman, that is, a timid warder, at the door of his mind. All this mishap came through the gate-ward's sleep. That which is not wary and watchful is not manly but womanly—easy to overcome, whether it be man or woman. All our strength, then, is according to our faith, and according to our confidence in God's help, which is ever nigh, except our faith give way, as I said before. Faith weakeneth the enemy and putteth him to flight immediately. Wherefore, be always as bold as a lion against him, with true faith; and especially in that temptation by which Ish-bosheth died, namely, the lust of the flesh. Behold how you may know that he is cowardly and weak, when he smites in this direction. Is not he a cowardly champion who strikes at the feet? who seeks to smite his antagonist so low? Now the lust of the flesh is a foot wound, as was said long before; and this is the reason of it: in like manner as our feet carry us, so our lusts often carry us to the object of our desires. Now then, although the enemy wound thee in the feet, that is to say, tempt thee with carnal pleasures, be not too much afraid for so low a wound, unless it should swell greatly, through the mind's consent, with too much delight, up toward the heart; and then, drink the antidote,[a] and drive the swelling away from the heart; that is to say, think of the bitter pains that God suffered on the cross, and the swelling will abate. Pride, envy, wrath, anxiety about worldly things, listless indolence,

[a] The herb betony, or penny-grass. *Bosworth.*

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Prudes salue is edmodnesse: ondes salue, feolauliche luue: wreððes salue, þolemodnesse: accidies salue, redunge and misliche werkes, and gostlich urouren: ȝiscunges salue, ouerhowe of eorðliche þinges: vestschipes salue, ureo heorte. Nu of þe uorme. On alre erest, ȝif þu wilt beon edmod, þenc euer hwat þe wonteð of holinesse ⁊ of gostliche þeawes. Þenc hwat tu hauest of þi sulf. Þu ert of two dolen ·ſ· of licame, ⁊ of soule, ⁊ in eiðer beoð two þinges þet muwen swuðe muchel meoken þe, ȝif þu ham wel biholdest. *Folio 74 b.* I þine licame is fulðe ⁊ unstrencðe. Nu, kumeð of þe vetles swuch þing ase [is] þerinne.[a] Of þine flesches vetles hwat cumeð þerof? Kumeð þerof smel of aromaz, oðer of swote healewi?[b] Deale.[c] Of te druie sprintles bereð winberien? And breres bereð rosen, ⁊ berien, ⁊ blostmen? Mon, þi flesch, hwat frut bereð hit, in all his openunges? Amidden þe meste menkes[d] of þine nebbe, þet is, þet feirest del bitweonen smech muðes ⁊ neoses smel, ne berest tu two þurles, ase þauh hit weren two priué þurles? Nert tu icumen of ful slim? Nert tu mid fulðe a ifulled? Ne schalt tu beon wurmes fode? Nu a uleih mei eilen þe, ⁊ makien þe to blenchen. Eaðe meiht tu beon prut! Philosophus: "Sperma es fluidum ·ſ· vas stercorum ·ſ· esca uermium." Bihold, holie men þet weren sumehwules, hwu heo uesten, ⁊ hwu heo wakeden ·ſ· ine hwuche passiun, ⁊ ine hwuche swinke heo weren ·ſ· and so þu meiht icnowen þine owune woke unstrencðe. Auh wostu hwat awilegeð monnes feble eien þet is heie iclumben? Þet he bihalt aduneward. Aug. "Sicut incentium est elationis respectus inferioris, sic cautela est humilitatis consideratio superioris." Al so ase hwa bihalt to þeo þet beoð of

[a] as þer is in. C.
[b] swote basme. C.
[c] Dele. C. Deu le set?
[d] menske. C.

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and covetousness of wealth,—these are the wounds of the heart, and that which emanates from them immediately giveth a death blow, unless it be remedied. When the enemy smiteth in this direction, then is he truly to be feared, and not for foot wounds.

I. The remedy of pride is humility; of envy, love to one another; of wrath, patience; of indolence, reading, and various kinds of work, and spiritual consolation; the remedy of covetousness is contempt of earthly things; of avarice, liberality. Now, concerning the first. First of all, if thou wilt be humble, reflect always on your want of holiness and spiritual-mindedness. Consider what thou hast of thyself. Thou art of two parts—of body and soul, and in each are two things which may greatly humble thee, if thou rightly apprehendest them. In thy body is uncleanness and infirmity. Now, there cometh out of a vessel such things as it contains. What cometh out of the vessel of thy flesh? Doth the smell of spices or of sweet balsam come thereof? God knoweth. Do dry twigs often bear grapes? And do briars [*l.* thorns][a] bear roses, and berries, and flowers. Man, what fruit doth thy flesh bear in all its apertures? Amidst the greatest ornament of thy face; that is, the fairest part between the taste of mouth and smell of nose, hast thou not two holes, as if they were two privy holes? Art thou not formed of foul slime? Art thou not always full of uncleanness? Shalt thou not be food for worms? Even now, a fly may hurt thee and cause thee to shrink. Truly thou mayest easily be proud! "Thou art," saith the philosopher, "of slimy origin, a vessel of filth, food for worms." Look at the holy men of old; how they fasted, and how they watched; how great were the sufferings and labours they underwent; and thus thou mightest know thine own weak infirmity. But knowest thou what distorteth the weak eyes of a man who has climbed up high? That he looks downward. Augustin saith, "As the sight of an inferior is an incentive to pride, so that of a superior is a warning to humility." For, as he who looks at those who are of humble station seemeth to himself to be of high station, so do thou look

[a] Ex spinis flores rosarum. MS. Oxon.

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lowe liue, þet maked him punchen þet he is of heie liue, auh bihold euer upward touward heouenliche men þet clumben so heie ⁊ teonne schalt tu iseon hu lowe þu stondest. Vesten ane seoueniht to breade ⁊ to watere: oðer þreo niht togederes wakien,—hwu wolde hit un-
Folio 75. strenceðen þine fleschliche strencðe! Þus þeos two þinges bihold i þine licame—fulðe ⁊ unstrencðe. I þine soule, oðer two—sunne ⁊ ignorance: þet is, unwisdom ⁊ unwitenesse. Vor ofte þer tu wenest þet beo god is vuel, ⁊ soule murðre. Bihold mid wet eien þine scheomefule sunnen: dred ȝet þine woke kunde þet is eð aworpen: and seie mid te holie monne, þet bigon uorte weopen ⁊ seide, þo me told him þet on [of] his feren was mid one wummone iuallen ine flesliche fulðe, "Ille hodie, ego cras:" þet is, "He to dai, ich to morwen." Ase þauh he seide: Of al so unstronge cunde ich am ase he is, ⁊ al swuch me mei bitiden, bute ȝif God me holde. Þus, lo, þe holi mon nefde, of þen oðre mone þet was iuallen ine sunne, non wunderliche ouerhowe, auh biweop his unhep, ⁊ dredde þet him al swuch muhte bitiden. O þisse wise makieð edmod[a] ⁊ meokeð our heorte. Bernardus: "Superbia est appetitus proprie excellencie: humilitas contemptus ejusdem." Al so as prude is wilnunge of wurðschipe, riht al so, þer to ȝeines, edmodnesse is forkesting of wurðschipe, ⁊ luue of lute hereword ⁊ of loulnesse. Þes þeau is alre þeauwene moder, ⁊ streonð ham alle. Þe þet is umbe, wiðouten hire, uorte gederen gode þeauwes, he bereð dust iðe winde, ase Seint Gregorie witneð: "Qui sine humilitate uirtutes congregat quasi qui in uento puluerem portat." Þes one bið iboruwen: þes one wiðbuweð þes deofles gronen[b] of helle, ase ure Louerd seide to Seint Antonie þet iseih al þene world ful of þes deofles tildunge.[c] "A, Louerd!" cweð he, "hwo mei wið þeos witen him þet he ne beo mid summe of þeos ikeiht?" "One þe edmode," cweð ure Louerd. So lutel þing is edmodnesse ⁊ so smel þet no grone ne mei hire etholden. And, lo, muche wunder: þauh heo makie hire so lutel, ⁊

[a] eadmodieð. T. C.
[b] snares. T. grunen. C. Scotice, *giris*, *grias*.
[c] tyld, to *cover*. Scot.

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always upward to heavenly men, who have climbed on high, and then thou shalt see how low thou standest. To fast a week on bread and water, or to watch three nights together, how would it enfeeble thy bodily strength? Thus, look at these two things in thy body, uncleanness and weakness: in thy soul, other two, sin and ignorance; that is, folly and want of judgment; for often that which thou thinkest to be good is evil and soul-murder. Behold with wet eyes thy shameful sins. Dread continually thy weak nature, which is easily overcome, and say, with the holy man who began to weep and said, when he was told that one of his companions had fallen with a woman into carnal uncleanness, "Ille hodie, ego cras;" that is, "He to day, I to-morrow:"* as if he had said, I am of the same infirm nature as he is, and the very same may happen to me, unless God sustain me. Lo! thus, the holy man had no overweening contempt of the other man that was fallen into sin, but wept his mishap, and dreaded that the very same might befal himself. In this manner, keep your heart humble and meek. St. Bernard says, "Superbia est appetitus propriæ excellentiæ; humilitas contemptus ejusdem." As pride is a desire of worship, so, on the contrary, humility is the rejecting of worship, and the love of moderate commendation and of meekness. This virtue is the mother of all virtues, and giveth birth to them all. He who tries, without this, to acquire excellent virtues beareth dust in the wind, as St. Gregory testifieth, "Qui sine humilitate virtutes congregat, quasi qui in vento pulverem portat." This virtue alone is saved: this alone evadeth the snares of the devil of hell, as our Lord said to St. Antony, who saw all the world full of the devil's hidden traps. "Ah Lord!" quoth he, "who may guard himself against these so that he is not caught with some of them?" "Only the humble," quoth our Lord. So little a thing is humility, and so small, that no snare may hold it fast. And here is a very wonderful thing: for, though it make itself so little, and so meek, and so small, yet it is the strongest thing of all, inasmuch as all spiritual strength comes

* The same story is told in page 226.

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Folio 75 b. so meoke, ⁊ so smel, heo is þauh þinge strengest, so þet of hire is euerich gostlich strencðe. Seint Cassiodore hit witneð: "Omnis fortitudo ex humilitate:" auh Salomon seið þe reisun hwui: "Vbi humilitas ibi sapiencia:" þer ase edmodnesse is, þer, he seið, is Jesu Crist, þet is, his Feder wisdom, ⁊ his Feder strencðe. Nu, nis no wunder þeonne, þauh strencðe beo þer ase he is, þuruh grace inne wuniinde. Þuruh þe strencðe of edmodnesse he awerp þene wurse[a] [*l.* þurse] of helle. Þe ȝeape wrastlare nimeð ȝeme hwat turn his fere ne cunne nout, þet he mid wrastleð: vor, mid þen ilke turn he mei hine unmunlunge aworpen.[b] Al so dude ure Louerd. He iseih hu ueole þe grimme wrastlare of helle breid up on his hupe, ⁊ werp, mid þe haunche turn, into golnesse, þet rixleð i þe leoden. He hef an heih monie, ⁊ iwende abuten mid ham, ⁊ sweinde ham þuruh prude adun into helle grunde. O, þouhte ure Louerd þet al þis biheold, "I schal don þe enne turn þet tu ne cuðest neuer, ne ne meiht neuer cunnen"—þene turn of edmodnesse, þet is, þe uallinde turn. And feol urom heouene to þer eorðe, ⁊ streilte him so bi þer eorðe, þet te feond wende þet he were al eorðlich: ⁊ was bicherd[c] mid tet turn, ⁊ is ȝete euericne deie of edmode men ⁊ wummen þet hine wel cunnen. On oðer half, ase Job seide, he ne mei, uor prude, ȝet bute biholden heie: "Omne sublime uident oculi ejus." Holie men þet holðet[d] ham lutte ⁊ of lowe liue, heo beoð ut of his sihðe. Þe wilde bor ne mei nout buwen him uorte smiten hwam se ualleð adun, ⁊ þuruh meoke edmodnesse strecched him bi þer eorðe.

Folio 76. He is al kareleas of his tuxes. Þis nis nout aȝean þet ich habbe iseid er, þet me schal stonden euer to-ȝeines þe deofuel: uor þet stonding is treowe trust of herdi bileaue uppon Godes strencðe: and his fallinge is edmod cnowunge of þin owune wocnesse ⁊ of þine owune unstrencðe. Ne non ne mei stonden so bute ȝif he þus falle: þet is, bute ȝif he lete lute tale ⁊ unwurð of him suluen: biholden

[a] þurse? þyrs. gigas, latro, lupus.
[b] hodlinges casten. T. hidlings, Scotice, *unobservedly*.
[c] bilurt. T. bilurd. C.
[d] holdeð.

from it. St. Cassiodore sheweth this, "All courage is from humility." And Solomon telleth the reason of it, "Ubi humilitas, ibi sapientia:"[a] Where there is humility there, saith he, is Jesus Christ; that is, his Father's wisdom and his Father's strength. Now it is no wonder, then, that there is strength where he is, through in-dwelling grace. Through the strength of humility he overcame the giant of hell. The wary wrestler carefully observes what stratagem his mate, with whom he wrestles, is ignorant of; for with that particular stratagem he may overthrow him unawares. Thus did our Lord. He saw how many the fierce wrestler of hell caught up on his hip, and threw, with the cast of the thigh, into lechery, which rules in the loins. He heaved up many, and turned round with them, and swung them through pride down into the depth of hell. O! thought our Lord when he beheld all this, "I shall practise upon thee a sleight that thou never knewest nor ever could know"—the sleight of humility, which is the falling stratagem. And he fell from heaven to the earth, and stretched himself in such a manner on the earth, that the fiend thought that he was all earthly; and he was outwitted by that stratagem, and is still every day, by humble men and women who are well skilled in it. On the other hand, as Job saith, he may not yet for pride but look high. "His eyes behold all high things."[b] Holy men who think little of themselves and live humbly are out of his sight. The wild boar cannot stoop to smite him who falleth down, and through meek humility stretcheth himself on the ground: he is quite secure from his tusks. This is not contrary to that which I said before, that we ought always to stand against the devil. For this standing is faithful confidence of firm belief in God's power; and this falling is humble consciousness of thine own weakness, and of thine own want of strength; nor can any man so stand except he thus fall; that is, except he think himself of small account and unworthy, and look always at his blackness and not at his fairness, because the fairness

[a] Proverbs, xi. 2. [b] Job, xli. 34.

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euer his blake ⁊ nout his hwite, uorði þet hwit awilegeð þe eien. Edmodnesse ne mei neuer beon inouh ipreised: uor þet was þet lescun þet ure Louerd inwardlukest lerede alle his icorene, boðe mid werke ⁊ mid worde: "Discite a me, quia mitis sum ⁊ humilis corde." In hire he heldeð nout one dropemele,[a] auh ȝeoteð vlowinde wellen of his grace, ase seið þe salm-wuruhte: "Qui emittis fontes in conuallibus." I þe deales, he seið, þu makest wellen uorto springen. Auh heorte to-bollen ⁊ to-swollen, ⁊ ihouen on heih ase hul—þeo heorte ne ethalt none wete of Godes grace. A bleddre ibollen ful of winde ne duueð nout into þeos deope[b] wateres: auh a nelde prikiunge worpeð al ut þene wind. Al so, on eðelich stiche, oðer on eðelich eche[c] makeð uorte understonden hwu lutel wurð is prude, and hwu egede þing is horel.[d]

Ondes salue, ich seide, þet was feolaulich luue, and god vnnunge: ⁊ god wil, þer ase milte of dede wonteð. So muchel strencðe haueð luue ⁊ god wil þet hit makeð oðres god ure god, ase wel ase his þet hit wurcheð. Sulement luue his god: beo wel ipaied[e] ⁊ gled þerof, ⁊ so þu turnest hit to þe, ⁊ makest hit þin owen. Seint Gregorie hit witneð: "Aliena bona si diligis tua facis." Elf þu hauest onde of oðres god, þu attrest þe mid helewi, ⁊ wundest þe mid salue. Þi salue hit is, ȝif þu hit luuest, aȝean soule hurtes: and þi strencðe aȝean þe ueond is al þet god þet oðre doð, ȝif þu hit wel *Folio 76 b.* *first hand* lumest. Sikerliche ich ileue þet ne schal flesches fondunge, nan more þen gostlich, ameistre þe neuer ȝif þu ert swete iheorted, ⁊ edmod ⁊ milde, and luuest so inwardliche alle men ⁊ wummen, ⁊ nomeliche ancren, þine[f] leoue sustren, þet tu ert sori of hore vuel, ⁊ gled of hore god ase of þin owune: vnnen þet alle þet luuieð þe luueden ham ase þe, ⁊ dude ham uroure ase þe. Elf þu hauest knif oðer cloð, mete oðer drunch, scrowe oðer quaer, holi monne uroure,

[a] ane drope in a lim. T.
[b] halewinde. T. C.
[c] oðer warch. T.
[d] orhel. T. orehel. C.
[e] eweme. T. C.
[f] boðe þine breðre ȝ tine. T.

dazzles the eyes. Humility can never be sufficiently commended, for it was the lesson which our Lord most earnestly taught all his elect, both by word and work, "Learn of me, for I am meek and lowly in heart." [a] In this [virtue] he poureth not merely drop by drop, but he poureth in a flowing stream, the fountains of his grace, as the Psalmist saith, "Qui emittis fontes in convallibus." "In the dales," saith he, "thou makest fountains to well up." But a heart inflated, and swollen, and lifted up as a hill—such a heart retains none of the dew of God's grace. A bladder inflated full of wind diveth not into those deep waters; but the pricking of a needle letteth out all the wind. In like manner a slight stitch or a slight pain maketh one understand how worthless is pride, and how stupid [b] a thing is vanity.

II. The remedy for envy, I said, was love to one another, and doing them good; and good will, where the ability to do is wanting. So great efficacy hath love and good will, that it maketh the good which it doth to another our own, as well as his. Only love his good; be well pleased and glad of it, and thus thou turnest it to thyself, and makest it thine own. St. Gregory sheweth this: "If thou lovest the good of another, thou makest it thine own." If thou hast envy of another's good, thou poisonest thyself with balsam and woundest thyself with salve. Thy salve it is—if thou lovest it—against the wounds of the soul; and thy strength against the fiend is all the good that another doeth, if thou art well pleased with it. I firmly believe that neither carnal nor spiritual temptation shall ever master thee if thou art kind-hearted, and humble, and meek, and lovest so sincerely all men and women, and especially anchoresses, thy dear sisters, that thou art as sorry for their evil, and glad of their good, as of thine own: desire that all who love thee love them as well as thee, and comfort them as well as thee. If thou hast a knife or a garment, food or drink, scroll or book, the holy man's comfort, or

[a] Math. xi. 29. [b] Stolida. MS. Oxon.

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oðer eni oðer þing þet ham wolde ureomien, vnnen þet tu heuedest wonte þerof, wið þen þet heo hit heueden. And ȝif eni is þet naueð nout þe heorte þus afeited, mid seoruhfule sikes, boðe bi deie ⁊ ec bi nihte, grede on ure Louerd, and neuer grið ne ȝiue him er he, þuruh his grace, habbe hire swuch aturned and imaked.

Salue of wreððe, ich seide, was þolemodnesse: þet haueð þreo steiren—heie, ⁊ herre, ⁊ alre heixt, ⁊ nexst þe heie heouene. Heih is þe steire ȝif þu þolest for þine gulte: herre ȝif þu nauest gult: alre hexst ȝif þu þolest uor þine god dede. "Nai," seið sum amased þing, "ȝif ich heuede gult þerof, ich nolde neuer menen." Ert tu, þet so seist, ut of þine witte? Is þe leouere uorte beon Judases feolawe þen Jesu Cristes fere? Boðe heo weren anhonged: auh Judas for his gulte, ⁊ Ilhu, wiðuten gulte, uor his muchele godleich was anhonged o ðe rode. Hweðeres fere wult tu beon? Mid hweðer wult tu þolien? Of þis is þeruppe iwriten muchel: hu he is þi uile[a] þet misseiþ þe oðer misdeð þe: and nis þet iren[b] acursed þet
Folio 77. iwurðeð þe swarture ⁊ þe ruhure so hit is ofture ⁊ more iviled? Gold and seoluer clenseð ham of hore dros iðe fure. Lif þu gederest dros þerinne, þet is aȝean kunde. Argentum reprobatum vocate eos. Þe caliz þet was inelt iðe fure ⁊ stroncliche iwelled, and seoððen, þuruh so monie duntes ⁊ frotunges, to Godes nebbe [biheue[c]] so swuðe ueire afeited, wolde he, ȝif he kuðe speken, awarien his clensing fur ⁊ his wuruhte honden? Al þes world is Goddes smiððe, uorte smeoðien his icorene. Wultu þet God nabbe no fur in his smiððe—ne belies—ne homeres? Fur: þet is, scheome ⁊ pine: þe belies: þet beoð þeo þet missiggeð þe: þine homeres: þet beoð þeo þet hermeð þe. Þenc of þis asaumple, [Augustinus] "Quid gloriatur impius si de ipso flagellum faciat Pater meus?"

[a] [þe file fret of þe irn þe rust ȝ tet ragget, ȝ maked hit hwit ȝ smeðe.] C. Note.

[b] or. T. C. [Golt, seluer, stel, irn, copper, mestling, breas: al is icleopet or.] C. Note.

[c] [behoof, or use]; written in the margin, in paler ink, probably by some one who disapproved of making images of Christ. *nebbe*, face, in the text is expuncted, and is therefore omitted in the translation.

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any thing that would benefit them, desire that thou hadst it not, provided that they had it. And if any one hath not her heart thus disposed, let her, with sorrowful sighs, cry to our Lord by day and by night, and never give him peace until he, by his grace, have so changed and formed her.

III. The remedy of wrath, I said, was patience, which hath three degrees, high, and higher, and highest of all, and nearest the high heaven. The degree is high if thou sufferest patiently for thy own guilt; higher if thou art not guilty; highest of all if thou sufferest for the good thou hast done. "Nay," saith some bewildered thing, "if I were guilty of it, I would never complain." Art thou that sayest so out of thy wits? Wouldst thou rather be Judas's fellow than the companion of Jesus Christ? Both were hanged; but Judas for his guilt, and Jesus without guilt, was hanged on the cross for his great goodness. Of which of the two wouldest thou be the fellow sufferer? Upon this subject much is already written above, as how he that saith or doth thee wrong is thy file:[a] and is not that iron accursed that becometh the blacker and the rougher the oftener and the more it is filed? Gold and silver are purified from their dross in the fire. If thou gatherest dross therein, it is contrary to nature. "Reprobate silver call ye them."[b] If the chalice could speak, which was molten in the fire, and made to boil vehemently, and then, with much beating and polishing, made into so very beautiful a form for the service of God, would it curse the purifying fire and the hands of its artificer? The whole world is God's smithy, in which he forgeth his elect. Wouldst thou that God had no fire in his smithy, nor bellows, nor hammers? Fire—that is, shame and pain; bellows—that is, they who speak evil of thee; thy hammers—that is, they who do thee harm. Think of this example. Augustine saith, "Why doth the wicked man boast, if my Father make of him a scourge?" When a day of redress

[a] Page 185. [b] Jeremiah, vi. 30.

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Hwon dei of rihte is iset, ne deð he muchel scheome þe demare þet, a þis half þe iset deie, brekeð þe triws, ⁊ awrekeð him of þe, oðer of him seoluen? And hwo is þet not wel þet domesdei is dei iset uorte don alle men riht. Hold þe triws þeo hwules. Hwat wouh so me euer doð þe, þe rihtwise demare haueð iset enne dei uorte loken[a] riht bitweonen ou. Ne do þu nout him scheome, so þet tu uorhowie wreche of his dome ⁊ nime to þin owune dome. Two þinges beoð þet God haueð etholden to him sulf—þet beoð, wurðschipe ⁊ wreche, ase holi writ witneð. Hwo so euer on him sulf nimeð ouðer of þeos two, he robbeð God ⁊ reaueð. "Gloriam meam alteri non dabo." Item: "Mihi uindictam[b] et ego retribuam." Deale. Ert tu so wroð wið mon oðer wið wummon þet tu wult, forte wreken þe, reauen God his strencðe?

Folio 77 b.

Accidies salue is gostlich gledschipe, ⁊ froure of gledful hope, þuruh redunge, ⁊ þuruh holi þouhte, oðer of monnes muðe iseid. Ofte, leoue sustren, ȝe schulen vren lesse uorte reden more. Redunge is god bone. Redunge techeð hu ⁊ hwat me schal bidden: and beoden bizited hit efter. Amidde þe redunge, hwon þe heorte liked wel, þeonne cumeð up a deuociun, ⁊ tet is wurð[c] monie bonen. Vor so seið Seint Ierome: "Semper in manu tua sacra sit lectio: tenenti tibi librum sompnus subripiat et cadentem faciem pagina sancta suscipiat." Holi redunge beo euer i þine honden: slep go uppe þe ase þu lokest þeron, ⁊ þe holie pagine ikepe þi uallinde neb:" and so þu schalt reden ⁊ ȝeorneliche ⁊ longe. Euerich þing me mei, þauh, ouerdon. Best is euer imete.

Aȝeines ȝiscunge. Ich wolde þet oðre schuneden, ase ȝe doð, gederunge. To much felreolac kundleð hire ofte. Vreo iheorted ȝe schulen beo. Anker, of oðer freolac, haueð ibeon oðerhwules to freo of hire suluen.[a] Golnesse cumeð of ȝiuernesse ⁊ of flesches

[a] to don. T. [b] *Sic.*
[c] the text has "þuruh:" "wurð" is substituted as a better reading from T. and C.

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is fixed, doth not he greatly affront the judge, who, before the appointed day, breaketh the truce and avengeth himself on thee or on himself? And who does not know well that Doomsday is a day appointed in which to do justice to all men? Meanwhile, keep the truce. Whatever wrong men do thee, the righteous Judge hath appointed a day in which to see justice done between you. Do not thou affront him by despising the vengeance of his judgment, and taking vengeance according to thy own judgment. There are two things which God hath reserved to himself—worship and vengeance, as Holy Writ sheweth. Whosoever taketh to himself either of these two, robbeth God and reaveth from him. "My glory will I not give to another."[a] Also, "Vengeance is mine, and I will repay."[b] God knoweth! Art thou so enraged against man or woman that, to avenge thyself, thou wilt rob God of his might?

IV. The remedy for indolence is spiritual joy, and the consolation of joyful hope from reading and from holy meditation, or when spoken by the mouth of man. Often, dear sisters, ye ought to pray less, that ye may read more. Reading is good prayer. Reading teacheth how, and for what, we ought to pray; and prayer afterwards obtaineth it. In reading, when the heart feels delight, devotion ariseth, and that is worth many prayers. St. Jerome saith, "Semper in manu tua sacra sit lectio; tenenti tibi librum somnus subripiat, et cadentem faciem pagina sancta suscipiat." "Let holy reading be always in thy hand. Sleep may fall upon thee as thou lookest thereon, and the sacred page meet thy drooping face;" and thus long and intently must thou read. Every thing, however, may be overdone. Moderation is always best.

V. Against covetousness. I could wish that others avoided, as ye do, gathering. Too much liberality often breedeth it. Free hearted ye ought to be. But an anchoress, from other's liberality, hath sometimes been too free of herself. Lechery cometh of gluttony and of carnal ease; for, as St. Gregory saith, "Meat and

[a] Isaiah, xlii. 8. [b] Romans, xii. 19.

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eise: vor ase Seint Gregorie seiþ, "Mete ⁊ drunch ouer rihte temeð þreo teames: lihte wordes, ⁊ lihte werkes, ⁊ lecheries lustes." Vre Louerd beo iðoncked, þet haueð iheled ou of ȝiuernesse, mine leoue sustren: auh golnesse ne biþ neuer allunge clene acweint of flesches fondunge. Auh þet understondeð wel, þet þreo degrez beoð þerinne, as Seint Beornard witneð. Þe uorme is cogitaciun: þe oðer is affectiun: þe þridde is kunsence. Cogitaciuns, þet beoð fleoinde þouhtes þet ne lesteð nout: ⁊ þeos, ase Seint Beornard seiþ, ne hurteð nout þe soule: auh þauh heo bispeteð hire mid hire blake spotle,[b] so þet heo nis nout wurðe þet Jesu Crist, hire leofmon, þet is al ueir, ne cluppe hire ne cusse er heo beo iwaschen. Swuch fulðe, ase hit kumeð lihtliche, ageð awei lihtliche, mid uenies, mid confiteor, ⁊ mid alle god deden. Affectiun is hwon þe þouht geð inward, ⁊ þe delit kumeð up, ⁊ þe lust waxeð. Þeonne, ase was þe spotle er upon þe hwite hude, þer waxeð wunde ⁊ deopeð into þe soule, efter þet þe lust geð, ⁊ te delit þerinne, furðre ⁊ furðre. Þeonne is neod forto ȝeien, "Sana, Domine, animam meam:" Louerd hel me, uor ich am iwunded. "Ruben, primogenitus meus,
Folio 78. non crescas:" Ruben, þu read þeof, þu blodi delit, ne waxe þu neuer! Kunsence, þet is skiles ȝettunge hwon þe delit iðe luste is igon so oueruorð þet ter nis non wiðsigginge,[c] ȝif þer were eise uorto fulfullen þe dede.[d] Þis is hwon þe heorte draweð lust into hire, ase þing þet were amased, ⁊ foð[e] on ase to winken ⁊ forte leten þene ueond iwurðen, ⁊ leið hire sulf aduneward, ⁊ buhð him ase he bit, ⁊ ȝeieð creaunt, creaunt, ase swowinde. Þeonne he, kene þet was er eruh,[f]—þeonne leapeð to þet stod er ueorrento, ⁊ bit deaðes bite o Godes deore spuse. I wis deaðes bite, vor his teð beoð attrie, ase of ane wode dogge. Dauid, iðe sauter, cleopeð hine dogge. "Erue a framea Deus animam," ⁊c.

[a] [þ is in hire ahne bodi, large towart lechur, þurh hire gestninges.] C. Note.
[b] speckes. T. speches. C. "fœdant maculis." MS. Oxon.
[c] þ ter nere na wiðsake. T.
[d] to þe fole dede. T. to fulle þe dede. C.
[e] feoles. T.
[f] kurre. T. cueard. C.

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drink more than enough bringeth forth a threefold progeny; light words, light deeds, and wantonness. Our Lord be thanked, who hath cured you of gluttony, my dear sisters; but carnal desires are never completely extinguished from among the temptations of the flesh. But know this, that there are three degrees therein, as St. Bernard testifieth. The first is cogitation; the second is affection; the third is consent. Cogitations are flying thoughts that do not last; and these, according to St. Bernard, hurt not the soul; but yet, they spit upon her with their black spittle, so that she is not worthy to be embraced or kissed by Jesus Christ, her beloved, who is altogether fair, before she is washen. Such impurity, as it cometh lightly, goeth away lightly with the help of prayer, confession, and all good works. Affection is when the thought goeth inward, and fondness is excited, and the desire increaseth. Then, as was the little spot at first upon the white hood, there groweth a wound, and penetrateth deeply into the soul, according as the desire and the fondness go in further and further. Then there is need to cry, "Sana, Domine, animam meam;" "Lord, heal me, for I am wounded." "Reuben primogenitus meus non crescas!"[a] "Reuben thou red thief; thou bloody desire; mayest thou never increase!" Consent, that is, the willingness of the mind when the fondness of the desire is gone so much too far that there is no refusing, if there were a convenient opportunity to commit the action. This is when the heart draweth desire into itself, as a bewildered thing, and begins, as it were, to wink[b] and to permit the fiend to do what he pleases, and layeth herself down and inclineth to him as he bids, and crieth "I yield, I yield," as if about to faint. Then he becometh bold who was at first timid. Then he leapeth near, who was at first at a distance, and bites the bite of death on God's dear spouse. I wis, the bite of death, for his teeth are venomous as the teeth of a mad dog. David, in the Psalms, calleth him dog, "Deliver my soul from the sword, my darling from the power of the dog."[c]

[a] Genesis, xlix. 3, 4.
[b] Qu. to waver? Wancol A. S. wavering, irresolute.
[c] Psalm xxii. 20.

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Uor þi, mi leoue suster, so sone so þu euer underȝitest þet tes dogge of helle kumeð snakerinde mid his blodie vlien[a] of stinkinde þouhtes, ne lie þu nout stille, ne ne site nouðer uorte loken hwat he wule don, ne hu ueor he wule gon: ne ne seie þu nout slepinde, "Ame dogge go herut:" hwat wultu nu herinne?" Þis tolleð him
Folio 78 b. touward þe. Auh nim anon þene rod stef, mid nemmunge iðine muðe, ⁊ mid þe merke iðine hond, mid þouhte iðine heorte, ⁊ hot him ut hetterliche—þe fule kur dogge—⁊ liðere to him luðerliche mid te holie rode steue. Lif him stronge bac duntes: þet is to siggen, rung up ⁊ sture þe: hef up on heie eien ⁊ honden touward heouene: gred[b] efter sukurs. "Deus in adjutorium: Veni Creator: Exurgat Deus, in nomine tuo: Domine, quid multiplicati sunt: Ad te, Domini, levavi: Levavi oculos meos." Alle þe salmes ouer. And ȝif þe ne cumeð nout sone help, gred luddure mid hote heorte. "Vsquequo, Domine, obliuisceris me, in finem?" And so, al þene salm ouer. Pater noster: Credo: Aue Maria: mid halsine bonen o þine owune ledene: ⁊ smit herdeliche[c] adun þine cneon to þer eorðe: ⁊ breid up þene rode stef, ⁊ sweng[d] him aȝean a uour halue—þene helle dogge. Þet nis nout elles bute blesce þe al abuten mid te eadie rode tocne. Spit him amidde þe bearde to hoker ⁊ to schom,[e] þet flikeð so mit þe, ⁊ fikeð mid dogge uawenunge, hwon he uor so liht wurð —for þe licunge of o lust one hond hwule, cheapeð þine soule, Godes deore spuse,[f] þet he bouhte mid his blode, ⁊ mid his deorwurðe deaðe oðe deore rode. Euer bihold hire wurð þet he paide uor hire: ⁊ dem þerefter pris, ⁊ beo on hire þe deorre: ⁊ ne sule þu neuer so eðeliche, his fo ⁊ þin eiðer, his deorewurðe spuse, þet costnede him so deore. Vorte makien þe deofles hore of hire is reouðe ouer reouðe. To unwreste, mid alle, heo is þet mei, uorte hebben
Folio 79. up hire þreo uingres ouercumen hire fo, ⁊ ne lust uor slouðe. Hef up, forði, mid treowe bileaue ⁊ mid herdie, up þine þreo uingres, ⁊

[a] flehes. T. flexen. C.
[b] ȝeie. T.
[c] smerteliche. T. C.
[d] swench. T.
[e] schoarne. T. rearn. C.
[f] bugging. T. C. mereem. MS. Oxon.

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Wherefore, my dear sister, as soon as ever thou perceivest that this dog of hell cometh sneaking with his bloody fleas of corrupt thoughts, lie thou not still, nor yet sit, to see what he will do, or how far he will go; and say not to him in a sleepy manner, "Friend dog, go out hence; what wouldest thou have here?" This enticeth him toward thee. But take up at once the staff of the cross, at the same time pronouncing the sacred name with thy mouth, with the sign in thy hand, and with thought in thy heart, command him sternly to go out—the foul cur dog; and beat him severely with the staff of the holy rood. Give him hard back strokes; that is to say, rouse up and bestir thyself: lift up your eyes and hands toward heaven, cry for succour, "Haste thee, O God, to deliver me."[a] "Come Holy Ghost." "Let God arise."[b] "Save me, O God, for thy name's sake."[c] "Lord, how are they increased that trouble me."[d] "To thee, O Lord, have I lifted up my soul."[e] "I have lifted up my eyes."[f] All the Psalms through. And if help cometh not to thee soon, cry louder with fervent heart, "How long wilt thou forget me, O Lord, for ever?"[g] And so on through the whole Psalm: the Lord's Prayer, the Belief, the Salutation of the Virgin Mary, with deprecatory prayers in thy own language; and smite your knees down smartly to the earth, and snatch up the rood staff, and swinge him again on every side—the hell hound. That is nothing else than bless thyself all around with the holy sign of the cross. Spit, in contempt and scorn, upon his beard who thus dangleth about thee, and flattereth thee with the fawning of a dog, when, for so small a price—for the momentary gratification of a desire, he tries to purchase thy soul—God's dear spouse, which he bought with his blood, and with his precious death on the dear cross. Look always at her price that he paid for her; and by that value her, and hold her the dearer; and never sell thou so cheaply, either to his enemy or thine, his beloved spouse that cost him so dear. To

[a] Psalm lxx. [b] Psalm lxviii. [c] Psalm liv. [d] Psalm iii.
[e] Psalm xxv. [f] Psalm cxxi. [g] Psalm xiii.

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mid te holie rode steaue, þet him is loðest kuggel, leie on þe deouel dogge. Nem ofte Jesu, ȝ cleope his passiun to helpe, ȝ halse him bi his pinen, ȝ bi his deorewurðe blode, ȝ bi his deaðe o rode. Vlih into his wunden: creop in ham mid þine þouhte. Þet beoð al opene.[a] Muchel luuede he us þet lette makien swuche þurles in him uorte huden us inne. And mid his deorewurðe blode biblodege þine heorte. "In petram: abscondere fossa humo." Go into þe stone, he seið, þe prophete, and hud þe iðe doluene eorðe: þet is, iðe wunden of ure Lourdes flesche þet was ase idoluen mit te dulte[b] neiles, ase he iðe sautere longe biuoren seide, "Foderunt manus meas, et pedes meos:" þet is, heo duluen mine vet ȝ mine honden. He ne seide nout þet heo þurleden mine vet ȝ mine honden, auh duluen. Vor efter þisse lettre,[c] ase vre meistres siggeð, þe neiles weren so dulte þet heo duluen his flesch, ȝ to breken þe bones, more þen þurleden, uorte pinen him sarre. He himsulf cleopeð þe touward þeos wunden: "Veni columba in foraminibus petræ, in cauernas macerie." Mi kulure, he seið, ure Louerd, kum and hud þe iðe þurles of mine limen, and iðe holes of mine side. Muchel luuede he þeo kulure, þet he swuche holes[d] makede. Loke nu þet tu þet he cleopeð kulure, habbe kulure kunde, þet is wiðuten galle, and kum to him baldeliche, and make þe scheld of his passiun, and seie, mid Jeremie: "Dabis scutum cordis, laborem tuum:" þet is, þu schalt ȝiuen me, Louerd, heorte-scheld aȝean þe ueonde: þet
Folio 79 b. beoð þine swincfule pinen. Þet heo swincfule weren he scheauwede hit soðliche[e] inouh þe he swette ase blodes swotes dropen þet urnen adun to þer eorðe. Me schal holden scheld ine vihte, up a buuen þe heaued, oðer aȝean þe breoste, and nout drawen hit behinden þe. And riht al so ȝif þu wult þet te holie rode-stef beo þi scheld, and tet Godes stronge passiun falsie þes deofles wepnen, ne drauh þu hit nout efter þe, auh hef hit on heih abuuen þin heorte heaued, iðine breoste eien. Hold hit up aȝean þe ueonde, and scheau hit him

[a] ne beoð ha al opene? C. [b] dulle. T. C.
[c] Literam. MS. Oxon. "Litera, nude, Latina lingua." Du Cange.
[d] hudles. T. C. [e] openliche. T. witterliche. C.

make of her the devil's paramour, is sorrow beyond all sorrow. Too depraved, withal, is she, who might, by holding up her three fingers, overcome her foe, and desires it not, through sloth. Hold up, therefore, with true and firm faith thy three fingers, and with the holy rood-staff, which is the cudgel which he loathes most, lay on the devil-dog. Name Jesus often, and invoke the aid of his passion, and implore him by his sufferings, and by his precious blood, and by his death on the cross. Fly into his wounds; creep into them with thy thought. They are all open. He loved us much who permitted such cavities to be made in him, that we might hide ourselves in them. And, with his precious blood, ensanguine thine heart. "Ingredere in petram, et abscondere in fossa humo;" "Go into the rock," saith the prophet, "and hide thee in the pit which is dug in the earth;" [a] that is, in the wounds of our Lord's flesh, which was as if dug into with the blunt nails, as he said long before in the Psalter, "Foderunt manus meas et pedes meos;" [b] that is, they dug my feet and my hands. He did not say, they pierced my feet and my hands, but dug. For, according to this Latin, as our teachers say, the nails were so blunt that they digged his flesh, and broke the bones rather than pierced them, to torment him the sorer. He himself calleth thee toward those wounds, "Veni columba in foraminibus petræ, in cavernas maceriæ:" [c] "My dove," saith our Lord, "come and hide thyself in the cavities of my limbs, and in the holes of my side." Great was his affection for the dove for which he made such hiding places. See now that thou, whom he calleth dove, have the nature of a dove, which is without gall, and come to him boldly, and make his sufferings thy shield, and say with Jeremiah, "Dabis scutum cordis laborem tuum;" [d] that is, "Thou shalt give me, O Lord, a heart-shield against the enemy; which is thy laborious sufferings." That they were laborious, he shewed manifestly enough, when he sweated, as it were drops, the sweat of

[a] Isaiah, ii. 10. [b] Psalm xxii. 16. [c] Canticles, ii. 14.
[d] Lament. iii. 65. Vulgate translation.

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witterliche. Þe sihðe one þerof bringeð him o fluhte ⁊ vor boðe him agriseð þer aȝean ⁊ scheomeð ut of his witte, efter þe ilke time þet ure Louerd þer mide brouhte so to grunde his kointe kuluert-schipe ⁊ his prude strencðe. Lif þu, þuruh þine ȝemeleaste, werest te erest wocliche,[a] ⁊ ȝiuest þe ueonde inȝong to uorð iðe urumðe, so þet tu ne meiht recoilen him aȝanward uor þine muchele unstrencðe, auh ert ibrouht so uorð ouer þet tu ne meiht þis scheld holden o þine heorte, ne wrenchen þe þerunder frommard þe deofles earewen, nim þe uorð alast Seinte Beneites salue, þauh ne þerf hit nout beon so ouerstrong ase his was ⁊ þet of þe walewing, rug ⁊ side ⁊ wombe orn al o grure blode: auh hure ⁊ hnre[b] ȝif þi sulf, hwon þe [L. he] strongest stont, one smerte discepline, ⁊ drauh, ase he dude, þet swete likunge into smeortunge. Ant ȝif þu þus dest nout, auh slepinde werest þe, he wule gon to uorð upon þe er þu lest wene, ant bringen þe of fule þouhte into delit of ful sunne ⁊[c] and so he
Folio 80. bringeð þe al ouer into skiles ȝettunge, þet is deaðliche sunne, wiðuten þe dede ⁊ so is ek þe delit of þe stincginde lust wiðuten graunt of þe werke, so long hit mei ilesten, hwon þe skile ne uiltеð no lengre þer toȝeines. "Nunquam enim judicanda est delectatio esse morosa dum ratio reluctatur ⁊ negat ascensum."[d] Vor þi, leoue suster, ase ure Louerd lereð þe, to tred þe neddre heaued, þet is, þe beginnunge of his fondunge: "Beatus qui tenebit ⁊ allidet parvulos suos ad petram." Eadi is he, seið Dauid, þet wiðhalt hire[e] on erest, and to brekeð to þe stone þe ereste sturunges hwon þet fleschs ariseð þeo hwule þet heo beoð ȝunge. Vre Louerd is icleoped ston uor his treounesse. And ek in Canticis: "Capite nobis uulpes paruulas quæ destruunt vineas." Nimeð ⁊ kecche ð us, leofmon, anon þe ȝunge uoxes. Þet beoð þe erest prokunges þet sturieð[f] þe winȝeardes, he seið, ure Louerd, þet beoð ure soulen,

[a] unwreastliche. T. waclichliche. C.
[b] ah þe hweðere. T. ach lan hure. C. *Saltem.* MS. Oxon.
[c] lust. T. C.
[d] *Sic.*
[e] him. T.
[f] struien. T. struеð. C.

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blood, that ran down to the earth. A shield should be held up, in battle, above the head or against the breast, and not dragged behind thee; and, in like manner, if thou wish that the holy rood-staff should be thy shield, and that the Lord's painful sufferings should foil the devil's weapons, drag it not after thee, but lift it up on high above the head of thy heart, in the eyes of thy breast. Hold it up against the enemy, and shew it him distinctly. The mere sight of it putteth him to flight; for it both terrifieth him and shameth him to distraction, since the time when our Lord therewith baffled his crafty wiles, and his proud strength. If thou, through thy negligence, defendest thyself at first feebly, and givest the enemy entrance too far in the beginning, so that thou mayest not be able to drive him back again because of thy great weakness, but art so far overcome that thou canst not hold this shield upon thy heart, nor shelter thyself under it from the devil's arrows, take, at last, St. Benedict's remedy, though it need not be excessively strong as his was, who, from the wallowing, on back, and side, and belly, ran all over with gory blood:[a] but, at least, when the temptation is strongest, give thyself a smart flagellation, and draw, as he did, the sweet inclination into smarting. If thou dost not so, but defendest thyself in a sleepy manner, he will advance upon thee too far, before thou art in the least aware, and bring thee from foul thoughts to the desire of foul sin; and so he bringeth thee completely to give thy mind's consent, which is mortal sin, without the deed; and so is likewise the pleasure of the stinging desire, without consenting to its effect, so long as it may last, when the reason no longer contendeth against it. For the delight in it must never be judged to be wilful though it continue, as long as the reason strives against it, and refuses its consent. Wherefore, dear sisters, as our Lord taught thee, trample upon the serpent's head, that is, the beginning of his temptation, "Beatus qui tenebit et allidet parvulos suos ad petram."[b] "Blessed is she," saith David, "who restraineth herself at first, and breaketh

[a] See Acta Sanctorum, March 21.

[b] Psalm cxxxvii. 9.

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þet mot muche tilunge to uorte beren windberien.[a] Þe deouel is beorekunnes, and haueð asse kunde: vor he is bihinden strong, and feble iðe heaueð, þet is, iðe urumðe, and so is beore ⁊ asse. Ne ȝif þe him neuer inȝong: auh tep him oðe schulle, uor he is eruh ase beore þeron: and hie him so þeoneward, ⁊ ascur hiin so scheomeliche, so sone so þu underȝitest hiin, þet he hold him ischend, and þet hiin agrise wið þe stude þe[t] tu wunest inne: vor he is þinge prudest, and him is scheome loðest.

Al so, leoue suster, so sone so þu euer ivelest þet þin heorte mid luue ualle touward eni monne,[b] ouermete, anonrihtes beo iwar of þe neddre atter, and to-tred his heaued. Þe cwene seide ful soð þet mid one strea brouhte o brune alle hire huses:[c] þet muchel kumeð of lutel. And nim nu ȝeme hu hit fareð. Þe sparke þet wint up ne bringeð nout anonriht þet hus al o fure:[d] auh lið ⁊ kecheð more fur, ⁊ fostreð hit forð, ⁊ waxeð from lesse to more vort[e] al þet hus blasie uorð er me lest wene. And þe deouel bloweð to from þet hit erest kundleð: and mucheleð[f] his beli bles euer ase hit waxeð. Understond þis bi þi suluen. O sihð þet tu isihst, oðer on elpi word þet tu mis-iherest, ȝif hit out[h] sturеð þe, cwench hit mid teares of watere, ⁊ mid Iesu Cristes blode, þeo hwule þet hit nis buten a sperke, er þen hit waxe ⁊ tende þe so þet tu hit ne muwe acwenchen. Vor so hit biualleð ofte: ⁊ hit is riht Godes dom, þet hwo ne deð hwon he mei, he ne schal nout hwon he wolde.

Fulio 80 b.

[a] win beries. T.
[b] ani mon a wiht. T. — wicht. C.
[c] wanes. T. eastres. C.
[d] o leie. T. C.
[e] aðat. T. oðet. C.
[f] muecles. T. mudleð. C.
[g] ewt. T. eawet. C.

against the stone the first emotions when the flesh ariseth, while she is young. Our Lord is called a stone because of his faithfulness. And also in the Canticles, "Take us the little foxes that spoil the vines;"[a] these are the first enticements which are felt, which destroy the vineyards, saith our Lord, which are our souls, that need much tilling in order to bear grapes. The devil is of the nature of a bear and of an ass; for he is strong behind and feeble in the head, that is, in the beginning, and so is the bear and the ass. Never give him entrance, but tap him on the scull, for he is weak as a bear in that part; and thus hasten him away and hurry him away so shamefully, as soon as thou perceivest him, that he may hold himself as disgraced, and dread the place wherein thou dwellest; for he is the proudest creature, and shame is most disagreeable to him.

Thus, dear sister, as soon as ever thou feelest thy heart incline with too much love toward any man, beware immediately of the venom of the serpent, and trample upon his head. The old woman spoke very truly, when with a single straw all her houses caught fire, that "much cometh of little." And now observe how it happeneth: the spark that goeth up, doth not immediately set the house all on fire, but lieth and catcheth more fire, and continueth feeding it, and it groweth from less to more until the whole house blaze forth before we are in the least aware. And the devil bloweth upon it from the time that it first kindleth, and always bloweth a greater blast with his bellows as it increaseth. Understand this from thyself. If any sight that thou seest, or a single word that thou hearest amiss, at all move thee, quench it with the water of tears, and with Jesus Christ's blood, while it is only a spark, before it increase and inflame thee so that thou mayest never be able to quench it; for so it often happens, and it is the just decree of God, that "he who doth not when he may, shall not when he would."

[a] Canticles, ii. 15.

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Monie kunnes fondunge beoð ine þisse uorme [a] dole, and misliche urouren ⁊ moniuolde saluen. Vre Louerd ȝiue ou grace þet heo moten ou helpen. Of alle þeo oðre þeonne, of schrift þe biheuest of hire, schal beon þe vifte dole, ase ich bihet þeruppe. And nimeð ȝeme hu euerich dole ualleð into oðer, ase ich er seide. Her biginneð þe uifte dole,

Of Schrifte.

Of two þinges nimeð ȝeme, of schrifte, iðe beginnunge. Þet forme þing, of hwuche mihte hit beo. Þet oðer þing, hwuch hit schulle beon. Þis beoð nu ase two limes: and eiðer is to-dealed: þe uorme o six stucchenes: þe oðer o sixtene. Nu þis is of þe uorme.

Schrift haueð monie mihtes. Auh nullich of alle siggen, buten sixe: þreo aȝean þe deouel, ⁊ þreo onont us suluen. Schrift schent þene deouel ⁊ hacked of his heaued, ⁊ to-dreaueð his ferde. Schrift wascheð us of alle ure fulðen, ⁊ ȝet [b] us alle ure luren, ⁊ makeð us
Folio 81. Godes children. And eiðer haueð his þreo. Þreoue we nu alle. Þe erest þreo beoð alle ischeawed ine Judites deden. Judit, þet is schrift, ase was ȝeare iseid, slouh Oloferne, þet is, þe ueond of helle. Turn þeruppe ase we speken of fuwelene cunde, þet beoð iefned to ancre. Heo hackede of his heaued, ⁊ seoðden com and scheawede hit to þe buruh preostes. Þeonne is þe ueond ischend hwonne me scheaueð ine schrifte alle his cweadschipes. "Compuncte conscientie: unde in cubiculo ejus abscidit caput ejus." His heaued is ihacked of, ⁊ he is isleien oðe monne so sone se he euer is riht sori uor his sunnen, ⁊ haueð schrift on heorte. Auh he is nout þe ȝet ischend þe hwule his heaued is ihud, ase dude on erest Iudit, er hit beo ischeawed: þet is, er þen þe muð ine schrifte do ut þe heaued

[a] feorðe. T. C. [b] ȝeldes. T.

There are many kinds of temptation in this fourth part, and various comforts and manifold remedies. May our Lord give you grace that they may help you! The fifth part then shall be of confession, the most necessary of them all, as I promised above. And observe how every part falleth into another, as I said before. Here beginneth the fifth part.

PART V.—Of Confession.

Concerning confession. To begin, take notice of two things: first, of what efficacy it is; secondly, of what kind it should be. These are two branches; and each of them is divided: the former into six parts; the other into sixteen. Now this is concerning the former.

Confession hath many powers. I will not, however, speak of them all; but only of six: three against the devil, and three concerning ourselves. Confession confoundeth the devil, and hacketh off his head, and disperseth his forces. Confession washeth us from all our filthiness, and giveth us back all our losses, and maketh us children of God. And each of these divisions hath its own three. Let us now prove all these. The first three are all exemplified in the history of Judith. 1. Judith, that is, confession, as was said before, slew Holofernes, that is, the fiend of hell. Turn back to the place where we spoke of the nature of fowls, which are compared to anchoresses.[a] She hacked off his head, and then came and shewed it to the priests of the city. Then is the fiend confounded when all his iniquities are disclosed in confession, "Compunctæ conscientiæ; unde in cubiculo ejus abscidit caput ejus." His head is cut off, and he is slain in the man as soon as ever he is truly sorry for his sins, and hath set his heart on confessing them. 2. But he is not yet confounded while his head is concealed, as Judith did at first, nor

[a] Page 131.

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sunne. And nout one þe sunne, auh al þe beginninge þerof, and al þe uorrideles þet brouhten in þe sunne, þet is þe deofles heaued þet me schal to-ȝreden anon, ase ich er seide. "Vna mulier Ebrea fecit confusionem in domo Regis Nabugodonosor:" þeonne vlih his ferde anon ase dude Judit Olofernes. And his wiȝeles ȝ his wrenches þet he us mide asailed, do ham alle o vluhte: and þe buruh is ared þet heo heueden biset: þet is to siggen, þe sunfule is deliured. Iudas Makabeus—hwo stod aȝean him? Al so hit telleð in Judicum þet tet folc þeo hit askede, efter Josues deað, hwo schulde beon hore duc, ȝ leaden ham in þere nerde? Vre Louerd onswerede ȝ seide, Iudas schal gon biuoren ou: I chulle ower foes lond bitechen in his honden. Loke∂ nu ful ȝeorne, hwat tis beo to siggen. Iosue speleð hele, ȝ Iudas speleð schrift, ase Iudit. þeonne is Josue dead hwon soule hele is forloren vor[a] eni deadlich sunne. þe sunfule is þe unwihtes lond, þet is ure deadlich fo, and tis lond ure Louerd hat[b] uorto bitechen in Judases honden. Uor hwon þet he go biuoren, schrift, lo nu, is gunfaneur, ȝ bereð her þe banere biuoren alle Godes ferde, þet beoð gode þeawes. Schrift reaueð þe ueonde his lond, þet is, þe sunfule mon, and al to-dreaueð Canaan, þe ueondes ferde of helle. Iudas hit dude licomliche: and schrift, þet he bitoceð, deð þet ilke gostliche. Þis beoð nu þreo þinges þet schrift deð o þe deouel. Þe oðer þreo þinges þet hit deð on us suluen beoð þeos her efter.

Folio 81 *b.*

Schrift wascheð us of alle ure fulðen: uor so hit is iwriten: "Omnia confessione lavantur." Glosa super: "Confitebimur tibi Deus: confitebimur," ȝc. And tet was bitoced þet Iudit weosch hire, ȝ despoilede hire of hire widewe schrude, þet was merke of seoruwe: and seoruwe nis bute of sunne one. "Lauit corpus suum,

[a] wiδ. T. þurch. C. [b] bibet. T.

until it is shewn; that is, until the mouth in confession put forth the capital sin. And not only the sin, but the whole beginning thereof, and the previous circumstances which brought in the sin, which is the devil's head, which we ought immediately to trample upon, as I said before. "One Hebrew woman hath made confusion in the house of King Nebuchodonosor;"[a] then his army immediately flies, as Judith made that of Holofernes, and his wiles and fraudulent tricks, wherewith he assailed us, all take to flight; and the city which they had besieged is delivered; that is to say, the sinner is delivered. Judas Maccabeus—who stood against him? In like manner, we are told in the Book of Judges, that, after the death of Joshua, when the people asked, "Who should be their leader, and go before them in the army?" Our Lord answered and said, "Judah shall go before you: I will deliver the land of your enemies into his hands." Consider now attentively, what this meaneth. Joshua meaneth health, and Judah confession, the same as Judith. Then is Joshua dead when the health of the soul is lost through any deadly sin. The sinner is the enemy's land, who is our deadly foe, and this land our Lord promises to deliver into Judah's hands.[b] For when he goeth before, behold now, confession is the standard bearer, and beareth here the banner before all God's army, which is good morals. 3. Confession reaveth from the fiend his land, which is the sinful man, and completely defeateth Canaan, the army of the fiend of hell. Judah did it bodily; and confession, which he betokeneth, doth the same spiritually. Now these are the three things that confession doth against the devil. The other three things which it doth to ourselves are those which follow.

Y. Confession washeth us from all our defilements: for thus it is written, "Omnia confessione lavantur;" as a comment upon this: "We will confess to thee, O God, we will confess," &c. and this was figuratively shewn when Judith washed herself, and stripped off the garments of her widowhood, which were a token of sorrow; and

[a] Judith, xiv. 18. [b] Judges, i. 2.

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7 exuit se uestimentis uiduitatis." Schrift ȝelt eft al þet god þet we hefden uorloren þuruh heaued sunne: 7 bringeð al aȝean, 7 ȝelt al togederes. Ioel: "Reddam uobis annos quos comedit locusta, brucus, rubigo et erugo." Þis was bitocned þuruh þet Iudit schrudde hire mid helidawene weaden and makede hire ueir[a] wiðuten, ase schrift deð us wiðinnen, mid alle þe ueire urnemenz þet bitocneð blisse. And ure Louerd seið, þuruh Zacharie: "Erunt sicut fuerunt antequam proiceram eos:" þet is, schrift schal makien þene mon al swuch ase he was biuoren þet he sunege: ase clene 7
Folio 82. ase ueir 7 ase riche of alle god þet limpeð to þe soule. Þet þridde þing þet schrift deð to us suluen is þe frut of þis oðer two, 7 endeð ham boðe—þet is, makeð us Godes children. Þis is bitocned þerbi þet Judas, ine Genesi, biwon of Jacob, Benjamin. Benjamin seið ase muche ase Sune of riht half. Iudas, þet is, schrift: al so ase Iudit: for boðe heo speleð on an Ebreische ledene. Þis gostliche Iudas biȝet of Iacob his feder, þet is, ure Louerd, to beon his riht hondes sune, 7 bruken buten ende þe eritage of heouene. Nu we habbeð iseid of hwuche mihte schrift is, 7 hwuche efficaces hit haueð, 7 inemned sixe. Loke we nu ȝeorneliche hwuch schrift schule beon þet bereð swuch strencðe: 7 for to scheawen hit bet dele we nu þis lim o sixtene stucchenes.

Schrift schal beon wreiful, bitter, mid seoruwe, ihol, naked, ofte imaked, hiliful, edmod, scheomeful, dredful, 7 hopeful, wis, soð 7 willes: owune 7 studeuest: biðouht biuoren longe. Her beoð nu, ase þauh hit were, sixtene stucchenes þet beoð iueied to schrifte: and we schulen siggen of euerichon sum word sunderliche areawe.

[a] fairhede hire. T. [graiðede] hire. C.

there is no sorrow but from sin only, "Lavit corpus suum, et exuit se vestimentis viduitatis."[a] 2. Confession gives us back all the good that we had lost through mortal sin: it bringeth it all again, and completely restoreth it. Joel saith, "I will restore to you the years that the locust, the canker-worm, and the mildew, and the palmer-worm have eaten."[b] This was figuratively shewn in that Judith clothed herself with holiday garments, and made herself fair without, as confession maketh us within, with all the goodly ornaments which are tokens of joy. And our Lord saith in Zechariah, "They shall be as they were before I had cast them off;"[c] that is, confession shall make the man such as he was before he sinned; as clean, and as fair, and as rich in all the good that appertaineth to the soul. 3. The third thing which confession doth to ourselves is the fruit of the other two, and which completes them both, that is, maketh us children of God. This is represented in the Book of Genesis, when Judah obtained the consent of Jacob to carry Benjamin with him into Egypt.[d] Benjamin, signifieth Son of the right hand. Judah, that is, confession; in like manner as Judith; for both have the same meaning in the Hebrew tongue. This spiritual Judah obtained of Jacob his father, that is, our Lord, to be the son of his right hand, and to enjoy, without end, the inheritance of heaven. We have now said how great is the power of confession, and what effects it hath, and we have mentioned six. Let us now consider attentively what sort of confession that must be which produceth such good effects; and to shew it the better, divide we now this part into sixteen particulars.

Confession shall be accusatory, bitter and sorrowful, full, candid, frequent, speedy, humble, with shame, anxious, hopeful, prudent, true, voluntary, spontaneous, steadfast, and premeditated. These now are, as it were, sixteen particulars, which belong to confession; and we shall say a word of each of them separately in order.

[a] Judith, x. 3.
[b] Joel, ii. 25.
[c] Genesis, xliii. 13.
[d] Zechariah, x. 6.

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Schrift schal beon wreiful. Mon schal wreien him suluen ine schrifte, ȝ nout werien[a] him ne siggen, Ich hit dude þuruh oðre: Ich was ined[b] þerto: þe ueond hit makede me to don. Þus Eue and Adam wereden ham. Adam þuruh Eue: and Eue þuruh þe neddre. Þe ueond ne mei neden nenne mon to don sunne, þauh he eggi þerto. Auh ful wel he is ipaied[c] hwon eni seiþ þet he him makede uorto sunegen, ase þauh he heuede strencðe, þet haueð
Folio 82 b. none mid alle, buten þuruh us suluen. Auh me ouh forto siggen: Min owune unwrestschipe hit dude: and willes ȝ woldes Ich beih to þe deofle. Lif þu witest eni þing þine sunne bute þi suluen, þu ne schriuest þe nout: and ȝif þu seist þet þin unstrencðe ne muhte nout elles, þu wrenchest þine sunne o God, þet makede þe swuch þet tu, bi þine tale, wiðstonden ne muhtes. Wreie we us suluen: vor lo! hwat seiþ Seinte Powel? "Si nos ipsos dijudicaremus, non utique judicaremur:" þet is, ȝif we sweiðwel her, ȝ demeð her us suluen, we schulen beon cwite of wreiunge ette muchele dome. Þer ase Seint Aunselme seiþ þeos ilke dredfule wordes, "Hinc erunt accusantia peccata: inde, terrens justicia: subtùs, patens horridum chaos inferni: desuper, iratus Judex: intus, urens conscientia: foris, ardens mundus. Uix justus saluabitur. Peccator sic deprehensus, in quam partem se premet?" ȝc. O þe one halue, a domesdei schulen ure swarte sunnen bicleopen us stroncliche of ure soule murðre: and on oðer half stont rihtwisnesse, þet no reouðe nis mide, dredful ȝ grureful uorto biholden. Abuuen us, þe eorre Demare: vor ase softe as he is her, ase herd he bið þer: and ase mild ase he is nu her, ase sturne he bið þer—lomb her ȝ liun þer, ase þe prophete witneð: "Leo rugiet: quis non timebit?" Þe liun schal þer greden, he seiþ, hwo is þet ne schal beon ofered? Her we cleopieð him lomb ase ofte ase we singeð, "Agnus Dei qui tollis peccata mundi." Nu, ase Ich seide, we schulen iseon buuen us þen ilke eorre Demare, þet is, ec witnesse, ȝ wot alle ure gultes. Bineoðen us, ȝeoniinde wide þe wide preote of helle: wiðinnen us

[a] escusen. T. [b] iðrat. T. [c] he letes of. T.

I. Confession shall be accusatory. In confession a man ought to accuse himself, and not defend himself and say, "I did it through the fault of others: I was forced to do it: the devil compelled me to do it." Thus did Eve and Adam defend themselves. Adam through Eve, and Eve through the serpent. The devil cannot compel any man to commit sin, although he instigates him thereto. But he is very well pleased when any one saith that he made him to sin, as though he had power, who really hath none, except through ourselves. But we ought to say, "My own wickedness did it; and willingly and wilfully I yielded to the devil." If thou blamest any thing but thyself for thy sin, thou dost not confess thyself; and if thou sayest that thy weakness was unable to do otherwise, thou throwest the blame of thy sin upon God, who made thee such that, by thine own account, thou hadst not power to resist. Let us accuse ourselves: for lo! what saith St. Paul? "Si nos ipsos dijudicaremus, non utique judicaremur;" [a] that is, "if we accuse and judge ourselves well here, we shall be freed from accusing at the great judgment." Concerning this St. Anselm saith these terrible words, "On this side will stand accusing sins; on the other, the dreadful judgment seat; above, the angry Judge; beneath, the yawning horrid pit of hell; within, a gnawing conscience; without, a burning world. Scarcely shall the righteous be saved. Where shall the sinner, thus detected, hide himself?" On Doomsday our black sins on the one side shall sternly accuse us of our soul-murder; on the other side stands Justice, with whom there is no pity, dreadful and terrible to behold; above us the angry Judge, for as soft as he is here so hard he is there; and as mild as he is now here so stern he is there; a lamb here and a lion there, as the Prophet testifieth, "Leo rugiet; quis non timebit?" [b] "The lion shall roar," saith he, "who is he that shall not be afraid." [c] Here we call him Lamb as oft as we sing, "Lamb of God, who takest away the sins of the world." Now, as I said, we shall see above us the same angry Judge, who is also the

[a] 1 Corinth. xi. 31. [b] Amos, iii. 8. [c] St. John, i. 29.

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suluen, ure owune conscience, þet is, ure inwit, uorkuliinde[a] hire
Folio 83. suluen mid þe fure of sunne: wiðuten us, al þene world leitende of swarte leite up into weolcne. Þe sorie sunfule þus biset, hwu schal him þeonne stonden? To hwuche of þeos foure mei he him biwenden? Nis þer þeonne bute þet herde word,[b] þet grisliche word ⁊ grureful ouer alle, "Ite maledicti in ignem eternum," ⁊c. Goð ȝe awariede ut of mine eihsihðe into þe eche fure þet was igreiðed to þe ueonde and to his engles. Le uorbuwen[c] minne dom þet ich demde mon to, þet was iset forto libben ine swincke ⁊ in seoruwe on eorðe: and ȝe schulen nu, uorði, habben þes deofles dom, ⁊ bernen mid him iðe eche fure of helle. Mid tisse schulen þe uorlorene worpen a swuch ȝeor[d] þet heouene ⁊ eorðe muwen beoðe grisliche agrisen. Vorði Seint Austin lereð[e] us leofliche, "Ascendat homo tribunal mentis sue, si illud cogitat quod oportet eum exiberi ante tribunal Christi. Adsit accusatrix cogitatio: testis conscientia: carnifex timor:" þet is, þenc, mon, of domesdeie, ⁊ deme her him sulnen þus, o þisse wise: let skile sitten ase demare upon þe dom stol: kume þer efter uorð his þouht: þouhtes munegunge wreie him, ⁊ bicleope him of misliche sunnen. O, belami, þis þu dudest þer, ⁊ þis þer, ⁊ tis þer, ⁊ o þisse wise. His inwit beo iknowen þerof, ⁊ bere him witnesse: "Soð hit is, soð hit is: þis, ⁊ muchele more." Kume uorð þer efter ferlac, þuruh þe demares heste, þet hetterliche hat, "Nim ⁊ bind him heteueste, uor he is deaðes wurðe:" and bind him so euerich lim þe he haueð mide isuneged, þet he ne muwe mid ham sunegen nan more." Fearlac haueð ibunden him hwon he ne der, uor fearlac, sturien him touward sunne. Let nis nout þe
Folio 83*b*. demare, þet is, skil, ipaied þau he beo ibunden ⁊ holde him wiðuten sunne, bute ȝif he abugge þe sunne þet he wrouhte: and cleopeð forð pine ⁊ seoruwe, ⁊ hat þet seoruwe þreosche him wiðinne þe heorte mid sore bireousunge: so þet him suwie ⁊ pinie þet flesch

[a] forswiðande. T. for eweðinde. C. for-ewellende?
[b] heren þat harde word, þ waword. T. C.
[c] forboheden. T.
[d] ȝur. T. ȝei. C.
[e] readeð. C.

witness, and knows all our guilt; beneath us, yawning wide, the wide throat of hell; within ourselves our own conscience, that is, our mind, reproaching itself with the fire of remorse for sin; without us, all the world blazing in black flame up to the welkin. The unhappy sinner being thus beset, how shall it then stand with him? To which of these four can he turn? There is nothing then but that severe sentence—that awful, and above all terrible sentence, "Ite maledicti in ignem eternum," &c.[a] "Go, ye accursed, out of my eye-sight, into the eternal fire that was prepared for the devil and his angels. Ye disobeyed my statutes which I ordained for man, who was appointed to live in toil and in sorrow on earth; and ye shall now, therefore, have the devil's doom, and burn with him in the everlasting fire of hell." Then shall the lost utter such wailing that both heaven and earth may fearfully shudder. Wherefore St. Austin affectionately teacheth us, "Ascendat homo tribunal mentis suæ, si illud cogitat quod oportet eum exhiberi ante tribunal Christi. Adsit accusatrix cogitatio, testis conscientia, carnifex timor;"[b] that is, Let man think of Doomsday, and judge himself here, in this wise: let reason sit as judge upon the judgment seat; let his thought then come forth; let his thoughts bring to his remembrance, accuse him, and charge him with divers sins, "O, good friend, thou didst this, and this, and this, in such a place, and in this manner." Let his conscience acknowledge it, and bear him witness; "true it is, true it is, this and much more." After this, let Fear come forth, by the judge's command, who sternly orders, "Take him and bind him fast, for he is worthy of death; and bind him so in every limb with which he hath sinned that he may sin with them no more." Fear hath bound him, when he dare not, for fear, make any movement toward sin. Yet is not the judge, that is, reason, satisfied, though he is bound and keeps himself from sin, unless he pay the penalty for the sin he has done; and he calleth forth pain and sorrow, and commands sorrow to scourge him within the heart with sore re-

[a] Math. xxv. 41. [b] Glossa in 1 Corinth. xi.

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wiðuten mid festen, ȝ mid oðer fleschliche sores. Hwo se o þisse wise, biuoren þe muchele dome, demeð her him suluen, eadi is he ȝ iseli. Vor, ase þe prophete seið, "Non iudicabit Deus bis in id ipsum." "Nule nout ure Louerd," he seiþ, þe prophete, "þet o man beo uor one þinge twien idemed." Hit nis nout iue Godes kurt ase hit is iðe schire, þer ase þe þet nicheð wel mei beon iboruwen: and þe fule þet is icnowen [is idemed?].[a] Biuore God is oðerweis. "Si tu accusas, Deus excusat: et uice uersa." Lif þu wreiest þe wel her, God wule unwreien þe þer, and skæren mid alle, et te neruwe done: uor hwon þet tu deme þe, ase ich iteiht habbe.

Schrift schal beon bitter, aȝean þet te sunne þuhte sume chere swete. Judit þet speleð schrift, ase ich ofte habbe iseid, was Merarihtes douhter: ȝ Judas, þet is ec schrift, wiuede o Thamar. Merariht ȝ Thamar boðe heo speliеð bitternesse o Ebreu. Nimeð nu ȝeorne ȝeme of þe bitocnunge. Ich hit sigge scheortliche: bitter, sor, ȝ schrift. Þet on mot kumen of þet oðer, ase Iudit dude of Merariht, and boðe heo moten beon iueied somed, ase Judit ȝ Thamar [weren]: uor nouðer wiðuten oðer nis nout wurð, oðer lutel. Fares ȝ Zaram ne temeð heo neuer. Uour þinges, ȝif me [*l.* mon] þencheð þet heaued sunne dude him, muwen makien him to seoruwen, ȝ bittren his heorte. Lo! þis is þe uorme. Lif a mon heuede uorloren, in one time of þe deie, his fader and his moder, his breðren and his sustren, and al his kun eke, and alle his freond þet he euer hefde weren istoruen uerliche in one deie, nolde he ouer alle men seoruhful beon ȝ sori, alse he eaðe muhte? God hit wot, he mei beon vniliche[b] seoruhfulure þet haueð, mid deadliche sunne, gostliche isleien God wiðinnen[c] his soule. Vor he naueð nout one uorloren þene swete Ueder of heouen ȝ Seinte Marie his moder, oðer holi chirche, hwon he of hire naueð more[d] ne lesce, and alle þe engles of heouene, and alle þe haluwen[e] þet weren him er uor

Folio 84.

[a] ibi qui negat poterit liberari; et damnari qui fatetur. MS. Oxon.
[b] vnimeteliche. T.
[c] inwið. T. C.
[d] ne mare. T. C.
[e] alle hali halhes. T. —— halegen. C.

pentance, so that he sigh and punish the flesh outwardly with fasting, and with other bodily pains. He who thus judgeth himself here, before the great judgment, is blessed and happy. For, as the prophet saith, "Non judicabit Deus bis in id ipsum." "Our Lord," saith the prophet, "will not suffer a man to be judged for one thing twice." It is not in God's court as it is in that of the shire, where they who deny well may be acquitted; and the fool who is detected [a] is condemned. Before God it is otherwise, "Si tu te accusas, Deus excusat; et vice versa." If thou accusest thyself well here, God will excuse thee there, and clear thee also, at the strict judgment—because thou judgest thyself, as I have taught above.

II. Confession shall be bitter, inasmuch as the sin, at one time, was thought sweet. Judith, which signifieth confession, as I have often remarked, was the daughter of Merari; [b] and Judah, which is also confession, wived with Tamar.[c] Merari and Tamar both signify bitterness in Hebrew. Now, pay earnest attention to the signification. I mention it briefly: bitterness, sorrow, and confession. The one may come from the other, as Judith did from Merari, and both may be joined together, as were Judith and Tamar; for either without the other is worth little or nothing. Pharez and Zarah [d] never bring forth offspring. There are four things that mortal sin has done to him which, if a man reflect, may make him sorrowful, and embitter his heart. Lo, now, this is the first: If a man had lost, in a single hour of the day, his father and mother, his brothers and sisters, and also all his kindred, and if all his friends that he ever had had died suddenly in a single day, would he not be sorrowful and grieved more than all other men, as he well might? God knoweth he may be, without comparison, more sorrowful who, by mortal sin, has slain God within his soul. For he hath not only lost the sweet Father of heaven, and Saint Mary his Mother, or Holy Church—since he hath nothing more or less from her—and all the angels of heaven, and all the saints, which

[a] or, "who confesses."
[b] Judith, viii. 1.
[c] Genesis, xxxviii.
[d] Ibid. xxxviii. 29, 30.

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breðren ⁊ for sustren, and for ureond. Ase to him, heo beoð deade. Ase onont him is, he haueð isleien ham alle, and haueð þer ase heo liuieð euer, loðnesse[a] of ham alle, ase Jeremie witneð: "Omnes amici ejus spreverunt eam:" þet is, alle þet him luueden, ȝeieden spi him on, and hatieð him alle. Let more, his children alle, so sone so he sunegede deadliche, deiden alle clene: þet beoð his god werkes, þet beoð forloren alle. Let, uppen al þis ilke, he is him sulf al biwrixled, ⁊ bicumen, of Godes child, þes deofles bearn of helle, atelich forto iseon: ase God sulf seið iðe gospel, "Vos ex patre diabolo estis." Þenc euerich of his owune stat þet he is, oðer was, inne, and he mei iseon hwareuore he ouh te siken sore. Vorði, seið Jeremie, "Luctum unigeniti fac tibi planctum amarum." Make bitter mon ase wif deð uor her childe þet naueð buten him one, and isihð hit biuoren hire uerliche astoruen. Nu þe oðer þet ich bihet:

Folio 84 b. a mon þet were idemed uor a luðer murðre to beon forbernd al cwic, oðer scheomeliche anhonged—hu wolde his heorte stonden? Me, [*l.* Ne?] þu uniselie sunfule! þo þu, þuruh deadliche sunne, murðredest Godes spuse, þet is, þi soule—þo þu were idemed for to beon anhonged o beruinde waritreo iðe eche pine of helle—þo þu makedest foreward mid þe deouel of þi deað, ⁊ seidest in Isaie, mid þe uorlorene, "Pepigimus cum morte fedus, et cum inferno pactum iniuimus:" þet is, we habbeð trouðe iplnht deaðe, ⁊ foreward istefned mid helle: vor þis is þes feondes cheffare: he ȝiueð þe sunne, and tu ȝiuest him þine soule, ⁊ ti bodi eke, to weane ⁊ to woudrede,[b] world a buten ende. Nu þe þridde scheortliche. Þenc hu a mon þet hefde al þene world awold, ⁊ hefde, uor his cweadschipe, uorloren al on one stunde, hwu he wolde murnen ⁊ sori iwurðen! Þeonne owustu uorte beon an hundred siðe soriure, þet, þuruh on heaued sunne, uorlure þe riche of heouene, and forlure ure Louerd þet is an hundred siðe, ȝe a þusent siðe betere þen is al þes world—eorðe boðe ⁊ heouene. "Que enim conuentio Christi ad Belial?" Nu ȝet þe ueorðe. Lif þe king heuede biteiht his leoue

[a] laððe. T. C. [b] woudreðe. T. woutrede. C.

were formerly as brethren, and sisters, and friends to him. They are dead, as relates to him. He hath slain them all, and is there, where they live for ever, abhorred of them all, as Jeremiah witnesseth, "Omnes amici ejus spreverunt eam;"[a] that is, all they who loved him cried spit on him, and they all hate him. Moreover, all his children, as soon as he sinned mortally, died every one; which are his good works, which are all lost. And, in addition to all this, he is himself completely changed, and from being a child of God is become a child of the devil of hell, frightful to look upon; as God himself saith in the Gospel, "Ye are of your father the devil."[b] Let every one reflect upon his own state in which he is, or was, and he may see wherefore he ought to sigh sore. Therefore Jeremiah saith, "Luctum unigeniti fac tibi planctum amarum."[c] Make bitter moan as a woman doth for her child, that hath but him alone, and seeth him before her suddenly cut off by death. Now the second example which I promised is this: If a man were condemned for a horrid murder to be burned alive, or disgracefully hanged, what would be the state of his heart? Nay, but, thou unhappy sinner! when thou by mortal sin didst murder God's spouse, that is, thy soul—when thou wert condemned to be hanged on a burning gallows-tree in the everlasting torments of hell—when thou madest a covenant with the devil concerning thy death, and saidest with the lost ones in Isaiah, "Pepigimus cum morte fœdus, et cum inferno pactum inivimus;"[d] that is, "We have plighted troth with death, and established a covenant with hell;" for this is the devil's bargain; he giveth thee sin, and thou givest him thy soul, and thy body too, to suffer woe and misery world without end. Now, briefly, the third example. Think how a man who had the whole world under his dominion, and had, by his wickedness, lost it all in one hour, would mourn and be grieved? Then oughtest thou to be a hundred times more grieved, who, by one mortal sin, hast lost the kingdom of heaven, and hast lost our Lord, who is an

[a] Lament. i. 2.
[b] St. John, viii. 44.
[c] Jeremiah, vi. 26.
[d] Isaiah, xxvii 15.

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deore sune one of his knihtes forte witene, ⁊ unðeode ledden uorð þis child in his warde, so þet tet child sulf weorrede uppon his feder mid te unðeode, nolde þe kniht beon sori ⁊ scheomen ful sore? We beoð alle Godes sunen þe kinges of heouene, þet haueð biteiht ure euerichon enne engel ine warde. Sori is he, on his wise, hwon
Folio 85. unðeode ledeð us forð, ⁊ hwon we ure Gode Ueder weorreð mid sunne. Beo we sorie þet we euer schulden wreðden swuch feder, ⁊ sweamen[a] swuchne wardein, þet wit ⁊ wereð us euer wið þe unseiene[b] [unseinede] gostes:[c] uor elles vuele us stode. Auh we schuncheð[d] hine ueor awei hwon we doð deadliche sunne ⁊ fulðe: and þe deouel leapeð to so sone so he us furseð. Holde we him neih us mid smelle of swete werkes: and do we us ine his warde. Wat Crist ure euerichon to so gentil wardein bereð to lutel menske, ⁊ kunnen him to lutel þonc of his seruise. Þeos ⁊ monie oðre reisuns beoð hwui mon mei beon bitterliche sori uor his sunnen, ⁊ weopen ful sore: and wel is him þet so mei: uor wop is soule hele. Vre Louerd deð touward us ase me deð to vuel dettur: he nimeð lesse þen we owen him, ⁊ is þauh wel ipaied. We owen him blod for blode: and ure blod þauh azean his blode þet he shedde for us were ful unefne chaunge. Auh wostu hwat me deð zet?[e] Me nimeð et vuel dettur oten uor hweate: and ure Louerd nimeð et us ure teares azean his blode, ⁊ is wel ipaied. He weop oðe rode, ⁊ o Lazre, ⁊ o Jerusalem: uor oðre monne sunnen. Lif we weopeð for ure owune hit is nout muchel wunder. Weope we cweð þe holi mon in "Uitas Patrum," þo me hefde longe izeied on him efter sarmun. "Lete we," cweð he, "teares, leste ure owune teares uorseoðen us ine helle!"

[a] sweame. T. sweme. C.
[b] unsehene. T. unseinede. C.
[c] hostibus. MS. Oxon.
[d] schutten. T. schuchteð. C.
[e] geddes. T. geddeð. C.

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hundred times—yea, a thousand times, better than all this world—both earth and heaven. "For what concord hath Christ with Belial?"[a] Now again, the fourth example. If the king had given his beloved son in charge to a knight to guard, and enemies took away this child, his ward, so that the child himself made war upon his father along with the enemies, would not the knight be grieved and sorely ashamed? We all are the sons of God, the King of Heaven, who hath given each of us in charge to an angel to guard. Sorry is he, as angels are sorry, when enemies lead us away, and when we make war against our heavenly Father, by sin. Let us be sorry that we ever should displease such a Father, and disgrace such a guardian who constantly watches over and protects us from invisible [unblest] spirits, for otherwise we should stand in evil plight. But, when we commit deadly and foul sin, we contemptuously drive him far away, and the devil leapeth in as soon as he is gone from us. Let us hold him nigh us with the sweet smell of good works, and let us put ourselves in his keeping. Christ knoweth that every one of us pay too little honour to so kind a guardian, and feel too little gratitude for his service. For these and many other reasons, a man may bitterly grieve for his sins, and weep full sore; and well it is with him whoso may, for weeping is health to the soul. Our Lord doth to us as men do to a bad debtor; he accepteth less than we owe him, and yet is well satisfied. We owe him blood for blood; and moreover our blood in return for his blood which he shed for us, were a very unequal exchange. But knowest thou what men often do? We accept from a bad debtor oats instead of wheat; and our Lord accepteth from us our tears instead of his blood, and is well satisfied. He wept upon the cross, and for Lazarus, and for Jerusalem—for other men's sins. If we weep for our own, it is no great wonder. "Weep we," quoth the holy man, in the Lives of the Fathers, when he had been long time entreated for a sermon, "shed we tears," said he, "lest our tears seethe us in hell."

[a] 2 Corinth. vi. 15.

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Schrift schal beon ihol: þet is, iseid al to one monne, ut of childhode. Þe poure widewe hwon heo wule clensen hire hus, heo gedereð al þet greste[a] on one heape alrerest,[b] ⁊ schuueð þeonne hit ut: þer efter heo kumeð aȝean eft, ⁊ heapeð eft togederes al þet
Folio 85 b. was er bileaued, ⁊ schuueð hit ut efter: þerefter o þe smele duste: ȝif hit dusteð swuðe, heo vlaskeð water þeron, ⁊ swopeð hit ut awei efter al þet oðer. Al so schal þe þet schriueð him, efter þe greate, schuuen ut þet smele:[c] and ȝif dust of lihte þouhtes wineð up to swuðe, flaskie teares on ham: ⁊ ne schulen heo nout þeonne ablenden þe heorte eien. Hwose heleð out,[d] he naueð iseid nout. Uor hwon[e] he beo þe skerre, auh is iliche þen monne þet haueð on him monie wunden deadliche, ⁊ scheaweð þe leche alle bute one, ⁊ let helen alle bute one, þet he deieð upon.[f] He is eke iliche men in one schipe þet haueð monie þurles, þer þet water þrest in, ⁊ heo dutten alle buten on, þuruh hwam heo adrencheð alle clene. Me telleð of þe holie monne þet lei on his deað vuele, ⁊ was loð forte siggen one sunnen of his childhode, and his abbod bed allegate þet he scholde siggen. And he answeredo ⁊ seide þet hit wes[g] [*l.* nes] neod, forði þet he was lutel child þeoa he hit dude. Unneaðe, þauh a last, þuruh þen abbodes gropunge,[h] he hit seide, ⁊ deide sone þerefter. Efter his deaðe, he com one niht, and scheawede him to his abbode, ine snou hwite cloðes,[i] ase þe þet was iboruwnn: ⁊ seide þet sikerliche ȝif he nefde iseid utterliche þet ilke þing þet he dude ine childhode, he were idemed among þe uorlorene. Also of on oðer mon þet was wel neih idemed forði þet he nedde one cherre enne mon uorte drincken, ⁊ deide unschriuen þerof. Also of one lefdi uorði þet heo hefde ileaned one wummone to one wake on of
Folio 86. hore weaden. Auh hwoso haueð ȝeorne isouht alle þe hurnen of

[a] greatest. T.
[b] alre earest. C.
[c] smalere. T. smelre. C.
[d] Hwase leines ani þing. T.
[e] for hwi. T. þarfore. C.
[f] — upon, as he schulde on alle. T. C.
[g] nes na. T. nere na. C.
[h] ropinge. T. reping [bidding]. C.
[i] wedes. T. schrudes. C.

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III. Confession shall be complete, that is, all said to one man, from childhood. When the poor widow would cleanse her house, she gathereth into a heap, first of all, all the largest sweepings, and then shoveleth it out; after this she cometh again and heapeth together all that was left before, and shoveleth it out also; again, upon the small dust, if it is very dusty, she sprinkleth water, and sweepeth it quite away after all the rest. In like manner must he that confesseth himself, after the great sins, shovel out the small, and if the dust of light thoughts fly up too much, sprinkle tears on them, and they will not, then, blind the eyes of the heart. Whoso hideth ought hath told nought; for, be he ever so faultless, yet he is like the man who hath upon him many deadly wounds, and sheweth them all but one to the physician, and lets them all be healed but one, of which he dies. He is also like men in a ship that hath many leaks, into which the water makes its way in, and they stop them all but one, by means of which they are every one of them drowned. We are told of a holy man who lay in his death-sickness, and was unwilling to confess a particular sin of his childhood, and his abbot urged him by all means to confess it. He answered and said that it was not necessary, because he was a little child when he did it. Reluctantly, however, at last, through the searching exhortations of the abbot, he told it, and died soon thereafter. After his death, he came one night and appeared to his abbot in snow-white garments, as one who was saved; and said that if he had not fully confessed that particular thing which he did in childhood, he should certainly have been condemned among those who are lost. We are told also of another man who was well nigh condemned because he once compelled a man to drink, and died unshriven of it. Likewise, of a lady because she had lent one of her garments to a woman to go to a wake. But if any one hath searched diligently all the recesses of his heart, and can discover nothing more, if there yet lurketh any thing unobserved, it is, I hope, thrust out with the rest, since there was no negligence about it; and if he had been

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his heorte ⁊ ne con of-sechen[a] more ut, ȝif þer out etluteð, hit is, ich hopie, iðe schrifte ischuuen ut mid ten oðre, hwon þer ne lið no ȝemeleaste abuten, and he wolde vein ȝif he kuðe siggen more. Si conscientia desit, pena satisfacit. Augustinus.

Schrift ȝet schal beon naked: þet is, nakedliche imaked, and nout bisaumpled feire, ne hendeliche ismoked:[b] auh þe wordes schulen beon ischeawede efter þe werkes. Þet is toene of hatunge þet men tuked to wundre þet þing þet me hateð swuðe. Lif þu hatest þine sunne, hwui spekes tu menskeliche bi hire? Hwi hudest þu hire[c] fulðen? Spec hire scheome schendfuliche, ⁊ tuc hire[d] al to wundre, al so ase þu wel wult schenden þene sckucke.[e] Me Sire, þeo wummon seið, Ich habbe iheued leofmon: oðer, Ich habbe ibeon fol of me suluen. Þis nis nout naked schrift. Ne biclute þu hit nowiht. Do awei þe totages, þet beoð þe circumstaunces. Vnwrih þe ⁊ seie, Sire, Godes ore ⁊ tin! Ich am a ful stod mere: a stinckinde hore. Lif þine uo enne fulne[f] nome, and bicleope þine sunne steornaked: þet is, ne hele þu nowiht[g] of al þet lið þer abuten. Þauh to fule ne mei siggen. Me ne þerf nout nemmen þe fule dede bi his owune fule nome. Inouh hit is to siggen so þet þe schrift feder witterliche understonde hwat tu wulle menen. Abuten sunne ligged six þinges þet hit helieð: o Latin, circumstances: on Englisch, heo muwen beon ihoten totagges: persone, stude, time, manere, tale, cause.

Persone, þe þet dude þeo sunne, oðer mid hwam me dude hire. *Folio 86 b.* Unwreon, ⁊ sigge: "Sire, Ich am a wummon, and schulde mid rihte beon more scheomeful uorte habben ispeken ase ich spec, oðer idon ase ich dude: and forði mi sunne is more þen of one weopmonne, uor hit bicom me wurse. Ich am on ancre, a nunne, a

[a] ne ne con rungen. T. —— rungge. C.
[b] ismacked. C.
[c] his. T. C.
[d] hit. T. C.
[e] schucke. T. C. scueca. A.-S. diabolus.
[f] ful. T. C.
[g] ne lein þu þing. T.

conscious of more guilt, he would willingly have confessed it. "Si conscientia desit, pœna satisfacit." Augustine.

IV. Confession must also be candid, that is, made without any concealment, and not palliated by comparisons, nor gently touched upon. But the words should be spoken plainly according to the deeds. It is a sign of hatred when men reprehend severely a thing that is greatly hated. If thou hatest thy sin, why dost thou speak of it in gentle terms? Why dost thou hide its foulness? Speak out its shame reproachfully, and rebuke it very sharply, if thou wouldst indeed confound the devil. "Sir," saith the woman, "I have had a lover;" or, "I have been foolish concerning myself." This is not plain confession. Put no cloak over it. Take away the accessories, that is, the circumstances. Uncover thyself and say, "Sir, the mercy of God, and thine! I am a foul stud mare: a stinking whore." Give thy enemy a foul name, and call thy sin by its name without disguise, that is, conceal thou nothing at all that is connected with it. Yet what is too foul may not be spoken. The foul deed need not be named by its own foul name. It is sufficient to speak of it in such a manner that the father confessor may clearly understand what thou wouldst express. There lieth about sin six things which conceal it; in Latin, circumstances; in English, they may be called adjuncts: person, place, time, manner, number, cause.

Person—she that committed the sin, or with whom it was committed. Lay it open, and say, "Sir, I am a woman, and ought rightly to have been more modest than to speak as I have spoken, or to do as I have done; and therefore my sin is greater than if a man had done it, for it became me worse. I am an anchoress, a nun, a wedded wife, a maiden, a woman in whom such confidence is put, and one that had before been burnt with the same thing, and ought to have been more on my guard. Sir, it was with such a man;" and then name him—"a monk, a priest, or clerk, and of

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wif iwedded, a meiden, a wummon þet me ileuеð so wel, and þet habbe er ibeon ibernd mid shwuche þinege, ȝ ouhte þe betere uorte beon iwarned. Sire, hit was mid swuche monne:" ȝ nemmen þeonne—"munuch, preost, oðer clerk, and of þet hode,[a] iwedded mon, a loðleas þing, a wummon ase Ich am." Þis is nu of persone.

Also of þe stude: "Sire, þus ich pleiede, oðer spec ine chirche: eode oðe pleouwe ine chircheie:[b] biheold hit, ȝ oðe wrastlinge[c] ȝ oðer fol gomenes: spec þus oðer pleiede biuoren worldliche men: biuoren religiuse: in ancre huse, ȝ et oðer þurle þen ich schulde: ȝ neih holi þinge. Ich custe him þer: ich hondlede[d] him ine swuche stude: oðer mi sulf ine chirche I þouhte þus: biheold him ette weouede."[e]

Of þe time al so: "Sire, Ich was of swuche elde þet ich ouhte wel uorte habben iwust me wisluker. Sire, Ich hit dude inne leinten, ine uestendawes, holidawes: hwon oðre weren et chirche. Sire, Ich was sone ouerkumen: and þereuore þe sunne is more þen ȝif ich hefde ibeon akest mid strencðe, ȝ mid monie swenges. Sire, Ich was þe beginnunge hwi swuch þing hefde uorðȝong: þuruh þet I com ine swuche stude, ȝ ine swuche time. Ich biðouhte me ful wel, er þen ich hit euer dude, hu vuel hit were uorto don, ȝ dude
Folio 87. hit no þe later."

Þe manere siggen al so: þet is, þe ueorðe totagge. "Sire, þeos sunne I dude þus, ȝ o þisse wise: þus I leornede hire erest: ȝ þus I com erest þerinne: ȝ þus I dude hit forðward: ȝ o þus monie wisen: þus fulliche: þus scheomeliche. Þus I souhte delit: hwu I mest muhte paien mine lustes brune:" ȝ sechen alle þe wisen.

[a] ordre. T. C.
[b] eode in ring i chirche geard. T.
[c] biheold oðe wrastling, oðer me self wrastlede. T.
[d] felde. T.
[e] atte weofde as he offrede. T.

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such an order, a married man, an innocent creature, a woman, as I am." Thus far as to the person.

Also concerning the place: "Sir, I played or spoke thus in the church; went to the play in the churchyard; looked on at this, or at the wrestling, and other foolish sports; spoke thus, or played, in the presence of secular men, or of religious men, in a house of anchorites, and at a different window than I ought; and near something sacred; I kissed him there; I touched him with my hand in such a place; or being alone in the church I thought thus; I looked upon him at the altar."

In like manner as to the time: "Sir, I was of such an age that I ought indeed to have kept myself more wisely. Sir, I did it in Lent, during the fast days, the holidays, when others were at church. Sir, I was soon overcome, and therefore the sin is greater than if I had been overcome by force, and by much violence. Sir, it was my fault, at first, that this thing went forward, through my coming into such a place, and at such a time. Before I ever did it, I reflected well how evil it were to do it, and did it nevertheless."

The manner likewise must be told, which is the fourth circumstance: "Sir, this sin I did thus, and in this manner; thus I first learned it, and thus I came first into it, and thus I went on to do it; and in so many ways; so fully, so shamefully; thus I sought pleasure; how I might give the most satisfaction to my inflamed desires;" and search out all the ways.

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Tale is þe viſte totagge—tellen al, hu ofte hit is idon. "Sire, Ich habbe þis þus ofte idon: iwuned for to speken þus, ⁊ hercnen swuche spechen, ⁊ þenchen swuche þouhtes: vorȝemed þinges ⁊ forȝiten: lauhwen, eten, drinken, lesse oðer more þen neod were.[a] Ich habbe ibeon þus ofte wroð, seoðden ich was ischriuen nexst:[b] ⁊ for swuche þinge: ⁊ þus longe hit ileste. Þus ofte I seide leas: þus ofte ⁊ þis ⁊ tis. Ich habbe idon þis þus feole siðen, ⁊ o þus feole wisen, ⁊ to þus feole."

Cause is þe sixte totagge. Cause is, hwi þu hit dudest, oðer hulpe þerto, oðer þuruh hwon hit bigon. "Sire, Ich hit dude uor delit: ⁊ for vuel luue: ⁊ for biȝeate: vor fearlac, vor flatterunge. Sire, Ich hit dude uor vuel, þauh þer ne come non vuel of. Sire, mi liht onswere, oðer mine liht lates, tulde him erest upon me. Sire, of þisse word com oðer: of þisse dede, wreðde ⁊ vuele wordes. Sire, þe ancheisun is þis hwi þet vuel ilesteð ȝet. Þus woc was min heorte." Euerich, efter þet he is, sigge þe totagges,—mon ase limpeð to him: wummon þet hire rineð: vor her nabbe ich none iseid, bute uorte munegen mon oðer wummon of þeo þet to ham
Folio 87 b. ualleð, þuruh þeo þet beoð her to dreuedliche iseide. Þus, of þeos six wrieles despoile þine sunne. Make hire sterc naked i þine schrifte, ase Ieremie lereð, "Effunde sicut aquam cor tuum." "Sched ut," he seið, Ieremie, "ase water þine heorte." Vor, ȝif eoli schet ut of one vetles,[c] ȝet þer wule bileauen inne sumhwat of þe likur: and ȝif milk schet, þet heou wule bileauen: and ȝif win schet, þe smel bileaueð: auh water geð altogedere ut somed. Al so sched þine heorte: þet is, al þet vuel þet is i þine heorte. And ȝif þu ne dest nout, lo! hu grurefulliche God sulf þreateð þe þuruh Naum þe prophete, "Ecce ego ad te, dicit Dominus, ostendam in gentibus nuditatem tuam et regnis ignominiam tuam: et projiciam super te abhominationes tuas." Þu noldest nout unwreon þe to þe

[a] askeð. C. [b] last ischriuen. C.
[c] schedes of a fat. T. sched of an vet. C.

Number is the fifth circumstance—to tell the whole, how often it has been done: "Sir, I have done this so often; been accustomed to speak thus, and to listen to such speeches, and to think such thoughts, to neglect and forget things; to laugh, eat, drink, less or more than was needful. I have been so often angry since I last confessed, and for such a thing, and it lasted so long. I have so often spoken falsely, so often, and this, and this. I have done this so many times, and in so many ways, and to so many persons."

Cause is the sixth circumstance. Cause is, why thou didst it, or helped to do it, or through what means it began: "Sir, I did it for pleasure, and for guilty love, and for gain, through fear, through flattery. Sir, I did it for evil, though no evil came of it. Sir, my light answer, or my light behaviour enticed him toward me. Sir, of this word came another; of this action, anger and evil words. Sir, the reason why the evil still continues is this: my heart was so weak." Let every one, according to what he is, tell the circumstances—man, as relates to him; woman, as it concerns her: for I have not said any thing here, but to remind man or woman of that which happeneth to them, by what is here said in a desultory manner. Thus strip thy sin of these six coverings. Make it stark naked in thy confession, as Jeremiah teacheth, "Effunde sicut aquam cor tuum."[a] "Pour out," saith Jeremiah, "thy heart as water." For, if oil be poured out of a vessel, yet there will be left in it somewhat of the liquor; and if milk be poured out, the colour will remain; and if wine be poured, the smell remaineth; but water goeth completely out at once. In such a manner, pour out thine heart; that is, all the evil that is in thine heart. And, if thou dost not, behold how terribly God threateneth thee by the prophet Nahum, "Behold, I am against thee," saith the Lord, "and I will shew the nations thy nakedness, and the kingdoms thy shame. And I will cast abominations upon thee."[b] Thou wouldest not un-

[a] Lamentations, ii. 19.

[b] Nahum, iii. 5, 6.

preoste, ine schrifte: ⁊ Ich chulle scheawen al nakedliche to alle nolcke þine cweadschipes, ⁊ to alle kinedomes þine scheomeful sunnen—to þe kinedome of eorðe, ⁊ to þe kinedome of heouene, ⁊ to þe kinedome of helle: ⁊ trussen al þi schendfulnesse o þine owune necke, ase me deð o þe þeoue þet me let forte demen: ⁊ so, mid al þet schendlac, þu schalt trussen ⁊ al torplen into helle. "O!" seiþ Seint Beornard, "quid confusionis, quid ignominie erit quando dissipatis foliis ⁊ dispersis, universa nudabitur turpitudo, sanies apparebit." "O!" he seiþ, Seint Beornard, "hwuch schendlac ⁊ hwuch scoruwe þer biþ hwon alle þe leaues schulen beon to-warpled, ⁊ al þet fule wrusum scheaweð him, ⁊ wringeð ut* biuoren al þe wide worlde"—eorðe ware ⁊ heouene ware—nout one of werkes, auh of idelnesses of wordes ⁊ of þouhtes þet ne beoð her ibet, ase Seint Aunseame witneð, "Omne tempus impensum requiretur a nobis
Folio 88. qualiter sit expensum." Euerich tide ⁊ euerich time schal beon þer irikened, hwu hit was her ispened. "Quando dissipatis foliis," &c. "Hwon alle þe leaues," he seiþ, Seint Beornard, "schulen beon to-warpled." He hefde iseien, ase me þuncheð, hwu Adam ⁊ Eue, þoa heo hefden iðe urumðe isuneged, gederen leaues ⁊ makeden wrieles of ham to hore schendfule limes: and þus doð zet monie efter ham: "Declinantes cor suum in uerba malicie ad excusandas excusationes in peccatis."

Schrift schal beon ofte imaked. Vorði is iðe sautere, "Confitebimur tibi Deus." And ure Louerd sulf seide to his deciples, "Eamus in Iudeam iterum." "Go we eft," cweð he, "into Iudee." Judee speleð schrift: ⁊ so we iuindeð þet he wende ofte ut of Galilee into Iudee. Galilee speleð hweol, uorte leren us þet we of þe worldes torpelnesse, ⁊ of sunne hweol, ofte gon to schrifte. Vor þet is þet sacrament efter weouedes sacrament, ⁊ efter sacrament of fuluht, þet þe deouel is loðest: ase he haueð to holie men himsulf, sore his unðonkes ibeon hit, iknowen. Wule a weob beon, et one

* al þe fulðe scheawes him ⁊ wringes ut tat wirsum. T.

cloak thyself to the priest in confession, and I will shew quite nakedly thy wickedness to all people, and thy shameful sins to all kingdoms—to the kingdom of earth, and to the kingdom of heaven, and to the kingdom of hell; and I will bind up all thy vileness upon thine own neck, as is done to a thief when he is brought to be judged; and thus, with all that ignominy packed upon thee, thou shalt be hurled headlong into hell. "O!" saith St. Bernard, "quid confusionis, quid ignominiæ erit, quando dissipatis foliis et dispersis, universa nudabitur turpitudo, sanies apparebit." "O!" saith St. Bernard, "what disgrace and what sorrow there will be when all the leaves shall be shaken off, and all that foul corruption is exposed and wrung out before all the wide world,"—the dwellers in earth and dwellers in heaven—not only of works, but of idle words and thoughts that are not amended here, as St. Anselm witnesseth, "Omne tempus impensum requiretur a nobis qualiter sit expensum." "Every tide and every time shall be there reckoned, in what manner it was here spent." "Quando dissipatis foliis," &c. "When all the leaves," saith St. Bernard, "shall be shaken off." He had seen, as it seems, how Adam and Eve, when they had in the beginning sinned, gathered leaves and made of them coverings to their unseemly members; and thus do many still, after them, "turning their hearts aside to words of craftiness, to justify themselves in their sins."

V. Confession ought to be made often. Wherefore we find in the Psalter, "We will confess to thee, O God;"[a] and our Lord himself said to his disciples, "Eamus in Judæam iterum."[b] "Go we again," said he, "into Judea." Judea means confession; and so we find that he went often out of Galilee into Judea. Galilee signifieth wheel, to teach us that we should often retire from the whirl of worldly things, and the wheel of sin, and go to confession. For that is the sacrament which, next after the sacrament of the altar, and that of baptism, is most hateful to the devil; as he hath himself

[a] Psalm lxxv. i. [b] John, xi. 7.

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cherre, mid one watere wel ibleched: oðer a sol cloð hwit iwaschen? þu waschest þine honden in one[r] elpi deie twies oðer þries: ⁊ nult nout þine soule, Jesu Cristes spuse? Vor euere so heo is hwitture, so þe fulðe is scheure ⁊ more upon hire bute zif heo beo iwaschen. Nult tu nout, to Godes cluppunge, ofte umbe seoueniht waschen hire enes. Confiteor, ⁊ haliwater, ⁊ beoden, ⁊ holie þouhtes, blessunges, kneolunges, ⁊ euerich god word, ⁊ euerich god werc wascheð smeðe sunnen:[a] þet me ne mei alle siggen: auh euere is schrift þet heaued of alle.

Folio 88 b. Schrift schal beon on hihðe imaked. Lif sunne bitimeð bi nihte —anonriht, oðer a morwen: and zif heo bitimeð bi deie—er þen me slepe. Hwo is þet durste slepen þeo hwule þet his deadlich so heolde on itowen sweord ouer his heaued? Þe þet nappeð upon helle brerde, he torpleð ofte al in er he lest wene. Hwose is iuallen amidden þe berninde fure, nis he more þen a-med zif he lið ⁊ biðencheð him hwonne he wule arisen? A wummon þet haueð forloren hire nelde, oðer a sutare his el, he secheð hine anonriht, ⁊ to-went euerich strea uort he beo ifunden: and God forloren uor sunne schal liggen unsouht fulle seoue dawes.

"Circumdederunt me canes multi." "Monie hundes," seið Dauid, "habbeð biset me." Hwon gredie hundes stondeð biuoren þe borde, nis hit neod zerde? Ase ofte ase eni kecheð touward þe ⁊ binimeð þe þine mete, nultu ase ofte smiten? Elles heo wolden kecchen of þe al þet tu hefdest. And þu do al so þeonne. Nim þe zerde of þine tunge, ⁊ ase ofte ase þe hund of helle kecheð ei god from þe, smit him anonriht mid te zerde of tunge schrifte: and smit hine so luðerliche þet him loðie to snecchen eft to þe. Þe dunt of alle duntes is him dunte loðest. Þe hund þet fret leðer, oðer awurieð eilte me beateð him anonriht, þet he understonde uor hwuche þinge

[a] "Crux, aqua, confiteor, oratio, corpus in ara,
Tunsio, cum flexu faciunt venialia remitti." MS. Oxon.

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acknowledged to holy men, sorely against his will though it be. Can a web be well bleached, or a dirty cloth washed white, at one turn with a single watering? Thou washest thy hands two or three times in a single day; and wilt thou not wash thy soul, Jesus Christ's spouse? For the whiter it is, the impurity upon it is always the more apparent and the greater, if it is not washen. Often thou wilt not wash it, for the embrace of God, once a week. Confession, holy water, prayers, and holy meditations, benedictions, kneelings, and every good word and work wash small sins, though we may not say all sins, but confession is always the head of all.

VI. Confesssion ought to be made speedily. If sin occurs by night, immediately, or in the morning; and if it occurs by day, before we sleep. Who would dare to sleep while his mortal foe holds a drawn sword over his head? He who slumbereth upon the brink of hell, often rolleth headlong into it, before he is at all aware. When any one has fallen amid the burning fire, is he not more than mad, if he lieth and considereth when he shall arise? A woman who hath lost her needle, or a shoemaker his awl, seeketh it immediately, and turns over every straw until it be found; and God, when lost by sin, shall lie unsought full seven days!

"Circumdederunt me canes multi."[a] "Many dogs," saith David, "have beset me." When greedy dogs stand before the board, is there not need of a rod? As oft as any of them snatch toward thee, and taketh from thee thy food, wilt thou not as often smite? Else it would snatch from thee all that thou hadst. Do thou so then. Take the rod of thy tongue, and as oft as the dog of hell snatcheth any good from thee, smite him immediately with the rod of tongue-shrift, and smite him so rudely, that he shall be loath afterwards to snatch at thee. Of all striking this is the blow which is most hateful to him. Men beat immediately the dog that gnaweth leather, or worrieth sheep, that he may understand for what he is

[a] Psalm xxii. 16.

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he is ibeaten, and þeonne ne der he nout eft don þet ilke. Al so, beat mid þine tunge ine schrifte þene hund of helle anonriht: ⁊ he
Folio 89. wule beon afered uorte don þe eft swuche þucke. Hwo is þet þet is so muche fol þet seið bi þe hunde þet fret leðer, "Abid for to-morwen: ne beat tu hine nout zet." Auh anonriht, "Beat, beat, beat anonrihtes." Nis þing i þisse worlde þet smeorteð him so sore ase him doð swuch beatunge. Nie þinges beoð þet ouhten hien touward schrifte. Þe þine, þet okereð euere: vor sunne is þes deofles feih þet he ziueð to gauel, ⁊ to okere of þine: ⁊ euer so þe mon lið lengre in his sunne so þe gauel waxeð more of þine ine purga- torie, oðer her, oðer ine helle. "Ex usuris et iniquitate redimet animas eorum." Þet oðer þing is þe muchele ⁊ þe reouðfule lure þet he uorleoseð: þet no þing þet he euer deð nis Gode licwurðe ne iceweme. Jeremie. "Alieni comederunt robur ejus." Þet þridde þing is deað,—þet he not[a] hweðer he schulle þet ilke daie nerliche asteoruen. Ecclus. "Fili, ne tardes conuerti ad Dominum: neseis enim," ⁊c. Þet feorðe þing is secnesse: þet he ne mei wel þenchen bute euer on[b] of his secnesse, ne speken ase he schulde, bute gronen uor his eche,[c] and grunten uor his stiche more þen uor his sunnen. Ecclus. "Confiteberis et uiues." Þet fifte þing is muche scheome þet hit is, efter val, to liggen so longe—and hure ⁊ hure,[d] under þe schucke: "Surge qui dormis." Þet sixte þing is þe wunde þet euer wurseð an hond, ⁊ strengre is forte helen. "Principiis obsta, sero medicina paratur." Þet seouede þing is vuel wune: þet bitocneð bi Lazre þet stonc so long he hefde ileien i þer corðe: on hwam ure Louerd weop,[e] ase þe Gospel telleð, and grisbatede, and meingde his blod,[f] ⁊ gredde[g] lude upon him. Þeos four
Folio 89 b. þinges he dude ear he hine arerede, uorte scheawen hu strong hit is to arisen of vuel wune, þe þet roteð in his sunne.[h] Seinte Marie merci!

[a] ne wot. [b] ane. T. [c] warche. T.
[d] to lie longe—ȝ hure. T. to ligge se longe ȝ hure. C.
[e] remde. T. [f] *his blod*, is probably interpolated.
[g] ȝ resede ȝ mengde him seluen ȝ ȝeide. T. C.
[h] Si potria dire che il salvatore piangesse per quella che Lazaro significava, che era il peccatore invecchiato nel peccato.—*Villegas Leyendario.*

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beaten, and then he dare not again do the same. In like manner beat thou the dog of hell immediately, with thy tongue in confession, and he will be afraid to do thee again such a spiteful trick. Who is so great a fool as to say of the dog that gnaws leather, "Stay till to-morrow: beat him not yet." But at once, "Beat, beat, beat, immediately." There is nothing in this world, that maketh him smart so sore, as doth such beating. There are nine things that ought to urge us to confess quickly. The punishment, that is always increasing with usury. For sin is the devil's money, which he giveth upon interest, and upon usury of punishment, and the longer the man lieth in his sin, the increase of punishment in purgatory, here, or in hell, waxeth always more. "He shall redeem their souls from usuries and iniquity."[a] The second thing is the great and lamentable loss that he loseth, that nothing he ever doth is worthy of the approbation of God, nor pleasing to him. Jeremiah. "Strangers have devoured his strength."[b] The third thing is death—that he knoweth not whether he shall not die suddenly that very day. Ecclus. "Fili, ne tardes converti ad Dominum; nescis enim," &c.[c] "Delay not to be converted to the Lord, and defer it not from day to day. For his wrath shall come on a sudden, and in the time of vengeance he will destroy thee." The fourth thing is sickness: he that is sick cannot easily fix his thoughts on anything but his sickness, nor speak as he ought, but groan and cry out for his pain and suffering more than for his sins. "Thou shalt confess and live."[d] The fifth thing is, the great shame that it is, after a fall, to lie so long; and especially under the devil. "Arise thou that sleepest."[e] The sixth thing is, that the wound is now always getting worse through delay, and is more difficult to heal. "Resist evil in the beginning, lest the remedy should be administered when too late."[f] The seventh thing is evil habit; which is betokened by Lazarus, who had lain so long in the earth that he stank; over whom

[a] Psalm lxxii. 14. Vulgate.
[b] Hosea, vii. 9.
[c] Ecclus. v. 7.
[d] Ecclus. xvii. 26.
[e] Ephesians, v. 14.
[f] Ovid's Remedy of Love.

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þe Lazre stonc of four dawes, hu stinckeð þe sunfule þeonne of four ȝer, oðer of fiue? "Quam difficile surgit quem moles male consuetudinis premit!" "O Deus!" seiþ Seint Austin, "hu eruedliche[a] he ariseð þet under wune of sunne haueð ileien longe." Þet eihteoðe þing is þet Seint Gregorie seiþ, "Peccatum quod per penitentiam non diluitur mox suo pondere ad aliud trahit:" þet is, þe sunne þet nis nout[b] ibet draweð anon anoðer, ⁊ þerefter þe þridde: ⁊ so euerich on kundleð more ⁊ wurse kundles þen þe sulue moder. So me deoppre wadeð into þe ueondes leie uenne,[c] so me kumeð later up. Þe nieðe reisun is þis: so me ear biginneð her uorte don his penitence, so he haueð lesse uorte beten iðe pine of purgatorie. Þis beoð nu nie reisuns, ⁊ monie moa þer beoð, hwi schrift ouh forte beon imaked euer on hiliðe.

Schrift schal beon[d] edmod, ase was þe Pupplicanes, ⁊ nout ase was þe Pharisewus þet tolde his god deden, and scheawude uorð þet ihole, þo he schulde unwrien his wunden: and forði he iwende awei unhealed, ase ure Louerd sulf telleð, ut of þe temple. Edmodnesse is iliche þeos kointe harloz[e] þet scheaweð forð hore gutefestre[f] ⁊ hore vlowinde cweisen þet heo puteð euer uorð: and ȝif þe cweise
Folio 90. is atelich[g] heo scheaweð hire openluker ine riche monne eien, uor heo schulden habben reouðe of ham, ⁊ ȝiuen ham god þe raðer. Heo hudet eke hore ihole cloðes, ⁊ doð an alre vuemeste[h] on viterokes al to torene. Al riht, o þisse wise, edmodnesse eadiliche

[a] armliche. T. C.
[b] nis sone. T. C.
[c] wades iðe deoueles lei mure. T.
[d] ah to beon. T. C.
[e] cwointe herloz. T.
[f] gute feastre. T.
[g] aterliche. T.
[h] uuemaste. T. uueward [werres]. C.

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our Lord wept, as we are told in the Gospel, and gnashed his teeth,[a] and moaned, and cried aloud upon him. These four things he did before he raised him, to shew how difficult it is for a man to arise from an evil habit, who lies putrifying in his sin. Saint Mary have mercy! When Lazarus stank after four days, how, then, must the sinful stink, after four or five years? "Quam difficile surgit quem moles malæ consuetudinis premit!" "O God!" saith St. Austin, "with what difficulty doth he arise who hath lain long under the habit of sin." The eighth thing is that which Saint Gregory saith, "Peccatum quod per penitentiam non diluitur mox suo pondere ad aliud trahit;" that is, the sin that is not amended by penitence soon draws on another, and thereafter a third, and so on, every one giveth birth to another and a worse progeny than the mother herself. Thus the deeper men wade into the devil's muddy fen they are the longer in getting out of it. The ninth reason is this: the sooner a man begins here to do his penance, he hath the less to amend in the pain of purgatory. Now these are nine reasons, and there are many more, on account of which confession ought to be made quickly.

VII. Confession ought to be humble, as the publican's was, and not as the Pharisee's who recounted his good deeds, and shewed openly that which was whole, when he ought to have uncovered his wounds; and therefore he departed from the temple unhealed, as our Lord himself telleth. Humility may be compared to those crafty varlets who expose their dropping ulcers and their running sores, which they always put forth; and if the sore is hideous they shew it the more openly in the sight of the rich, that they may pity them, and give them alms the more readily. They likewise conceal their whole clothes, and put on smock-frocks over them, all torn. Just in this manner, humility happily and humbly beguileth our Lord, and obtaineth good things from him; begging with pious knavery,[b] she always concealeth her good things and sheweth her poverty, and weeping and groaning,

[a] Grist-bitan. A.-S. *ἐνεβριμήσατο*, John, xi. 33, *was moved, felt pity.*

[b] Trutannisatione. MS. Oxon. *Truand*, Fr. a sturdy beggar.

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bigileð ure Louerd, ⁊ edmodliche, ⁊ bizit of his gode: mid iseli truwandise heo hut euer hire god, ⁊ scheaweð forð hire pouerte, ⁊ put forð hire cancre, weopinde ⁊ groninde, biuoren Godes eien: ⁊ halseð meðleasliche bi his deorewurðe[a] passiun, ⁊ bi his deorewurðe blode: bi his fif wunden: bi his moder teares: bi þeo tittes[b] þet he sec þe milc þet hine uedde: uor alle his haluwene luue: uor þe deore driwerie þet he haueð to his deore spuse, þet is, to þe cleane soule, uor his deað o rode uor hire to bizitene. Mid þus onwille halsunge, weopeð ⁊ gret[c] efter sume helpe to þe wrecche meoseise, uorte lecnen mid þe seke, ⁊ forte healen mide hire cancre: ⁊ halseð ure Louerd so: ⁊ he ne mei uor reouðe wernen hire, ne swéamen hire heorte mid wernunge, nomeliche so ase he is so unimete large þet him nis no þing leouere þen þet he muwe ivinden ancheisun uorto ziuene. Auh hwoso zelpeð of his gode, ase doð ine schrifte þeos prude, hwat neod is ham to zelpen? Moni haueð ane swuche manere to siggen hire sunnen, þet hit is wurð a derne zelpunge ⁊ huntunge efter hereword of more holinesse.

Schrift auh forto beon scheomeful. Bi þen þet tet folc of Israel wende þuruhut þe reade see: þet was read ⁊ bitter, is bitocned þet we moten þuruh rudi scheome passen to þe heouene, ⁊ þuruh bitter
Folio 90 b. penitence: þet is, ine soð schrifte. Wat Crist hit is god riht þet us scheome biuoren monne, þet forzeten scheome þo we duden þe dede ⁊ te sunne biuoren Godes sihðe. "Nam omnia nuda sunt et aperta oculis ejus ad quem nobis sermo:" "Vor al þet euer is, al is naked," seið Seinte Powel, "⁊ open to his eien wið hwam we schulen rikenen alle ure deden." Scheome is þe meste del, ase Seint Austin seið, of ure penitence: "Verecundia pars est magna penitencie." And Seint Bernard seið þet no deoruwurðe zimston ne deliteð mon so muchel uorto biholden ase deð godes eie þe rude of monnes nebbe þet seið ariht his sunnen. Vnderstand wel þis word. Schrift is a sacrament þet haueð one ilicnesse wiðuten of þen þinge þet hit

[a] derue. T. [b] pappes. T. [c] ropes. T. ropeð. C.

exposeth her rankling sore in the sight of God; and, without ceasing, beseecheth him by his precious sufferings, and by his precious blood, by his five wounds, by his mother's tears, by the paps from which he sucked the milk that fed him, for the love of all his saints, for the kind affection which he hath to his dear spouse, that is, to the pure soul, and by his death on the cross for her redemption. Thus doth she, with earnest adjuration, weep and cry for help to the wretched sufferer, wherewith to administer medicine to the sick, and to heal her festering sore; and thus she adjureth our Lord; and he cannot, for pity, refuse her, nor grieve her heart with a refusal, since he is so exceedingly bountiful that there is nothing more agreeable to him than to find an occasion to give. But, when any one boasteth of his goodness, as the proud do in confession, what need is there to help[a] them? Many have such a way of speaking of their sins, that it is equivalent to a covert boasting and hunting after the praise of greater sanctity.

VIII. Confession must be made with shame. By the passing of the people of Israel through the Red Sea, which was red and bitter, it is signified that we must go to heaven through red shame and bitter penitence, that is, in true confession. Christ knoweth that it is very just that we should be ashamed before man, who forgot shame when we did the deed and the sin in the sight of God, "Nam omnia nuda sunt et aperta oculis ejus ad quem nobis sermo." "For all that ever exists, is naked," saith St. Paul, "and open to His eyes to whom we must give an account of all our doings." Shame is the greatest part of our penance, as St. Austin saith, "Verecundia pars est magna penitentiæ." And St. Bernard saith that the sight of no precious jewel giveth so much delight to man, as the blushing of a man's face who truly confesseth his sins delighteth the eye of God. Understand rightly this matter. Confession is a sacrament,

[a] The original ȝelpen is evidently a mistake of the transcriber, for helpen. Quæ necessitas eos juvandi? MS. Oxon.

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wurcheð wiðinnen ⁊ ase hit is ine fuluhte. Þe wassunke ine fuluhte wiðuten bitocneð þe wasschunge of þe soule wiðinnen. Al so is of schrifte. Þe cwike rude of þe nebbe makeð to understonden þet te soule þet was bloc, ⁊ nefde bute dead heou, haueð ikeiht cwic heou, ⁊ is iruded feire.

Schrift schal beon dredful ⁊ þet tu sigge, mid Jeremie,[a] "Quotiens confessus fui, uideor mihi non esse confessus:" "Ase ofte ase ich am ischriuen euer me þuncheð me unschriuen." Vor euer is sum of þe circumstances[b] forȝiten. Vorði, seið Sein Austin, "Ve laudabili hominum uite, si remotâ misericordiâ discutias eam:" þet is, "Þe beste mon of al þisse worlde ȝif ure Louerd demde him al efter rihtwisnesse ⁊ nout efter merci, wo scholde him iwurðen: "Sed misericordia superexaltat judicium:" "Auh his merci touward us weieð euer more þen þet rihte nearuwe."

Folio 91. Schrift schal beon hopeful. Hwoso seið al þet he con, ⁊ deð al þet he mei, God ne bit nan more. Auh hope ⁊ dred schulen euer beon imeind[c] togederes. Þis forte bitocnen was ihoten i þen olde lawe þet no mon ne scholde twinnen þe two grindstones:[d] þe neoðere þet lið stille, ⁊ bereð heui charge bitocneð ferlac, þet teieð mon from sunne, ⁊ is iheuegeg[e] her mid herde uorte beon cwite of herdre. Þe vuere ston bitocneð hope þet corneð[f] ⁊ stureð hire euer ine gode werkes, mid trust of muchele mede. Þeos two no mon ne to-dele urom oðer. Vor, ase Seint Gregorie seið: "Spes sine timore luxuriat in presumtionem ⁊ timor sine spe degenerat in desperationem:" "Dred wiðuten hope makeð mon untrusten ⁊ and hope wiðute dred makeð ouertrusten." Þeos two unðeawes, untrust and ouertrust, beoð þes deofles tristren, þer þet wrecche best selden etsterteð. Tristre is þer me sit[g] mid þe greahundes forte kepen þe

[a] Jerome. T. C.
[b] totagges. T. C.
[c] ifeiet. T.
[d] grindelstanes. T. C.
[e] iheueget. T. iheueged. C.
[f] ȝ turnes. T.
[g] mon luttes T.

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which hath an outward resemblance of the effect which it worketh within, as it is in baptism. The outward washing in baptism betokeneth the washing of the soul within. It is the same with regard to confession. The lively red of the countenance tells that the soul, which was livid, and had nothing but the hue of death, hath got the hue of life, and is beautifully reddened.

IX. Confession ought to be made with such anxious fear that thou mayest say with Jeremiah [St. Jerome], "Quoties confessus fui, videor mihi non esse confessus:" "Whenever I have confessed, it always seems to me as if I had not confessed." For some of the circumstances are always forgotten. Wherefore, said St. Austin, "Væ laudabili hominum vitæ, si remotâ misericordiâ discutias eam;" that is, "The best man of all this world, if our Lord judged him according to strict justice, and not according to mercy, should be in a woful condition." "Sed misericordia superexaltat judicium."[a] "But his mercy toward us always outweigheth his strict judgment."

X. Confession must be hopeful. When a man saith all that he knoweth, and doth all that he can, God requires no more of him. But hope and fear should always be mingled together. To intimate this, it was commanded in the old law that no man should separate the two grindstones:[b] The nether, that lieth still, and beareth a heavy load, betokeneth fear, which draweth man from sin, and is loaded here with hard things, that it may be free from harder. The upper stone betokeneth hope, which runneth, and is always actively employed in good works, trusting to receive a great reward. Let no man separate these two from each other, For, as St. Gregory saith, "Spes sine timore luxuriat in præsumptionem; timor sine spe degenerat in desperationem:" "Fear without hope maketh a man to despair; and hope without fear maketh him presumptuous." These two sins, despair and presumption, are the devil's tristres,[c] where the unhappy beast seldom escapeth. A tristre is where

[a] St. James, ii. 13. [b] Deuteronomy, xxiv. 6.

[c] *Triste*, a station or post in hunting.—Bailey.

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hearde, oðer tillen[a] þe nettes aȝean ham. Touward on of þeos two is al þet he sleateð: vor þer beoð his nettes, ⁊ þer beoð his greahundes, untrust ⁊ ouertrust, igedered togederes: and beoð of alle sunnen next þe ȝete of helle. Mid dred wiðute hope, þet is mid untrust, was Keimes[b] schrift, ⁊ Judases: and forði heo uoruerden wið[uten] hope, þet is [mid vntrust]. Wiðute dred, mid ouertrust, is þes vniselies sawe[c] þet Dauid seiþ, i þe sauter, "Secundum multitudinem ire sue non requiret."[d] Nis nout, cweð he, God so grim ase ȝe him uore makieð. "No!" he seiþ, Dauid, ȝuihe,[e] and seiþ þenne hwareuore: "Propter quid irritauit impius Deum? Dixit enim in corde suo, Non requiret." Alre uormest he cleopeð þe ouertrusti, unbileued. þe unbileuede—mid hwon gremeð he God
Folio 91 b. Almihti? "Mid hwon?" he seiþ, "mid tet þet he seiþ,[f] þet he nule nout so neruhliche demen ase ȝe siggeð."[g] "Lui sikerliche, auh he wule." Þus þeos two unðeawes beoð two grimme robbares: vor þe on, þet is ouertrust, binimeð[h] God his rihte dom ⁊ his rihtwisnesse: þe oðer, þet is untrust, binimeð him his milce. And so heo beoð unbe uorte uordon God sulf: vor God ne muhte nout beon wiðuten rihtwisnesse ne wiðuten milce. Nu, þeonne, hwuche unðeauwes beoð efnunge to þeos þet wulleð acwellen God, on hore fule wise! Lif þu ert to trusti, ⁊ holdest God to nesche uorto awreken sunne: sunne liked him, bi þine tale. Auh bihold hu he awrec him of his heih engel þet þouhte of one prude: ⁊ hu he awrec him of Adam uor þe bite of one epple: and hu [he] biseinte[i] Sodome ⁊ Gomorre, men ⁊ wummen ⁊ children,[k] ⁊ alle þe nomecuðe buruhwes, al ane muchele schire, adun into helle grunde, þer ase is nu þe reade[l] see, þet nowiht cwikes [nis][m] inne: ⁊ hu he ine Noes flode adreinte al þene world, bute eihte i þen arche: hu he ine his owune uolc

[a] tildes. T. tildeð. C.
[b] Caymes. T. C.
[c] wið hope wiðuten dred; þ is, wið ouertrust is tis unselies sake. T.
[d] quæret. Vulgate.
[e] ȝeoi he. T. ȝeihe. C.
[f] wið þ he seis, as he seis, Nule he. T.
[g] fortelleð. T.
[h] reaues. T. reaueð. C.
[i] bisencte. T. C.
[k] were, ⁊ wif, ⁊ wenchel. T. C.
[l] deade. C.
[m] nis. T. C.

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men wait with the greyhounds to intercept the game, or to prepare the nets for them."[a] All that he driveth is toward one of these two [points];[b] for there are his nets, and there his greyhounds, Despair and Presumption, are met together, and of all sins they are nearest the gate of hell. With fear, and without hope, that is, with despair, was the confession of Cain and of Judas; and therefore, they died without hope, that is, in despair. Without fear, with presumption, is that unhappy person's saying, of whom David saith in the Psalter, "Secundum multitudinem iræ suæ non requiret." "According to the multitude of his wrath he will not seek him."[c] God is not so angry, saith he, as ye pretend that he is. "No!" saith David, "Yea!" and then saith wherefore. "Wherefore hath the wicked provoked God? for he hath said in his heart, He will not require it."[d] First of all he calleth the presumptuous wicked. The wicked, wherewith provoketh he God Almighty? "Wherewith?" saith he, "with this, that he saith, He will not judge so strictly, as ye say." "Yea, surely, but he will." Thus, these two sins are two fierce robbers; for the one, that is, presumption, taketh away from God his righteous judgment and his justice; the other, that is, despair, taketh away from him his mercy. And thus they both are endeavouring to destroy God himself; for God could not exist without justice, nor without mercy. Now then, what sins are worthy of being compared to these which would, in their corrupt manner, kill God? If thou art too confident, and accountest God too mild to inflict vengeance upon sin, according to thy account he is pleased with sin. But consider how he avenged upon his archangel that thought of pride alone, and how he avenged himself upon Adam for the bite of an apple, and how he sunk Sodom and Gomorrah, men, women, and children, and all the famous cities, an entire region of great extent, down to the abyss of hell, where the Dead Sea now is, in which there is nothing that

[a] Vide Du Cange, in voc. *Trista.*

[b] See Coles's Eng. Dict. *Slete;* in Bailey, *Sleet.*

[c] Psalm x. 4. English R. C. translation of the Vulgate. [d] Ibid. verse 13.

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Israel, his deorling, hu grimmeliche he awrec him, ase ofte ase heo agulten. Dathan and Abiron, Chore and his feren: þe oðre also þet he slouh bi monie[a] þusendes ofte, uor hore gruchunge. An oðer half, loke, ȝif þu hauest untrust of his vnimete milce, hu lihtliche and hu sone Seinte Peter þet[b] hefde uorsaken him, and tet for ane cwene worde, was mid him iseihtned: and hwu þe þeof o þe rode, þet hefde euer iliued vuele, in one sterthwule hefde of him milce,[c] mid one ueire speche. Vor þi, bitweonen þeos two, untrust ⁊ ouertrust, hope ⁊ dred beon[d] euer iveied togederes.

Folio 92. Schrift ȝet schal beon wis, ⁊ to wise monne imaked, of unkuðe sunnen: and nout to ȝunge preostes—ȝunge i sigge of witte—ne to sot olde. Bigin uormest et prude, ⁊ sech alle þe bowes þerof, ase heo beoð þer uppe iwritene, hwuc falle to þe. Þerefter al so of onde: ⁊ go so adunewardes bi reawe ⁊ bi reawe, uor tu kume to þe laste, ⁊ drauh togedere al þene team under þe moder.

Schrift ouh forte beon soð. Ne lih þu nout o þi sulf: vor, ase Seint Austin seiþ, "Qui causa humilitatis mentitur fit quod prius ipse non fuit, id est, peccator." Þe þet lihð on him sulf þuruh to muchel edmodnesse, he is imaked sunful, þauh he er nere. Seint Gregorie seiþ þauh, "Bonarum mentium est culpam agnoscere, ubi culpa non est." Kunde of gode heorte is to beon offeared of sunne, þer ase non nis ofte: oðer weien swuðer his sunne summechere þen he þurfte. Weien hit to lutel is ase vuel, oðer wurse. Þe middel weie of mesure is euer guldene. Drede we us euer: vor ofte we weneð to don a lutel vuel, ⁊ doð one greate sunne: ⁊ ofte we weneð wel to donne ⁊ doð al to cweade. Sigge we euer þeonne mid Seint

[a] feole. T. C.
[b] after þ he. T. C.
[c] ouer eode at him his milce. T. of eode ed him milce. C.
[d] schulen beo. T.

hath life; and how, in Noah's flood, he drowned all the world but eight persons who were in the ark; how severely he avenged himself upon his own beloved people Israel, as often as they were guilty. Dathan and Abiram, Korah and his companions, and others whom, in like manner, he slew, often in many thousands, for their murmuring. On the other hand, if thou hast despair of his unbounded mercy, consider how easily and how soon Saint Peter, who had forsaken him, and that for a word spoken by a maid-servant, was reconciled to him; and how the thief on the cross, who had always lived in sin, obtained mercy of him in an instant, by one candid speech. Wherefore, between these two, despair and presumption, let hope and fear be always joined together.

XI. Confession of secret sins ought also to be always prudent, and made to a prudent man, and not to young priests, I mean young of wit, nor yet to foolish old men. Begin with pride, and examine all the branches thereof, as they are written above, which apply to thee. Thereafter, of envy, in like manner; and thus proceed downward, from one to another, until thou comest to the last, and draw together the whole progeny under the mother.

XII. Confession ought to be truthful. Do not lie concerning thyself, for, as St. Austin saith, "Qui causa humilitatis mentitur fit quod prius ipse non fuit, id est peccator." "He who lieth concerning himself, through too much humility, becomes sinful though he were not so before." St. Gregory saith, however, "Bonarum mentium est culpam agnoscere, ubi culpa non est." It is the nature of a good heart to be afraid of sin, often where there is none, or to ponder his sin somewhat more than he need. To ponder it too little is as bad, or worse. The middle way is always the golden mean. Let us always fear; for, often we think to do a little harm, and we commit a great sin; and often we think to do good, and we do much evil. Say we always, then, with St. Anselm, "Even our good is, in a manner, so tainted with evil that it cannot please God, or rather must displease him." St. Paul saith, "I know that in me, that is,

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Aunselme, "Etiam bonum nostrum ita est aliquo modo corruptum ut possit non placere Deo, aut certe displicere." Paulus ꝛ "Scio quod non est in me, hoc est, in carne mea, bonum." No god in us nis of us: vre god is Godes ꝛ auh ure sunne is of us, ꝥ ure owune. "Godis[a] god, hwon ich hit do," cweð he, Seint Aunselme, "so, o summe wise, min vuel hit forgnaweð ꝛ[b] oðer ich hit do ungledliche ꝛ oðer to er ꝛ oðer to leate ꝛ oðer lete wel þerof. þauh no mon hit nute ꝛ oðer wolde þet ei hit wuste ꝛ oðer ȝemeleasliche do hit ꝛ oðer to unwisliche, to muchel, oðer to lutel. þus euer sum vuel monleð him mit mine gode, þet Godes grace ȝiueð me, þet hit mei lutel liken God, and[c] misliken ofte." Seinte Marie! hwon þe holi mon seide þus bi him suluen, hwu muwe we hit soðliche siggen bi us wrecches! *Folio 92 b.*

Schrift ouh to beon willes ꝛ þet is, willeliche, iureined,[d] and nout idrawen of þe, ase þauh hit were þin unðonckes. þe hwule þet tu const siggen out,[e] seie al unasked. Me ne schal asken none bute uor neode one ꝛ vor of þe axunge mei uallen vuel ꝛ bute ȝif þe axunge beo þe wisre. On oðer half, moni mon abit[f] to schriuen him uort þe nede tippe. Auh ofte him lieð þe wrench,[g] "þet he ne mei hwon he wule, þe nolde hwule þet he muhte." Nan more kang-schipe[h] nis þen setten God terme ꝛ ase þauh grace were his, to nimen up o grace þerinne iðe terme ase he him sulf sette. Nai, belami, nai! þe terme is ine Godes honden ꝛ and nout i þine baundune.[i] Hwon God beot[k] þe, receð forð mid boðe honden ꝛ vor wiðdrawe he his hond, þu mei loken efter, ȝif vuel oðer oðer þing net[l] þe to schrifte. Lo! hwat seið Seint Austin? "Coacta servitia Deo non placent:" "Seruises inedde ne cwemeð nout ure Louerde."

[a] Godes. T. C. [b] forgneies. T. forgneied. C. [c] oðer. T.
[d] freinet. T. vnfreined. C. The latter is doubtless the genuine reading, and it is adopted in the translation. [e] oht. T. eut. C. [f] abides. T.
[g] lihen hise wrenches. T. ꝛ ȝeð þe wrench. C.
[h] madschipe. T. kanhschipe. C. [i] bandun. C. [k] bedes. T.
[l] neodes. T. ned. C.

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in my flesh, dwelleth no good thing." [a] No good that is in us is of ourselves: our good is God's; but our sin is of ourselves, and is our own. "When I do God's good," saith St. Anselm, "my own evil, somehow, so corrodes it that I do it either without pleasure, or too soon, or too late, or I think highly of it. If no man should know it, I either wish that some one might know it, or I do it negligently, or too inconsiderately, too abundantly, or too sparingly. Thus is some evil always mingled with my good, which the grace of God giveth me, so that it can please God little, and may often displease him." St. Mary! when the holy man spoke thus of himself, how truly may we unhappy sinners say the same of ourselves!

XIII. Confession ought to be voluntary, that is, willingly, unasked, and not drawn out of thee, as if it were against thy will. When thou hast any thing to confess, say all, unasked. We are not to put any questions, unless it be quite necessary; for evil may come of questioning, unless it be done the more wisely. On the other hand, many a one puts off confession until he is in the last extremity. But the proverb, "He may not when he would, who would not when he might," often applieth to him. There is no greater absurdity than to set a time to God, as if grace were one's own, and a man could take grace to himself at whatever time he set. Nay, my friend, nay! The time is in God's hand, and not at thy discretion. When God offers, reach forth with both hands; for, if he withdraw his hand, thou mayest afterwards wait long. Should sickness, or any other cause drive thee to confession, behold! what saith St. Austin? "Coacta servitia Deo non placent:" "Forced services please not our Lord." But yet, "Better is clay than nay." [b] Before is

[a] Rom. vii. 18.

[b] The Editor is not quite sure that he has rightly translated this passage. It is evidently proverbial. In the MS. Oxon. it is "Melius est tunc quam nunquam." Þo signifying either *then* or *clay*. If the reading of the MS. T. be adopted, it might be translated "Better is one than none," or, perhaps, "Better is yea than nay."

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þauh, no þe later, "Betere is þo[a] þene no." Betere is er þen to lete. "Nunquam sera est penitencia, si tamen uera." Nis neuere to lete penitence, þet is soðliche imaked, he seið him suluen. Auh betere is, ase Dauid seið, "Refloruit caro mea et ex uoluntate mea confitebor ei:" þet is, "Mi vlesch is iflured ⁊ bicumen al neowe, uor ich chulle schriuen me, ⁊ herien God willes." Wel seið he, "is iflured:" vorte bitochen wilschrift: vor þe eorðe al unnet, ⁊ þe treou also, openeð ham ⁊ bringeð forð misliche flures. Edmodnesse, ⁊ abstinence, kulure unlóðnesse, ⁊ oðer swuch uertuz beoð feire ine
Folio 93. Godes eien, ⁊ swote smellinde flures ine Godes neose. In Canticis, "Flores apparuerunt in terra nostra." Of ham, þet is, of swuche flures make þu his herboruwe wiðinnen þe suluen: vor his delices, he seið, beoð forto wunien þer. "Et delicie mee cum filiis hominum." In libro sapiencie.

Schrift ouh forte beon owune. No mon ne schal ine schrifte wreien buten him suluen, ase uorð ase he mei. Þis ich sigge uorði þet swuch cas, and swuch auenture bitimeð to summe monne þet he ne mai nout fulliche ne allunge wreien him suluen bute ȝif he wreie oðre. Auh, bi nome, no þe later, ne nemne he nout þen ilke, þauh þe schrift-feder wute to soðe touward hwam hit turne. Auh, þus þu meiht siggen—a munuch, oðer a preost: and nout Willam ne Water, þauh þer ne beon non oðer.

Schrift schal beon studeuest forte holden þe penitence, ⁊ bileauen þe sunne. Þet tu sigge to þe preoste, "Ich habbe studeuestliche ine þonke, ⁊ ine heorte uorte bileauen þeos sunne ⁊ don þe penitence." þe preost ne schal nout asken þe ȝif þu wult þeonne uorðmore, uorhoten þine sunne. Inouh hit is þet tu hit hauest on heorte treoulich to donne, þuruh Godes grace: ⁊ ȝif þu uallest eft þerinne, þet tu wult anonriht arisen þuruh Godes helpe, ⁊ kumen azean to schrifte.

[a] o. T.

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better than too late. "Nunquam sera est pœnitentia, si tamen vera." "True repentance," saith he, "is never too late." But it is better, as David saith, "Refloruit caro mea, et ex voluntate mea confitebor ei," that is, "My flesh hath flourished again, and is altogether renewed; for I will make my confession, and praise God with my heart." He saith well, "has flourished," to signify voluntary confession; for the earth quite unconstrained, and the trees likewise, open themselves and bring forth various flowers. Humility, abstinence, dove-like meekness, and other such virtues are fair flowers in the eyes of God, and sweet smelling in his nostrils. Thus, in Canticles, "Flores apparuerunt in terra nostra:"[a] "The flowers have appeared in our land." Of these, that is, of such flowers, make thou his bower in thy heart; for he saith his delight is to dwell there: "Et deliciæ meæ cum filiis hominum."[b] "My delight is with the sons of men."

XIV. Confession ought to be our own. In confession, no man must expose any one but himself, as far as possible. I say this because such a case and such an accurrence may happen to a man that he may not be able fully and entirely to confess himself without exposing another. But, yet, let him not mention the name of such a one, even though the father confessor should well know to whom it refers. But thou mightest say thus: a monk, or a priest, and not William nor Walter, although there be no other.

XV. Confession must be made with a firm purpose to do the penance, and to leave off the sin. Thou must say to the priest, "I am firmly resolved, in my mind and heart, to leave off this sin, and to do the penance." The priest ought not to ask thee if thou wilt then furthermore vow to leave off thy sin. It is enough that thou hast it in thy heart faithfully to do it, through God's grace, and if thou fallest afterwards into it, that thou wilt immediately arise, through God's

[a] Song of Solomon, ii. 12. [b] Proverbs, viii. 31.

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"Vade et amplius noli peccare." "Go," cweð ure Louerd, "⁊ haue ine wille þet tu nult nan more sunegen." Lo! þus ne askede he non oðer sikernesse.

Schrift ouh forto beon biðouht biuoren longe. Of fif þinges, mid þine þouhte, gedere þine sunnen. Of al þin elde, of childhode, of ȝuweðehode; gedere al togederes. Þer efter gedere þe studen þet
Folio 93 b. tu wunedest inne: ⁊ þench ȝeorne hwat þu dudest in euerich stude sunderliche, ⁊ in eueriche elde. Þer efter sech al ut, ⁊ to-trodde þine sunnen, bi þine vif wittes: þer efter bi alle þe limes þet[a] tu hauest mide isuneged: ⁊ ine hwuche þu hauest mest isuneged, oðer oftest: a last sunderliche, bi dawes and bi tiden.

Nu ȝe habbeð alle iheued, ase ich understonde, þe sixtene stucchenes þet ich bihet to dealen: ⁊ alle ich habbe to-broken ham ou, mine leoue sustren, ase me deð to children, þet muhten wiðuten brokene breade deien of hungre. Auh me is, þet wute ȝe, moni crume etfallen. Secheð ⁊ gedereð ham: uor heo beoð soule uode. Swuch schrift, þet haueð þus þeos sixtene stucchenes, haueð þeo ilke muchele mihten þet ich erest spec of: þreo aȝean þe deofle, ⁊ þreo aȝean us suluen, deorewurðe ouer alle gold hordes, ⁊ ouer alle ȝimstones[b] of ynde.

Mine leoue sustren, þeos fifte dole, þet is of schrifte, limpeð to alle men iliche. Vorði ne awundri ȝe nout þet ich touward ou nomeliche nabbe nout ispeken i þisse dole. Habbeð, þauh, to ower bihoue, þesne lutle laste ende, of alle kudde ⁊ kuðe[c] sunnen: ase of prude: of great heorte: oðer of heih heorte: of onde: of wreððe: of slouhðe: of ȝemeleaste: of idele wordes: of vntowune þouhtes: of sum idel herunge: of sum uals gledunge: oðer of heui murnunge: of ipocrisie: of mete, ⁊ of drunche, to muchel oðer to

[a] i hwuch. T. C. [b] ȝimmes. T. C. [c] of alle cuðe.

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help, and come again to confession. "Vade et amplius noli peccare."[a] "Go," saith our Lord, "and resolve that thou wilt no more sin." Lo! thus he asked no other security.

XVI. Confession ought to be long premeditated. By reflecting upon five things, recollect thy sins. Of every age of thy life, of childhood, of youth; bring them all into remembrance. Thereafter recollect the places in which thou dwelledst, and think earnestly what thou didst in each place separately, and at every age. Thereafter, seek and trace out all thy sins in thy five senses, then in all the members wherewith thou hast sinned, and in which thou hast sinned most or oftenest: lastly, on particular days and times.

You have now had, as I think, all the sixteen parts, into which I promised to divide the subject, and I have broken them all to you, my dear sisters, as is done to children, who might die of hunger if they had not their bread broken; and, as ye know, many a crumb hath fallen from me. Seek and gather them up, for they are food for the soul. Such confession, that hath these sixteen parts, hath those same great powers of which I spoke first; three against the devil, and three against ourselves, more precious than all treasures of gold, and than all jewels of India.

My dear sisters, this fifth part, which is of confession, belongeth to all men alike. Wherefore do not wonder that I have not spoken to you in a particular manner in this part. Take, however, to your behoof this short and concluding summary of all mentioned and known sins, as of pride, of ambition, or of presumption, of envy, of wrath, of sloth, of carelessness, of idle words, of immoral thoughts, of any idle hearing, of any false joy, or of heavy mourning, of hypocrisy, of meat and of drink, too much or too little, of grumbling,

[a] St. John, viii. 11.

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lutel ⁊ of grucchunge ⁊ of grim̃e chere ⁊ of silence ibroken ⁊ of sitten to longe et þurle ⁊ of vres misseide ⁊ wiðuten ȝeme of heorte ⁊
Folio 94. oðer in untime ⁊ of sum uals word ⁊ of sware ⁊ of pleie ⁊ of schorn [a] leihtre ⁊ of sheden crumen, oðer ale ⁊ oðer leten þinges muwlen oðer rusten, oðer uorrotien ⁊ cloðes unseouwed ⁊ bireined [b] oðer unwaschen ⁊ ibroken nep [c] oðer disch ⁊ oðer biseon ȝemeleasliche eni þing þet me mide uareð, oðer ouhte to ȝemen ⁊ oðer of keorfunge, oðer of hurtunge, þuruh unbiseinesse.[d] Of alle þe þinges in þisse riwle þet beoð misȝemed [e]—of alle swuche þinges schriue hire enes a wike ette leste ⁊ vor nis non so lutel þing of þeos þet þe deouel naueð enbreued [f] on his rolle. Auh schrift screapeð hit of, and makeð him uorte leosen muchel of his hwule. Auh al þet schrift ne schreapeð nout of—al he wule a domesdei reden ful readeliche [g] uorte bicleopien þe mide. O word ne schal þer wonten. Nu þeonne ich reade uorto ȝiuen him þet leste þet we euer muwen to writen ⁊ vor no mester nis him leouere. And hwat se writ beoð umbe uorte schreapien hit of clenliche. Mid none þinge ne muwe ȝe ouerkumen ne maten him betere. To eueriche preoste mei ancre schriuen hire of swuche openliche [h] sunnen þet to alle men biualleð ⁊ auh ful trusti ⁊ ful siker heo schal beon of þe preostes godnesse [i] þet heo allunge scheaweð to hu hire stont abuten vleschliche tentaciuns, ȝif heo ham haueð ⁊ oðer ȝif heo is mid ham [k] ivonded ⁊ bute ȝif hit beo ine deaðes dute. Þus þauh me þuncheð þet heo mei siggen: "Sire, vlesches fondunge þet ich habbe, oðer habbe iheued, goð to uorð upe me, þuruh mine feblesce.[l] Ich am of dred leste I
Folio 94 b. go driuinde oðerlhwules to swuðe uorðward upe fole þouhtes, and fule umbestunde ⁊ ase þauh ich huntede efter likunge. Ich muhte, þuruh Godes strencðe, scheken ham ofte of me, ȝif ich were ewic-

[a] inschake. T. ischake. C.
[b] birainet. T.
[c] scale. T.
[d] unbisehenesse. T.
[e] misnumene. T. C.
[f] breves. T. ambreued. C.
[g] rekene ȝ rede ful witterliche. T.
[h] utterliche. T. C.
[i] godleie. T. C.
[k] is swa. T.
[l] þurch min þafunge. C.

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of morose countenance, of silence broken, of sitting too long at the parlour window, of hours ill said, or without attention of heart, or at a wrong time; of any false word, or oath; of play, of scornful laughter, of dropping crumbs, or spilling ale, or letting thing grow mouldy, or rusty, or rotten; clothes not sewed, wet with rain, or unwashen; a cup or a dish broken, or any thing carelessly looked after which we are using,[a] or which we ought to take care of; or of cutting, or of damaging, through heedlessness. Of all the things in this rule which are neglected, let her confess once a week at least, for there is none of these things so small that the devil hath not written in his roll. But confession eraseth it, and maketh him to lose much of his labour. And all that confession doth not erase he will read full readily on the day of judgment, in order to accuse thee with it; a single word shall not be wanting. Now, therefore, I advise that we give him the least to write we ever can; for no employment is more gratifying to him. And whatever is written be careful to erase it cleanly. With nothing may ye overcome nor defeat him better. An anchoress may confess to any priest such open sins as all men are liable to fall into; but she must be well assured and confident of the integrity of the priest to whom she sheweth unreservedly how it stands with her in regard to carnal temptations, if she hath them, or if she is tempted with them, except it be under the fear of death. I am of opinion, however, that she may say in this manner, "Sir, carnal temptations which I have, or have had, prevail over me too much, on account of my weakness. I am afraid lest I should go driving on sometimes much too far upon foolish, and, at times, foul thoughts, as if I were hunting after pleasure. I might, through God's powerful help, often shake them off me, if I were promptly and stoutly to exert myself. I am sorely afraid lest the pleasure in the thought should often continue too long, so that it might well nigh attain the consent of the mind." I dare not [recommend] that she should confess more fully concerning this to young priests, but to

[a] *literally* "which we go with:" a beast of burden may be meant.

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liche ȝ stalewardliche umbe. Ich am offered sore leste þe delit in þe þouhte leste to longe ofte, so þet hit kume neih skiles ȝettunge." Ich ne der nout þet heo deopluker[a] schriue hire to ȝunge preostes her abuten. Auh to hire owune schrift feder, oðer to summe oðre lif-holie monne: ȝif heo mei hine habben, kulle al ut þet is iðe krocke:[b] þer heo schal speowen al ut þet wunder: þer, mid fule wordes, þet fulðe, efter þet hit is, tukie alto wundre: so þet heo drede þet heo hurte his earen þet hercneð hire sunnen. And ȝif eni ancre is þet not nout of swuch þinges, þonke ȝeorne Jesu Crist, ȝ holde hire ine drede. þe deouel nis nout dead ȝet: þet wute heo, þauh he slepe.

Lihte gultes beteð þus anonriht,[c] bi ou suluen: and þauh siggeð ham ine schrifte hwon ȝe þencheð of ham ase ȝe speked mid preoste. Vor þe leste of alle, so sone ȝe underȝiteð hit, ualleð biuoren ower weoued a creoix to þer[d] eorðe, ȝ siggeð, "Mea culpa:" Ich agulte: Louerd, merci! þe preost ne þerf uor none gulte, bute ȝif hit beo þe grettre, leggen oðer schrift on ou þen þet lif þet ȝe ledeð efter þisse riwle. Auh, efter þe absoluciun he schal siggen, "Al þet god þet tu euer dest, ȝ al þet vuel þet tu euer þolest uor þe luue of Jesu Crist, wiðinnen þine ancre wowes,—al ich on iunne þe,[e] ȝ al ich
Folio 95. legge uppe þe ine remission of þeos, ȝ in remission, ȝ in uorȝiuenesse of alle þine sunnen." And þeonne sum lutel hwat he mei leggen on þe, oðer on ou, ase enne salm, oðer two Pater nostres, ten Ave Marias, oðer tweolue. Disciplines echen to, ȝif him so biðuncheð.[f] Efter þe circumstances[g] þet beoð iwriten þer uppe, he schal þe sunne demen more oðer lesse. O sunne uorȝiuelich mei beon ful deadlich, þuruh sum vuel circumstaunces[g] þet lið þer abuten.

[a] deopluker ne witterlicher. T. C.
[b] culle al þe pot ut. T. C.
[c] anan. T.
[d] o cros dun to þe. T.
[e] eniunge þe. T. angeonni þe. C.
[f] eche to ȝif him like. T.
[g] totagges. T. C.

her own father confessor, or to some other man of holy life. If she may have him, let her pour all out that is in the crock; there, let her vomit out all that perilous stuff; there, with words foul as its own filth, let her censure it, so vehemently, that she may be afraid lest she offend the ears of him who heareth her sins. And, if there is any anchoress who is ignorant of such things, let her heartily thank Jesus Christ, and let her continue in fear. The devil is not yet dead; let her know that, though he may be asleep.

Trivial faults correct thus, immediately, yourselves; and yet, mention them to the priest, when ye think of them in confession. For the very least of them, as soon as ye are conscious of it, fall down in the form of a cross to the earth before your altar, and say, "Mea culpa:" I am guilty; Lord, have mercy. The priest need not for any fault, unless it be the greater, impose any other penance upon you than the life which ye lead according to this rule. But after the absolution, he shall say, "The merit of all the good thou mayest have done, and all the evil thou mayest have suffered for the love of Jesus Christ, within thy monastic walls, I grant thee, and I apply it all to thee, towards the remission of these, and towards the remission and forgiveness of all thy sins." And then he may impose some small thing upon thee, or upon you, as a Psalm, or two Paternosters, ten or twelve Ave Marys. He may add flagellations too, if he think fit. According to the circumstances, which are written above, he shall judge the sin to be greater or less. One venial sin may be very deadly, through some evil circumstance that is joined with it.

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Efter schrifte, hit falleð to speken of Penitence, þet is dedbote: ⁊ so we habbeð inʒong, ut of þisse vifte dole, into þe sixte dole.

Al is penitence, ⁊ tet strong penitence, þet ʒe euer drieð, mine leoue sustren, and [al] þet ʒe euer doð of god, ⁊ al þet ʒe polieð. Al is ou uor martirdom ine so derful[a] ordre: vor ʒe beoð niht ⁊ dei upe Godes rode. Bliðe muwe [ʒe] euer beon þerof. Vor ase Seinte Powel seið: "Si compatimur, et conregnabimus." Ase ʒe schotteð mid him of his pine on eorðe, also ʒe schulen scotten mid him of his blisse ine heouene. Vorði seið Seinte Powel, "Mihi absit gloriari nisi in cruce domini nostri Jesu Cristi." Al ure blisse mot beon in Jesu Cristes rode. Þis word nomeliche limpeð to ancren, hwas blisse auh forto beon allunge ine Godes rode. Ich chulle biginnen of herre, ⁊ lihten so þerto. Nimeð nu god ʒeme, vor hit is almest Seint Beornardes Sentence.

Þreo manere of Godes icorene beoð on eorðe. Þe one muwe beon iefned to gode pilegrimes: þe oðer to deade: þe þridde to ihongede, mid hore gode wille, o Jesu Cristes rode. Þe uorme beoð gode: þe oðre betere: þe þridde beoð best of alle.

Folio 95 b. To þe uorme gredeð Seinte Peter inwardliche, and seið, "Obsecro uos tamque aduenas ⁊ peregrinos ut abstineatis uos a carnalibus desideriis, que militant aduersus animam." "Ich halsie ou," he seið, Seinte Peter, "alse unkuðe[b] ⁊ pilegrimes, þet ʒe wiðholden ou from[c] vlesliche lustes, þet weorreð aʒean þe soule." Þe gode pilegrim halt euer his rihte wei uorðward: þauh he iseo oðere ihere idele gomenes ⁊ wundres bi þe weie, he ne etstont[d] nout ase foles doð,

[a] swa derf. T. C.
[b] elðeodi. T. þeodi [outlondische men]. C.
[c] wið. T.
[d] wiðstondes. T.

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After confession, it is proper to speak of penance, that is, amends-deed, and thus we have a way out of this fifth part into the sixth part.

PART VI.—Of Penance.

All that ye endure, my dear sisters, and all the good you ever do, and all that you suffer is penance, and that, strong penance. It is all like martyrdom to you in so strict an order, for ye are night and day upon our Lord's cross. Glad may ye ever be thereof. For, as St. Paul saith, "Si compatimur, et conregnabimus."[a] As ye share with him in his suffering on earth, ye shall also share with him in his blessedness in heaven. "Wherefore," St. Paul saith, "God forbid that I should glory, save in the cross of our Lord Jesus Christ."[b] All our joy must be in the cross of Jesus Christ. This saying belongs especially to anchoresses, whose joy ought to be wholly in our Lord's cross. I will begin from a higher point, and so come down to this part of the subject. Now pay good attention, for it is nearly all from the Sentences[c] of St. Bernard.

The elect of God on earth are of three kinds: one kind may be compared to good pilgrims, another to the dead, the third to men suspended voluntarily upon the cross of Jesus Christ. The first are good, the second are better, the third are best of all.

To the first St. Peter crieth earnestly and saith, "Obsecro vos tanquam advenas et peregrinos ut abstineatis a carnalibus desideriis, quæ militant adversus animam."[d] "I beseech you," saith St. Peter, "as strangers and pilgrims, that ye abstain from fleshly lusts, which war against the soul." The good pilgrim holds always on his way straight forward; although he see or hear idle sports and wonders by the way, he doth not stop as fools do, but holds on his

[a] 2 Timothy, ii. 12.
[b] Galatians, vi. 14.
[c] Liber Sententiarum.
[d] 1 Peter, ii. 11.

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auh halt forð his rute ⁊ hieð toward his giste: ne he ne bereð no garsum bute gnedeliche his spense, ne cloðes nouðer, bute one þeo þet he haueð neod to.[a] Þis beoð holie men, þet þauh heo beon iðe worlde heo beoð þerinne ase pilegrimes, ⁊ goð mid gode liflode touward þe riche of heouene, ⁊ sigged mid þe apostle, "Non habemus hic manentem ciuitatem, sed futuram inquirimus:" þet is, "Nabbe we none wununge her, auh we secheð oðer wununge," and beoð bi þe leste þet heo euer muwen: ne heo nabbeð, ne ne holdeð none tale of none worldliche uroure, þauh heo beon ine worldliche weie, ase ich seide er, of pilegrimes, auh habbeð hore heorte euer touward heouene. And owen wel uorte habben: vor oðre pilegrimes goð mid swinke uorte sechen one holie monnes bones, ase Sein James oðer Sein Giles: auh þeo pilegrimes þet goð touward heouene, heo goð forte beon isonted, ⁊ forte iuinden God sulf ⁊ alle his holie halewen libbinde ine blisse, ⁊ schulen libben mid ham ine wunne euer wiðuten ende. Heo iuindeð, iwis, Sein Julianes in, þet weiuerinde men ȝeorne secheð.

Folio 96. Nu beoð þeos gode: auh ȝet beoð þe oðre betere. Vor allegate, ase ich er seide, pilegrimes al gon heo euer forðward, ne ne bikumen nout burulimen iðe worldes buruh: ham þuncheð þauh summechere god of þet heo iseoð bi þe weie, ⁊ etstondeð[b] sum del, þauh heo ne don mid alle: ⁊ moni þing ham ualleð to hwar þuruh heo beoð ilette, so þet, more herm is, sum kumeð lete hom ⁊ sum neuermore. Whoa is þeonne skerre, ⁊ more ut of þe worlde þen beoð pilegrimes?—þet is to siggen, þen þeo men þet habbeð worldlich þing ⁊ ne luieð hit nout, auh ȝiueð hit ase hit kumeð ham, ⁊ goð untrussed lihte ase pilegrimes touward heouene. Whoa beoð betere þen þeos? God hit wot, þeo beoð betere þet þe apostle speked to, ⁊ seið in his pistle, "Mortui estis, et uita uestra abscondita est cum Christo in Deo: cum autem apparuerit uita uestra, tunc et uos apparebitis cum eo in gloria." Le beoð deade, ⁊

[a] him to nedes. T.

[b] stutteð. C.

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route, and hasteneth toward his inn where he is to lodge; neither doth he carry any treasure with him but barely for his expenses, nor garments either, except one which he needeth. These are holy men who, though they are in the world, are not in it as pilgrims, and by leading a good life go toward the kingdom of heaven, and say, with the Apostle, "Non habemus hic manentem civitatem, sed futuram inquirimus:"[a] that is, "We have no dwelling-place here, but we seek another dwelling-place;" and they are satisfied with the smallest accommodation possible, and neither have, nor make any account of any worldly pleasure, though they are in their journey through the world, as I said above of pilgrims, but they have their heart always heaven-ward. And they ought well to have it, for other pilgrims go with toil to seek a holy man's bones, as of St. James, or St. Giles, but these pilgrims who go toward heaven go to be sainted, and to find God himself, and all his holy saints living in blessedness, and to live with them for ever in endless joy. Surely they find St. Julian's inn, which wayfaring men diligently seek.

Now these are good, but the next are still better. For, although, as I said before, all pilgrims go ever forward, and do not become citizens in the world's city, yet they are sometimes delighted with the things they see by the way, and stand still a while, though not altogether, and many things happen to them whereby they are hindered, so that—the more is the harm—some come home late, some never. Who then are safer and more out of the world than pilgrims are? that is to say, than those men who have worldly things and love them not, but give them away as they come to them, and go unburdened and light, as pilgrims, toward heaven. Who are better than they? God knoweth! they are better to whom the Apostle saith in his epistle, "Mortui estis, et vestra vita abscondita cum Christo in Deo; cum autem apparuerit vita vestra, tunc et vos apparebitis cum eo in gloria:"[b] "Ye are dead, and your life is hid

[a] Heb. xiii. 14.

[b] Colossians, iii. 3, 4.

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ower lif is ihud mid Criste. Hwon he þet is ower lif daweð ⁊ springeð ase þe dawunge efter nihtes þeosternesse, ⁊ ȝe schulen springen mid him, schenre þen þe sunne into eche blisse þet nu beoð þus deade. Hore liflode is herre: uor pilegrim eiled monihwat. Þe dead nis[a] nout of, þauh he ligge unburied ⁊ rotie buuen eorðe. Preise him, laste him, do him scheome, seie him scheome: al him is iliche leof. Þis is a seli deað þet maked þus cwic mon oðer wummon ut of þe worlde. Auh sikerliche, hwose is þus dead in hire suluen, God liueð in hire heorte: vor þis is þet þe apostle seið, "Viuo ego, iam non ego, uiuit autem in me Christus." "Ich libbe," seið þe apostle: "nout ich, auh Crist liueð in me:" and is ase þauh he seide, "Worldliche speche, worldliche sihðe, ⁊ euerich worldlich þing iuindeð me dead: auh þet þet limpeð to Crist þet ich iseo, ⁊ ihere, and wurche ine cwicnesse. Þus is euerich religius mon ⁊ wummon dead to þe world, ⁊ cwic ine Criste. Þis is on heih steire: auh ȝet is on herre: and hwo stod euer þerinne? God hit wot, he þet seide, "Mihi autem absit gloriari nisi in cruce Domini nostri Jesu Christi, per quem mihi mundus crucifixus est et ego mundo." Þis is þet ich seide þeruppe: "Crist me ischilde uorto habben eni blisse i þisse worlde, but ine Jesu Cristes rode, my Louerd, þuruh hwam þe world is me unwurð, ⁊ ich am unwurð to him, as weri[b] þet is anhonged." A Louerd, heie stod he þet spec o þisse wise! And þis is ancre steire, þet heo þus sigge, "Mihi absit gloriari," &c. I none þinge ne blisse ich me bute ine Godes rode,—þet ich þolie wo, ⁊ am itold unwurð, ase God was o rode. Loked, leoue sustren, hu þeos steire is herre þen eni beo of þe oðre. Þe pilegrim iðe worldes weie, þauh he go uorðward touward þe hom of heouene, he isihð ⁊ iherеð oðerhwule unnut, ⁊ speked umbe hwule: wreððet him uor wowes: ⁊ monie þinges muwen letten him of his jurneie. Þe deade nis[a] nan more of scheome þen of menke:[c] of herd þen of nesche: vor he ne iueleð nouðer: and forði he ne oferneð nouðer wo ne wunne. Auh þe þet is o rode ⁊ haueð blisse þerof, he wendeð

Folio 96 b.

[a] ne wis. [b] wari. T. [c] menske. T. C.

with Christ. When he that is your life appeareth and springeth as the dawn after the darkness of the night, ye also shall spring with him, brighter than the sun, into eternal blessedness, who now are thus dead." Their course of life is nobler, for a pilgrim is subject to manifold evils. Though the dead lie unburied, and rot upon the ground, he is unconscious of it. Praise him, blame him, put him to shame by deed or word, all is equally agreeable to him. It is a happy death which thus removeth a man or a woman out of the world, while they are alive. And surely, she who is thus dead in herself, God liveth in her heart, for this is that which the Apostle saith, "Vivo ego, jam non ego, vivit autem in me Christus."[a] "I live," saith the Apostle, "not I, but Christ liveth in me;" which is as if he said, Worldly speech, worldly sight, and every worldly thing findeth me dead; but whatsoever relates to Christ, that I see, and hear, and do as one who lives. Thus is every religious man and woman dead to the world, and alive in Christ. This is a high degree; but there is one still higher; and who stood ever in that? God knows he who said, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ; by whom the world is crucified unto me, and I unto the world."[b] This is what I said above, Christ shield me from having any delight in this world, but in Jesus Christ's cross, my Lord, through whom the world is worthless to me, and I am worthless to it, as a man that is crucified. Ah, Lord! how high did he stand who spoke in this wise? And this is the anchoress's degree, who should say thus, God forbid that I should glory, &c. In nothing let me delight but in God's cross, that I suffer wrong and am accounted worthless, as God was on the cross. Observe, dear sisters, how this degree is higher than any of the others are. The pilgrim in the world's way, though he is going forward toward the home of heaven, seeth and heareth sometimes vain things, and sometimes speaketh them. He is provoked to anger by wrongs, and many things may hinder him from pursuing

[a] Galatians, ii. 20. [b] Ibid. vi. 14.

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scheome to menke,[a] ȝ wo into wunne, ȝ ofearneð[b] forði hure ouer hure. Þis beoð þeo þet neuer ne beoð glede iheorted bute hwon heo þolieð sum wo, oðer sum scheome mid Jesu on his rode: vor þis is þe meste seluhðe on eorðe hwose mei, uor Godes luue, habben scheome ȝ teone. Þus loke, riht ancren ne beoð nout one pilegrimes, ne ȝet nout one deade, auh beoð of þeos þridde. Vor al hore blisse is uorte beon anhonged soriliche ȝ scheomeliche mid Iesu on his rode. Þeos muwe bliðe singen mid holi chirche, "Nos oportet gloriari in cruce Domini nostri Jesu Christi," þet is, ase ich
Folio 97. er seide, hwat se beo of oðre: heo habbeð hore blisse sum ine vlesches likunge, sum iðe worldes dweole, sum in oðres vuel: auh we mote nede blescien us ine Jesu Cristes rode—þet is, ine scheome ȝ ine wo þet he dreih on rode. Moni wolde sumes weis þolien vlesches herdschipes, ȝ beon itold unwurð, auh none scheome ne mihte he þolien. He nis bute halflunge upo Godes rode, ȝif he nis igreiðed uorte þolien ham boðe.

"Uilitas et asperitas." Vilte and asprete, þeos two [þinges] scheome and pine, ase Seint Bernard seið, beoð þe two leddre stalen þet beoð upriht to þe heouene, and bitweonen þeos stalen beoð þe tindes ivestued of alle gode þeawes, bi hwuche[c] me climbeð to þe blisse of heouene. And forði þet Dauid hefde þeos two stalen of þisse leddre, þauh he king were, he clomb upward ȝ seide baldeliche to ure Louerd, "Vide humilitatem meam et laborem meum, et dimitte vniuersa delicta mea." "Bihold," cweð he, "and isih mine edmodnesse ȝ mi swinc, ȝ forgif me mine sunnen alle togederes." Noteð wel þeos two wordes þet Dauid ueieð somed—swinc and edmodnesse: swinc ine pine ȝ ine wo, ine sor ȝ ine seoruw;

[a] gomen. T. [b] ofserues. T. [c] swuecche. T.

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his journey. The dead are no more conscious of reproach than of honour, of hard than of soft; for he feeleth neither, and therefore he earns neither sorrow nor joy. But he that is on the cross, and hath delight in it, turneth reproach to honour, and sorrow into joy, and earneth, therefore, a double reward. Such are they who are never glad-hearted except when they are suffering some grief or some reproach with Jesus on his cross; for this is the greatest happiness on earth when any one can, for the love of God, bear reproach and pain. Thus observe, that true anchoresses are not merely pilgrims, nor yet merely dead, but they are of the third class. For all their delight is to be suspended painfully and ignominiously with Jesus on his cross. They may sing gladly with the holy Church,[a] "It behoves us to glory in the cross of our Lord Jesus Christ;" that is, as I said before, whatever may be the case with others: they place their happiness, some in carnal pleasures, some in the deceitful vanities of the world, some in the evil that befalls others; but we must glory in the cross of Jesus Christ, that is, in the ignominy and pain that he endured on the cross. Many might be willing to suffer in some measure bodily hardships, and to be meanly accounted of, but not to endure ignominy. He is only in part upon God's cross who is not ready to endure them both.

"Vilitas et asperitas," comtempt and ill usage; these two things, ignominy and pain, as St. Bernard saith, are the two arms of the ladder which reach up to heaven, and between those arms are fixed the staves [or steps] of all the virtues by which men climb up to the blessedness of heaven. And because David had the two arms of this ladder, though he was king, he climbed upward, and said boldly to our Lord, "Vide humilitatem meam et laborem meum, et dimitte universa delicta mea."[b] "Behold," said he, "and see my humility and my labour, and forgive me all my sins." Mark well these two words which David joineth together—labour and humility: labour, in pain and grief, in anxiety and sorrow; humility, against the

[a] At the feast of the Invention of the Cross. [b] Psalm xxv. 18.

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edmodnesse aȝean wouh of scheome þet mon drihð þet is told unwurð. "Boðe þeos bihold in me," cweð Dauid, Godes deorling, "Ich habbe þeos two leddre stalen." "Dimitte vniuersa delicta mea." Bilef, cweð he, bihinde me, ⁊ worp awei urom me alle mine gultes,
Folio 97 b. þet ich beo ilihted of hore heuinesse, lihtliche muwe stien up to þer heouene bi þisse leddre stalen.

Þeos[a] two þinges, wo and scheome iueied togederes, beoð Elies hweoles þet weren furene, ase hit telleð, and beren him up to Parais, þer he liueð ȝut. Fur is hot ⁊ read. Bi þe hete is understonden euerich wo þet eileð flesche. Scheome is understonden bi þe reade: auh wel mei don. Heo beoð her hweolinde ase hweoles þet ouerturneð sone, and ne lesteð none hwule. Þis ilke is eke bitocned bi cherubines sweorde biuoren þe ȝeten of Parais, þet was of lai[b] ⁊ hweolinde ⁊ turninde abuten. Ne kumeð non into Parais bute þuruh þisse leitinde sweorde, þet was hot ⁊ read: and in Elies furene hweoles: þet is, þuruh sor ⁊ scheome, þet ouerturneð lihtliche ⁊ ageð sone. And nes Godes rode þuruh his deorewurðe blode iruded ⁊ ireaded, vorte scheawen on him sulf þet pine ⁊ seoruwe ⁊ sor schulen mid scheome beon iheouwed? Nis hit iwriten bi him sulf, "Factus est obediens Patri usque ad mortem, mortem autem crucis:" þet is, he was buhsum to his Feder, nout one to deaðe, auh to deaðe of rode. Þuruh þet þet he seið erest, "to deaðe," is pine to understonden: and þuruh þet þet he þer efter seið, "to deaðe o rode," is schendlac bitocned: vor swuch was Godes deað o rode—pinful ⁊ schendful ouer alle oðre. Hwose euer deieð ine God, ⁊ o Godes rode, þeos two he mot þolien—scheome uor him, ⁊ pine. Scheome ich telle uorte beon euer her itold unwurð, and beggen ase on harlot, ȝif hit neod is, his liueneð, and beon oðres beodemon, ase ȝe beoð, leoue sustren, ⁊ polieð ofte daunger of swuche oðerhwule þet muhte beon ower þrel. Þet is eadie scheome
Folio 98. þet ich of talie.[c] Pine ne trukeð ou nout ine þeos ilke two þinges

[a] þeos ilke. T. [b] lohe. T. lei. C. [c] spekie. T.

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unjust ignominy which a man endures who is despised. "Behold in me both of these," saith David the beloved of God, "I have these two arms of the ladder." "Dimitte universa delicta mea:" Leave behind me, saith he, and cast away from me all my offences, that I may be lightened of their weight, and may mount up lightly to heaven by the arms of this ladder.

Those two things, grief and ignominy, joined together, are Elijah's wheels that were of fire, as we are told,[a] and bore him up to Paradise, where he still liveth. Fire is hot and red. By the heat is meant every pain that hurts the flesh. Ignominy is meant by the redness; and it well may be so. They are here rolling like wheels that revolve quickly, and soon pass away. The same is also signified by the sword of the cherubim before the gates of Paradise, which was of flame and revolving and turning about. None come into Paradise but through this flaming sword, which was hot and red; and in Elijah's chariot of fire, that is, through pain and ignominy, which turn round lightly and quickly pass away. And was not God's cross coloured and reddened by his precious blood, to shew in himself that pain and sorrow and anguish should be stained with ignominy? Is it not written of himself, "Factus est obediens Patri usque ad mortem, mortem autem crucis?"[b] that is, "He was obedient to his Father, not only to death, but to death on the cross." In that he saith first "to death," pain is to be understood; and in that he subjoins, "to death on the cross," ignominy is meant; for such was God's death on the cross—painful and ignominious above all others. Whosoever dieth in God and on God's cross must suffer these two things for him—ignominy and pain. I account it ignominy to be always reckoned contemptible, and to beg one's food, if need be, like a vagabond, and to be another's bedesman, as ye are, dear sisters, and often bear the arrogance of such as might be your bond-servants. That of which I am speaking is blessed ignominy. Pain is not

[a] 2 Kings, ii. 11. [b] Philippians, ii. 8.

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þet al penitence is ine. Blescieð ou ⁊ gledieð, uor aȝean þeos two, ou beoð twouold bliscen iȝerked—aȝean scheome, menske: ⁊ aȝean pine, delit ⁊ reste wiðuten ende. Isaie, "In terra sua," inquid, "duplicia possidebunt." "He schulen," seiþ Isaie, "in hore owune londe welden twouold blisse aȝean twouold wo þet heo her drieð." Super epistolam Iac. "Mali nichil habent in celo: boni nichil in terra," vor also ase þe vuele nabbeð no lot ine heouene, ne þe gode nabbeð no lot in eorðe, in hore owune londe heo schulen welden blisse: twouold cunne mede aȝean twouold seoruwe. Ase þauh he seide: "Ne þunche ham no ueorlich þauh heo her þolien ase in unkuðe londe, ⁊ in unkuðe earde, bitwhen unðeode, scheome boðe ⁊ seoruwe; uor so deð moni gentil mon þet is unkuð in unkuðe londe." Me schal ute swinken, and et hom me schal resten. And nis he a kang[a] knit þet secheð reste iðe uihte, ⁊ eise iðe place? "Militia est uita hominis super terram: " al þis lif her is ase uiht, ase Job witneð: auh efter þisse uihte her, ȝif we wel uihteð, menke ⁊ reste abit[b] us et hom, in ure owune londe, þet is heoueriche. Loked nu hu witterliche ure Louerd sulf hit witneð, "Cum sederit Filius hominis in sede majestatis, sedebitis et uos judicantes." B. "In sedibus quies imperturbata: in juditio honoris eminentia commendatur: " "Hwon ich sitte uorto demen," seiþ ure Louerd, "ȝe schulen sitten mid me, and demen mid me al þene world þet schal beon idemed, kinges and kaisers, knihtes and clerkes." I þe sette, is reste ⁊ eise bitocned, aȝean þe swinke þet is her: and iðe menske of þe dome þet heo schulen demen is heihschipe menskeful ouer al understonden, aȝean scheome ⁊ louhschipe þet heo her uor Godes luue mildeliche þoliеð.[c]

Folio 98 b. Nis þer nu þeonne buten þolien gledliche: uor bi God sulf is iwriten, "quod per penam ignominiose passionis peruenit ad gloriam resurrectionis," þet is "þuruh schendfule pine he com to glorie

[a] wicke. T. chauh. C. [b] abides. T. [c] þoleden. T. C.

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wanting in these two things, in which all penitence consists. Be happy and glad, for in requital of these two, twofold joys are prepared for you—in requital of ignominy, honour; and in requital of pain, happiness and rest without end. Isaiah saith, "In terra sua duplicia possidebunt."[a] "They shall in their own land possess double joy for the double sorrow that they endure here." Upon the Epistle of St. James, "Mali nihil habent in cælo: boni nihil habent in terra." For, as the bad have no lot in heaven, nor have the good any lot on earth, in their own land they shall enjoy happiness —two kinds of reward for twofold sorrow. As if he had said, "Think it no marvel though they suffer here as in a strange land, and in a strange soil, among foreigners, both shame and sorrow; for so doth many a nobleman who is a stranger in a foreign land." Men must endure toil abroad, and enjoy rest at home. And is not he a foolish knight who seeketh rest in the combat, and repose in the lists? "Militia est vita hominis super terram:"[b] all this life here on earth is as a fight, as Job witnesseth; but after this fight here, if we fight well, honour and repose await us at home, in our own land, which is the kingdom of heaven. Observe, now, with what certainty our Lord himself saith, "Cum sederit Filius hominis in sede majestatis, sedebitis et vos judicantes."[c] St. Bernard, "In sedibus quies imperturbata; in judicio honoris eminentia commendatur:" "When I sit to judge," saith our Lord, "ye shall sit with me, and judge with me all the world, which shall be judged, kings and emperors, knights and clerks." By the sitting, rest and ease is signified, in opposition to the toil that is in this world, and by the honour of the judgment which they shall judge is to be understood the most honourable dignity, in opposition to the shame and humiliation which they patiently endure here for the love of God.

Now, then, there is nothing for us but to suffer gladly; for it is written of God himself, "quod per pœnam ignominiosæ passionis pervenit ad gloriam resurrectionis;" that is, "through ignominious

[a] Isaiah, lxi. 7. [b] Job, vii. 1. [c] St. Matt. xix. 28.

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of blissfule ariste." Nis no selkuð, þeonne, ȝif we wrecche sunfule þolien her pinen, ȝif we wulleð a domesdei blissfuliche arisen: and þet we muwen þuruh his grace ȝif we wel wulleð. "Quoniam si complantati fuerimus similitudini mortis ejus, similiter et resurrectionis erimus." Þis is Seinte Poules sawe þet seið euer so wel. Lif we beoð i-imped to þe iliknesse of Godes deaðe, we schulen beon i-imped to þe iliknesse of his ariste. Þet is to siggen, ȝif we libbeð ine scheome ⁊ ine pine uor his luue, ine hwuche two he deide, we schulen beon iliche him in his blissful ariste—ure bodi briht ase his is, world wiðuten ende, ase Seinte Powel witneð, "Saluatorem expectamus qui reformabit corpus humilitatis nostre configuratum corpori claritatis sue." Let oðre atiffen[a] hore bodi þet eorneð biuoren hond: and abide we ure helind þet schal atiffen ure[b] efter his owune. "Si compatimur, conregnabimus." Lif we polieð mid him, we schulen bliscen mid him. Nis þis god foreward? Wat Crist, nis he neuer god feolawe, ne treowe, þet nule scotten iðe lure ase eft iðe biȝeate. Glosa: "Illis solis prodest sanguis Christi qui voluptates deserunt et corpus affligunt." God schedde his blod for alle men, auh ham one hit is wurð þet fleoð flesches likunke ⁊ pineð ham suluen. And is þet eni wunder? Nis God ure heaued, and we alle his limes? And nis euerich lim sor mid seoruwe of þe heaued? His lim, þeonne, nis he nout þet naueð eche under so sor ekinde heaued.[c] Hwon þet heaued swet wel, þet lim þet ne swet nout, nis hit vuel tokne? He þet [is] ure heaued swette blodes swot uor ure secnesse, ⁊ for to turnen us of þet lond-vuel þet alle londes leien on, ⁊ ligged ȝet monie. Þet lim, þeonne, þet ne swet nout ine swincfule pine uor his luue, God hit wot,[d] hit bileaueð in his secnesse: and nis þer buten uorkeoruen hit, þauh hit sor þunche God: uor betere is finker offe þen he eke euer.[e] Cweneð he nu wel God þet þus bilimeð him of him sulf, þuruh þet þet he nule

Folio 99.

[a] acemen. T. C. [b] acemen ures. T.
[c] þ naues warche vnder swa sare warchende heaued. T.
[d] Deuleset. T. C. [e] þen hit eauer warche. T.

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pain he came to the glory of a blessed resurrection." It is no marvel, therefore, if we wretched sinners suffer pains here, if we would arise joyfully at the day of judgment; and this we may do, through His grace, if we earnestly desire it, "Quoniam si complantati fuerimus similitudini mortis ejus, similiter et resurrectionis erimus."[a] This is St. Paul's saying, who speaketh always so well. "If we be planted to the likeness of God's death, we shall be planted to the likeness of his resurrection;" that is to say, if we live in ignominy and pain through love of him, in which two he died, we shall be like him in his joyful resurrection—our body bright as his is, world without end, as St. Paul testifieth, "We look for the Saviour, who shall change our vile body that it may be fashioned like unto his glorious body."[b] Let others adorn their body who run on beforehand; and let us wait for our Saviour, who shall adorn ours after the fashion of his own. "Si compatimur, conregnabimus."[c] If we suffer with him, we shall be in bliss with him. Is not this a good covenant? Christ knows he is not a good nor a trusty partner who will not take part in the loss, as well as afterwards in the profit. Gloss: "Illis solis prodest sanguis Christi qui voluptates deserunt et corpus affligunt." God shed his blood for all men, but it is efficacious to them only who abstain from carnal pleasure, and mortify themselves. And is that any wonder? Is not God our head, and all we his members, and is not every member pained when the head is in pain? His member, then, he is not who hath no ache under such a painfully aching head. When the head sweats well, is it not an evil sign of the member that doth not sweat? He who is our head did sweat the sweat of blood for our sickness, and to heal us of that epidemic disease in which all lands lay, and in which many are still lying. That member, therefore, which doth not sweat in laborious suffering for love of him, God knows, remaineth in its sickness; and there is nothing to be done but to cut it off, though it seem painful to God; for a finger off is better than one

[a] Romans, vi. 5. [b] Philippians, iii. 20, 21. [c] 2 Timothy, ii. 12.

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sweten? "Oportebat Christum pati ⁊ sic intrare in gloriam suam." Seinte Marie merci! hit moste so beon, hit seiþ, Crist þolien pine ⁊ passiun, ⁊ so habben inȝong into his riche. Lo, deale hwat he seiþ,— "so habben inȝong into his riche." So, and non oþerweis! And we, wrecche sunfule, wulleþ nid eise stien to heouene þet is so heih buuen us, ⁊ so swuþe muche wurþ! And me ne mei nout, wiþuten swink a lutel kot areren, ne nout two þongede[a] scheon habben, wiþuten buggunge.[b] Oþer we beoþ kanges,[c] þet weneþ mid lihtleapes[d] buggen eche blisse, oþer þe holi halewen þet bouhten hit so deore. Nes Seinte Peter ⁊ Seinte Andreu, þeruore, istreiht o rode, and Seint Lorenz oþe gredil? and loþlease[e] meidenes þe tittes ikoruen of, and to-hwiþered o hweoles, ⁊ hefdes bikoruen? Auh ure sotschipe is sutel: and heo weren iliche þeos ȝeape children þet habbeþ riche uederes, þet, willes ⁊ woldes, tetereþ hore cloþes forto habben neowe. Vre olde kurtel is þet fleschs þet we of Adam ure olde ueder habbeþ. Þene neowe we schulen underuongen of God, ure riche ueder, in þe ariste of domesdeie, hwon ure vlesches schal blikien schenre þen þe sunne, uorði þet hit is nu totoren her mid wondrede ⁊ mid weane. Of þeo þet tetereþ hore kurtel o þisse wise, seiþ Isaie, "Deferetur munus Domino exercituum a populo dimisso[f] et dilacerato, a populo terribili." "A uolk to-limed and to-toren, a uolk ferlich," he seiþ, Isaie, "schal makien of himsulf to ure Louerd present." Uolk to-limed[g] ⁊ to-toren mid stronge liflode ⁊ mid herde he cleopeþ folc ferlich. Uor þe ueond is affuruht and offered of swuche: and forði þet Job was swuch he mende of him, ⁊ seide, "Pellem pro pelle et uniuersa," ⁊c.: þet is, "He wule ȝiuen uel uor uelle, þet olde uor þe neowe." And is ase þauh he seide, "Ne geineþ me nout to assailen him, uor he is of þe te-tore[h] uolke, þet to-tereþ his olde kurtel, ⁊ to-rendeþ þe olde pilche of his deadliche uelle."[i]

Folio 99 b.

[a] þwongede. T.
[b] bune. T. C.
[c] arn cangede. T. beoþ changes. C.
[d] lihte scheapes. T.
[e] [saklese.] C.
[f] diuulso. T. C.
[g] to-laimet. C.
[h] torne. T. to-torne. C.
[i] flesch. T. fel. C.

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always aching. Now, doth he please God who thus dismembers him of himself, because he is unwilling to sweat? "Oportebat Christum pati, et sic intrare in gloriam suam."[a] St. Mary have mercy! It was necessary, we are told, that Christ should endure pain and suffering, and thus have entrance into his kingdom. Observe well[b] what he saith, "thus have entrance into his kingdom." Thus, and no otherwise! And we wretched sinners, would mount up with ease to heaven, which is so high above us, and of such excellent worth! And yet we cannot, without labour, erect a little cottage; nor obtain a pair of shoes with thongs without buying them! Either we, who think that we may buy everlasting joy for a mere trifle, are fools, or the blessed saints are, who bought it so dear. Were not St. Peter and St. Andrew, for that cause, extended on the cross, and St. Lawrence on the gridiron; and had not innocent maidens their paps cut off, and were whirled on wheels, and beheaded? But our folly is evident; and they were like those artful children of rich parents who purposely tear their clothes that they may have new ones. Our old kirtle is the flesh, which we have from Adam, our old father; we shall receive the new from God, our rich Father, in the resurrection on the day of judgment, when our flesh shall shine brighter than the sun, because it is now torn here with tribulation and distress. Of them who tear their kirtle in this manner, Isaiah saith, "Deferetur munus Domino exercituum a populo dimisso et dilacerato, a populo terribili."[c] "A people dismembered and torn, a terrible people," saith Isaiah, "shall make of themselves a gift to our Lord." A people dismembered and torn with a hard and austere life he calleth a terrible people. For the fiend is afraid and terrified of such; and because Job was such he complained of him and said, "Pellem pro pelle," &c.[d] that is, "He will give skin for skin, the old for the new." As if he had said, "I shall gain nothing by attacking him, for he is one of the torn people,

[a] St. Luke, xxiv. 46.

[b] deale? tela, *well;* þeauliee, *id.* This obscure word occurs in pp. 276, 286, where it is translated as if it were an abbreviation of Deu le set, *Dieu le said.* Deuleset occurs pp. 268, and 360, note [d].

[c] Isaiah, xviii. 7.

[d] Job, ii. 4.

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Vor þet fel is undeaðlich þet iðe neowe ariste schal schinen seoue-uold brihtre þen þe sunne. Eise ȝ flesches este beoð þes feondes merken. Hwon he isihð þeos merken ine monne, oðer ine wummon, he wot þet te kastel is his, and geð baldeliche in þer he isihð iriht up swuche baneres ase me deð ine castle. Auh, iðen itorene uolke he misseð his merken, and isihð in ham iriht up Godes banere: þet is, herdschipe of liue: and þe ueond haueð muche drede þerof ase Isaie witneð.

"Me leoue Sire," seið sum, "and is hit nu wisdom mon to don so wo him suluen?" And tu ȝeld me onsware: Of two men, hweðer is wisure? Heo beoð boðe seke: þe on uorgeð al þet he luued of metes ȝ of drunches, ȝ drinkeð bitter sabraz uorto akoueren his heale: þe oðer uoluweð al his wil, ȝ fedeð[a] his lustes aȝean his secness, ȝ forleoseð þet lif sone. Hweðer is wissure of þeos two? Hweðer is betere his owune ureond? Hweder luueð him sulf more? And hwo is þet nis sec of sunne? God, for ure secnesse, dronc attri drunch o rode: and we nulleð nout bittres biten buten[b] for us suluen? Ne mei hit nout so beon. Nis þer nowiht þerof. Sikerliche his feoleware mot mid pine of his flesche uoluwen his pinen. Ne wene non mid este stien to þe steoren.

Folio 100.

"Nu, Sire," seið sum eft, "and wule God so wrakefuliche awreken him upon sunne?" Le, mon, oðer wummon. Uor loke nu hu he hit hateð swuðe. Hwu wolde nu a mon beaten þet þing sulf hwar se he ifunde hit þet for þe muchele hatunge þerof beote þe scheadewe, ȝ al þet heuede þerto eni ilicnesse? God, Feder Almihti, hwu beot he bitterliche his deorewurðe sune, Jesu Crist ure Louerd, þet neuer nede[c] sune, bute one þet he ber vleschs iliche ure vlesche, þet is ful of sunne. And we schulen beon ispareded[d] þet bereð on

[a] forðes. T. fordeð. C.
[b] boten biten?
[c] neuede, ne hauede?
[d] isparet. T. ispared. C.

who tears his old kirtle, and rendeth the old cloak of his mortal skin." For that skin is immortal which in the new resurrection shall shine seven times brighter than the sun. Ease and carnal enjoyment are the devil's marks. When he sees these marks in man or woman he knows that the castle is his, and goeth boldly in where he sees such banners erected as are usual in a castle. But, in the torn people, he misseth his marks, and among them he seeth God's banner erected, which is a hard life, which the devil is much afraid of, as Isaiah testifieth.

"My dear sir," some one may say, "is it wisdom now for man or woman thus to afflict themselves?" Do thou also answer me this: Of two men, both of whom are sick, which is the wiser? The one abstains from all the things that he desires, both meat and drink, and drinketh bitter sabraz,[a] in order to recover his health; the other followeth all his inclinations, and feedeth his lusts, contrary to his sickness, and soon loseth his life. Whether of these two is wiser? Which is the better friend to himself? Which of them loveth himself more? And who is there that is not sick of sin? For our sickness, God drank a poisonous drink upon the cross. And will not we taste any bitter remedy for ourselves?[b] It must not be so. It is not so. His follower must surely follow him in his sufferings, with bodily pain. Let no one think that he can ascend to the stars with luxurious ease.

"Now, sir," some one saith again, "and will God avenge himself so severely upon sin?" Yes, O man, or woman, for consider now how greatly he hateth it. How would a man beat the thing itself if he found it, who for his great hatred of it beat the shadow, and every thing that had any resemblance to it? How bitterly did God the Father Almighty beat his dear Son Jesus Christ our Lord, who never did any sin, but merely because he bore flesh like our flesh, that is full of sin? And shall we be spared who bear upon us his Son's death—the weapons that slew him, which were our sins?

[a] See remarks on this word by Albert Way, Esq. in Notes and Queries, vol. ii. p. 170, and by S. W. Singer, Esq. p. 204.

[b] Et nos nolumus aliquid amarum gustare pro nobismet ipsis? MS. Oxon.

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us his sune deaþ—þe wepnen þet slowen him, þet weren ure sunnen? And he þet neuede nout of sunne, bute scheadewe one, he was iðe ilke scheadewe so scheomeliche ituked, and so seoruhfuliche ipined, þet er þen hit com þerto, uor þe þreatunge one þerof, he bed his Feder ore. "Tristis est anima mea usque ad mortem. Pater, si possibile est, transeat a me calix iste." "Sore," cweð he, ure Louerd, "me grulleð[a] aȝean mine pine. Mi Ueder, ȝif hit mei nu beon, spare me et tisse time: þi wille, þauh, ⁊ nout min, euer beon ifulled." [b] *Folio 100 b.*
His deorewurðe Ueder uorði ne uorber him nout, auh leide on him so bitterliche þet he bigon to greden, mid reouðfule stefne, "Eloy, Eloý, lama zabatani," Mi God, mi God, mi deorewurðe Ueder, hauest tu al uorworpen me, þin onlepi sune, þet beatest me þus herde? Uor al þis ne lette he nout: auh beot him so longe ⁊ so swuðe grimliche þet he sterf o rode. "Disciplina pacis nostre super eum," seið Isaýe: þus ure beatunge ueol upon him: uor he dude him sulf bitweonen us ⁊ his Feder, þet þrette us forto smiten: ase þe moder þet is reouðful deð hire bitweonen hire childe ⁊ þe wroðe sturne ueder, hwon he wule beaten. Þus dude ure Louerd Jesu Crist. Ikept on him deaðes dunt, uorte schilden us þer mide: igraced beo his milce! Hwar se muchel dunt is, hit pulteð up[c] aȝean o þeo þet þer neih stondeð. Sikerliche, hwose is neih him þet ikepte þe heuie duntes, hit wule pulten[d] on him, ⁊ nule he him neuer menen: uor þet is þe preoue þet he stont neih him: and þe pultunge is ful liht to polien uor his luue, þet underueng so heuie duntes us forto buruwen from þes deofles botte iðe pine of helle.

Let, seiðe moni mon, "Hwat is God þe betere þauh ich pinie me uor his luue?" Leoue mon, oðer wummon, God þuncheð god of ure god. Vre god is ȝif we doð þet we owen. Nim ȝeme of þis asaumple. A mon þet were ueor iuaren, ⁊ me come ⁊ tolde him þet his deore spuse murnede so swuðe efter him þet heo wiðuten him

[a] grises. T. [b] iforðet. T. C. [c] hit bultes. T.
[d] bulen. T. bulten. C. [e] ȝet seis. T.

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And he who had no sin, but only the shadow of it, was in that shadow so ignominiously punished, and so wofully tormented, that, before it came to this, when it was only threatening him, he prayed for mercy from his Father. "Tristis est anima mea usque ad mortem. Pater, si possibile est, transeat a me calix iste." [a] "I feel great horror," saith our Lord, "at the prospect of my sufferings. My Father, if now it be possible, spare me at this time; nevertheless Thy will and not mine be ever fulfilled." His dear Father did not on that account forbear, but laid on him so bitterly that he began to cry with a sorrowful voice, "Eloi, Eloi, lama Sabachthani," [b] My God, my God, my dear Father! hast thou altogether cast me off? me thine only Son, that thou beatest me thus severely? Yet, for all this, he left not off, but beat him so long and so very fiercely that he died on the cross. "Disciplina pacis nostræ super eum," saith Isaiah: [c] thus our beating fell upon him, for he placed himself between us and his Father, who was threatening to smite us, as the mother who is full of pity placeth herself between her child and the angry stern father when he is about to beat him. Thus did our Lord Jesus Christ. He met the death-blow himself, to shield us thereby, thanked be his mercy! Where a great blow is given, it reboundeth again, upon those who stand nigh. Truly, whosoever is nigh him who met the heavy blows, they will rebound upon him, and he will never complain; because this is the proof that he stands nigh him; and the rebounding stroke is very easy to bear out of love to him who received such heavy blows to protect us from the devil's staff in the pains of hell.

Still, saith many a one, "What is God profited though I afflict myself for his love?" Dear man, or woman, God is pleased with our good. Our good is that we do what we ought. Pay attention to this example. If a man had travelled a long way, and some one came and told him that his dear wife was grieving so much for him that she had no pleasure in any thing without him, but for thinking

[a] Math. xxvi. 38, 39. [b] Ibid. xxvii. 46. [c] Isaiah, liii. 5.

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Folio 101. nefde no delit i none þinge, auh were, for þouhte of his luue, lene ⁊ vuele iheowed:[a] nolde him liken betere þen þauh me seide him þet heo gleowede ⁊ gomede, ⁊ wedde mid oðer men, ⁊ liuede in delices? Al so, ure Louerd, þet is þe soule spus, þet isihð al þet heo deð, þauh he heie sitte, he is ful wel ipaied þet heo murneð efter him: ⁊ he wule hien toward hire mucheles þe swuðere mid ȝeoue of his grace: oðer uechchen hire allunge to him to glorie buten ende.

Ne gropie hire non to softeliche, hire suluen to bicherren. Ne schal heo, uor hire liue, witen hire clene, ne holden hire ariht ine chastete wiðuten two þinges, ase Seint Aldret[b] wrot to his suster. þet on is pinunge[c] ine vlessche, mid festen, mid wechchen, mid disciplines, mid herd weriunge, herd leouwe,[d] mid vuel, mid muchele swinkes. þet oðer þing is heorte þeauwes, deuociun, reoufulnesse, merci, pité of heorte, luue, edmodnesse, ⁊ oðre swuche uertuz. "Me Sire," þu onswerest me, "sulleð God his grace? Nis grace wil-ȝeoue?" Mine leoue sustren, þauh clennesse ne beo nout buine ed[e] God, auh beoð ȝeouen of grace, vngraciuse stondeð þer to-ȝeines, and makieð ham unwurðe to holden so heih þing þet nulleð swink[f] þereuore bliðeliche þolien. Bitweonen delices, ⁊ eise, ⁊ flessches este, hwo was euer chaste? Hwo ber[g] euer fur wiðinnen hire þet heo ne bernde? Pot þet walleð swuðe, nule he beon ouerladen, oðer kold water iworpen þerinne and brondes wiðdrawene? Þe wombe pot þet walleð euer of metes, and more of drunches, he is so neih neihebur to þet fulitowene lim þet heo deleð mid him þe brune
Folio 101 *b.* of hire hete. Auh, monie ancren, more herm is, beoð so vlesshwise, ⁊ so ouerswuðe of-dred leste hore heaued aeke,[h] ⁊ leste hore licome feblie to swuðe, and witeð so hore heale þet þe gost unstrencðeð ⁊ seeneð ine sunne: and þeo þet schulden one lecnen hore soule mid

[a] helhewet. T. el iheowed. C.
[b] Ailreade. T. Ailret. C.
[c] pinsunge. C.
[d] lehe. T. leoune. C.
[e] bimeded. T. bune. C.
[f] swinken. T.
[g] bredde. T. C.
[h] warche. T.

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of his love was become lean and pallid; would it not please him better than if it were told him that she was merry and sportive, and had wedded another man, and was living in pleasure? Even so our Lord, who is the soul's husband, and seeth all that she doth, though he sits on high, is full well pleased that she longeth for him, and will hasten to her so much the sooner, with the gift of his grace, or he will go and bring her to him once for all, to glory without end.

Let not any one handle herself too gently, lest she deceive herself. She will not be able, for her life, to keep herself pure, nor to maintain herself aright in chastity without two things, as Saint Ailred wrote to his sister. The one is, giving pain to the flesh by fasting, by watching, by flagellations, by wearing coarse garments, by a hard bed, with sickness, with much labour. The other thing is the moral qualities of the heart, as devotion, compassion, mercy, pity, charity, humility, and other virtues of this kind. "Sir," thou answerest me, "doth God sell his grace? Is not grace a free gift?" My dear sisters, although purity is not bought of God, but is given freely, ingratitude resisteth it, and renders those unworthy to possess so excellent a thing who will not cheerfully submit to labour for it. Amidst pleasures and ease, and carnal abundance, who was ever chaste? Who ever carried fire within her that did not burn? Shall not a pot that boileth rapidly be emptied of some of the water, or have cold water cast into it, and the burning fuel withdrawn? The pot of the belly that is always boiling with food, and especially with drink, is so nigh a neighbour to that ill-disciplined member that it imparts to it the fire of its heat. Yet many anchoresses, more is the harm, are of such fleshly wisdom, and so exceedingly afraid lest their head ache, and lest their body should be too much enfeebled, and are so careful of their health, that the spirit is weakened and sickeneth in sin, and they who ought alone to heal their soul, with contrition of heart and mortification of the flesh, become physicians and healers of the body. Did Saint Agatha so?

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heorte bireousunge ⁊ flesshes pinunge, uorwurðeð fisiciens ⁊ licomes leche.[a] Dude Seint Agace so? þet onswerede ⁊ seide to ure Louerdes sonde þet brouhte hire salue uorto helen hire tittes,[b] "Medicinam carnalem corpori nunquam exhibui:"[c] þet is, "Flessliche medicine ne dude ich me neuere." And nabbe ȝe iherd tellen of þe þreo holi men, bute þe on was iwuned, uor his kolde mawe uorto nutten hote spices, ⁊ was ornuré of mete ⁊ of drunche þen þe twei oðre, þeo, þauh heo weren seke, ne nomen heo neuer ȝeme hwat was hol, hwat was unhol te eten ne to drincken, auh nomen euer uorðrilt hwatse God ham sende, ne makeden heo neuer strencðe of gingiuere ne of gedewal,[d] ne of clou de gilofre. A dei ase heo þreo weren iuollen o slepe, ⁊ lei bitweonen þeos two, þe þridde þet ich spec of er, so com þe Cwene of Heouene ⁊ two meidenes mid hire. Þe on ber ase þauh hit were a letuarie: þe oðer ber enne sticke of gode gold. Vre Lefdi nome mid te sticke ⁊ dude iðe ones muðe þerof, and þe meidenes eoden furðre to þe midleste. "Nai," cweð ure Lefdi, "he is his owune leche:[e] goð ouer to þe þridde." Stod on holi mon neorrento,[e] ⁊ biheold al þis ilke. Hwon sec mon haueð et hond þing þet him wule don god, he mei hit wel notien: auh
Folio 102. forto beon so angresful þerefter nis nout God iceweme: and ancreful nomliche uor swuch religiun nis nout God iceweme. God ⁊ his deciples speken of soule lechekreft:[f] ⁊ Ypocras ⁊ Galien of licomes hele. Þe one þet was best ilered of Jesu Cristes deciples seið þet flesshes wisdom is deað of þe soule: "Prudentia carnis mors." "Procul odoramus bellum," ase Job seið. So we dredeð flesches vuel ofte er þen hit kume. Þet soule vuel kumeð up, ⁊ we þolien þe soule vuel, uorte etsterten vlesches vuel, ase þauh hit were betere to þolien golnesse brune þen heaued eche, oðer grucchunge of one mis-itowene wombe. And hweðer is betere, ine secnesse uorte beon Godes freo child, þen i flesches heale uorte beon þrel under sunne?

[a] leches. T. [b] pappes. T. [c] adhibui. C.
[d] gedewal. T. zeduale. C. Nardus Celtica. [e] of feor. T. C.
[f] lechecraft. T. C.

who answered and said to our Lord's messenger who brought her salve to heal her breasts, "Medicinam carnalem corpori nunquam exhibui?" That is, "Fleshly medicine I never applied to myself." And have ye never heard the story of the three holy men, of whom one was wont, for his cold stomach, to use hot spices, and was more interested about meat and drink than the other two, who, even if they were sick, took no heed of what was wholesome and what was unwholesome to eat or to drink, but always took directly whatever God sent them, nor ever made much ado about ginger, or valerian, or cloves? One day, when the three were fallen asleep, and the third, of whom I spoke above, lay between these two, the Queen of Heaven came, and two maidens with her, one of whom bare what seemed an electuary, the other bare a spoon of good gold. Our Lady took some of it with the spoon, and put it into the mouth of one, and the maidens passed on to the middlemost. "Nay," said our Lady, "he is his own physician, go over to the third." A holy man stood not far off and beheld all this.[a] When a sick man hath at hand any thing that will do him good, he may piously use it; but to be so anxious about it is not pleasing to God, and especially for one of such a religious profession to be anxious is not pleasing to God. God and his disciples speak of the art of healing the soul; Hippocrates and Galen of the health of the body. He who was the most learned of the disciples of Jesus Christ, saith that the wisdom of the flesh is the death of the soul, "Prudentia carnis mors."[b] "We smell the battle afar off," as Job saith.[c] Thus we often dread a bodily disease before it come. The soul disease attacks us and we bear it, to escape from the bodily disease, as if it were better to endure the fire of lust than headache, or the grumbling of a disordered stomach. And which of these two is better, in sickness to be a free child of God, than in bodily health to be a bond-servant under sin? And I do

[a] "David Frys, of Brantam, may believe this storie, whoe hath al read it. St. Bernard on his creed." *Note on the margin of the MS.*

[b] Romans, viii. 6. [c] xxxix. 25.

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And þis ne sigge ich nout so þet wisdom ⁊ mesure ne beon ouer al iloked, þe moder is a[nd] nurrice of alle gode þeauwes. Auh we cleopieð[a] ofte wisdom þet nis non. Uor soð wisdom is don euere soule hele biuoren flesches hele: and hwon me ne mei nout boðe holden somed, cheosen er licomes hurt þen, þuruh to stronge uondunges, soule þrowunge. Nicodemus brouhte uorte smurien mid ure Louerd an hundred weien of mirre ⁊ of aloes, hit seið, þet beoð bittre spices and bitoeneð bittre swinkes, ⁊ flesches pinunge.[b] Hundred is ful tel, ⁊ noteð perfectiun, þet is, ful dede: uorte scheawen þet me schal fuldon flesches pine ase uorð ase euere efne mei þolien. Bi þe weie is bitocned mesure ⁊ wisdom,—þet euerich mon weie hwat he muwe don: and ne beo nout so ouer swuðe agest[c] þet ȝe
Folio 102 b. uorȝemen þet bodi: ne eft, so tendre of þe bodie þet hit iwurðe untowen, ⁊ makie þene gost þeowe. Nu is al þis mest iseid of bitternesse wiðuten. Sigge we nu sumhwat of bitternesse wiðinnen: vor, of þeos two bitternesses awakeneð swetnesse, her ȝet i þisse world, and nout one ine heouene.

Ase ich seide riht nu þet Nicodemus brouhte smuriles uorte smurien mide ure Louerd, al riht so þe þreo Maries brouhten deorewurðe aromaz uorte smurien mide his bodi. Nimeð nu gode ȝeme, mine leoue sustren. Þeos þreo Maries bitoceð þreo bitternesses: vor þes nome Marie speleð bitternesse, ase deð Mararaht ⁊ Merariht, þet ich spec er of þeruppe. Þe uormeste bitternesse is bireousunge ⁊ dedbote uor sunne, hwon þe sunfule is iturnd erest to ure Louerd. Þet is to understonden bi þe ereste Marie, Marie Magdalene: and bi gode rihte, uor heo, ine muchele bireousunge ⁊ ine muchele bitternesse of heorte, bilefde hire sunnen ⁊ turnde to ure Louerd. Auh forði þet sum muhte þuruh to muchel bitternesse uallen into unhope, Magdalene, þet speleð tures heinesse, is to Marie iefned:[d] þuruh

[a] callen. T.
[b] pinsinges. T. pinsunges. C.
[c] igast. T. C.
[d] ifeiet. T. iveiet. C.

not say this as if wisdom and discretion were not always joined. Wisdom is the mother and the nurse of all virtues; but we often call that wisdom which is not wisdom. For it is true wisdom to prefer the health of the soul to that of the body; and when we cannot have them both together, to choose bodily hurt rather than, by too powerful temptations, the destruction of the soul. We are told that Nicodemus brought for the anointing of our Lord an hundred pounds of myrrh and of aloes,[a] which are bitter spices, and betoken toilsome labour, and mortification of the flesh. A hundred is a complete number and denotes perfection, that is, a complete work, to signify that we ought to perfect the mortification of the flesh as far as may reasonably be endured. By the weight is signified discretion and wisdom—that every man should weigh with wisdom what he is able to do, and not be so exceedingly spiritual as to neglect the body, nor, on the other hand, so indulgent to the body that it might become disorderly, and make the spirit its servant. Now most of what has just been said is concerning external bitterness. Let us now say something of bitterness internal; for, of these two bitternesses ariseth sweetness, even in this world, and not in heaven only.

As I said just now that Nicodemus brought ointments wherewith to anoint our Lord, even so, the three Marys brought precious spices wherewith to anoint his body. Take good heed now, my dear sisters: these three Marys denote three bitternesses; for this name, Mary, meaneth bitterness, as do Mararaht and Merariht, of which I have already spoken.[b] The first bitterness is remorse and making amends for sin, when the sinner is first converted to our Lord. This is to be understood by the first Mary, Mary Magdalene; and with good reason, for she, in great remorse and in great bitterness of heart, left off her sins and turned to our Lord. But because some through too much bitterness might fall into despair, Magdalene, which signifieth the height of a tower, is likened [*l.* joined] to Mary, by which

[a] St. John, xix. 39.

[b] Page 309.

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hwat is bitocned hope of heih merci ȝ of heouene blisse. þe oðer bitternesse is bitternesse in wrastlunge, ȝ in wragelunge aȝean uondunges: and þeos bitternesse is bitocned bi þe oðer Marie, Marie Jacobi: uor Jacob speleð wrastlare. Þeos wrastlunge is ful bitter to monie þet beoð ful uorð iðe weie touward heouene: for þe ȝet fondunges, þet beoð þe deofles swenges, waggeð oðer hwules, ȝ moten wresten aȝean mid stronge wragelunge.[a] Vor, ase Seint
Folio 103. Austin seiþ, "Pharao contemptus surgit in scandalum." Þeo hwule þet euer Israeles folc was in Egipte under Pharaones hond, ne ledde he neuer uerde þeron. Auh þo hit fleih urom him, þo, mid al his strencðe wende he þerefter. Uorði is euer bitter uiht neod aȝean Pharaon, þet is, aȝean þe deouel. Vor, ase seiþ Ezechiel, "Sanguinem fugies, et sanguis persequitur te."[b] Vlih sunne ȝ sunne wule euer uoluwen efter þe. Inouh is iseid þerupe hu þe gode nis neuer siker of alle uondunges. So sone so he haueð ouerkumen þet on, ikepe anonriht an oðer. Þe þridde bitternesse is ine longunge touward heouene, ȝ in þe anui[c] of þisse worlde, hwon eni is so heie þet he haueð heorte reste onont unðeawes weorre, ȝ is ase ine heouene ȝetes, ȝ þuncheð bitter alle worldliche þinges. And þeos bitternesse is understonden bi Marie Salome, þe þridde Marie. Vor Salome speleð peis: and þeo ȝet þet habbeð peis ȝ reste of cleane inwit, heo habbeð in hore heorte bitternesse of þisse liue, þet ethalt ham urom blisse þet ham longeð to urom God þet heo luuieð. Þus, lo! in euericne stat rixleð bitternesse: erest, iðe biginnunge, hwon me seihtneð mid God: i uorðȝong of gode liue: and iðe last ende. Hwo is, þeonne, o Godes half, þet wilneð i þisse worlde eise oðer este?

Auh nimeð nu her ȝeme, mine leoue sustren, hwu, efter bitterness kumeð swotnesse. Bitterness buð[d] hit: uor, ase þe gospel seiþ,

[a] wiglinge. T. wraggunge. C.
[b] cum sanguinem oderis, sanguis persequetur te. Vulg.
[c] ende. T. annu. C. [d] bigete. T.

is signified hope of great mercy, and of the joy of heaven. The second bitterness is in wrestling and struggling against temptations, and this bitterness is denoted by the other Mary, Mary the mother of Jacob;[a] for Jacob meaneth wrestler. This wrestling is very bitter to many who are well advanced in the way to heaven, because they still sometimes waver in temptations, which are the devil's casts, against which they must wrestle with vigorous efforts. For, as St. Austin saith, Pharaoh when despised was roused to punish the affront. As long as the people of Israel were in Egypt in subjection to Pharaoh, he never led an army against them. But when they fled from him, then he pursued them with all his forces. Wherefore it is necessary always to fight bitterly against Pharaoh, that is, against the devil. For, as Ezekiel saith,[b] "Thou shalt flee from blood, and blood shall pursue thee." Flee from sin, and sin will always follow after thee. It has been sufficiently shewn above how the good man is never safe from all temptations. As soon as he hath overcome one, he immediately meets with another. The third bitterness consists in longing for heaven, and weariness of this world, when one is of such exalted piety that his heart is at rest with regard to the war against vice, and he is, as it were, in the gates of heaven, and all worldly things seem bitter to him. And this bitterness is to be understood by Mary Salome, the third Mary. For Salome signifieth peace, and they who have peace and the repose of a pure conscience, have in their heart bitterness of this life, which detains them from blessedness which they long for, and from God whom they love. Thus we see that in every state bitterness prevails: first, in the beginning, when we are reconciled to God—in the progress of a good life—and in the last end. Who, then, is on God's side who desireth in this world ease or abundance?

But now, observe here, my dear sisters, how after bitterness cometh sweetness. Bitterness buyeth it, for, as the Gospel saith, those three Marys bought sweet-smelling spices, to anoint our Lord

[a] [James.] St. Luke, xxiv. 10. [b] xxxv. 6.

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þeos þreo Maries bouhten swote smellinde aromaz uorto smurien
Folio 103 *b.* mide ure Louerd. Þuruh aromaz, þet beoð swote, is understonden swotnesse of deuot heorte. Þeos þreo Maries buggeð hit, þet is, þuruh bitternesse me kumeð to swotnesse. Bi þisse nome, Marie, nimeð euer bitternesse. Þuruh Marie bone ⁊ bisocne was water, ette noces, iwent to wine: þet is to understonden, þuruh bone of bitternesse þet me her drieð for God, þe heorte, þet was wateri, smecchles,[a] and ne uelede no sauur of God, nanmore þen of water, þeo schal beon iwend to wine: þet is, þeo heorte schal iuinden smech ine him swete ouer alle wines. Uorðui seið þe wise, "Usque in tempus sustinebit paciens, et postea reditio jocunditatis:" þet is, þe þolemode þolie bitter one hwule: uor he schal sone þerefter habben ȝeld of blisse. And Anne in Tobie seið bi ure Louerd, "Quia post tempestatem tranquillum facit, et post lacrimacionem et fletum, exultacionem infundit:" þet is, ibleesced beo þu, Louerd, þet makest stille efter storme: ⁊ efter wopie wateres ȝeldest blið muruhðes. Salomon: "Esuriens etiam amarum pro dulci sumet:" ȝif þu ert of hungred efter þe swete, þu most erest sikerliche biten oðe bittre. In Canticis: "Ibo mihi ad montem mirre et ad colles," ⁊c. Ich chulle gon, heo seið, Godes deore spuse, to recheles hulle, bi þe dune of mirre. Lo! hwuch is þe wei to recheles swotnesse? By mirre of bitternesse. And eft, iðet ilke luue boc: "Que est ista que ascendit per desertum sicut uirgula fumi ex aromatibus, mirre et thuris?" Aromaz is imaked of mirre, ⁊ of reches [*l.* rechles]. And mirre he set biuoren, ⁊ recheles kumeð efter: "Ex aromatibus, mirre et thuris." Nu, meneð hire sum, ⁊ seið þet heo ne mei habben swotnesse: ne ne of God, ne swetnesse wiðinnen. Ne wundrie heo hire
Folio 104. nowiht, ȝif heo nis nout Marie: vor heo hit mot buggen mid bitternesse wiðuten: auh nout mid eueriche bitternesse: uor sum geð frommard God, ase euerich worldlich sor þet nis for þe soule heale. Vorði, iðe gospelle, of þe þreo Maries is iwriten þisses weis: "Vt uenientes ungerent Jesum—non autem recedentes." Þeos þreo Maries, hit seið, þet is, þeos bitternesses weren kuminde uorto

[a] smelles. T.

with. By spices, which are sweet, is to be understood the sweetness of a devout heart. Those three Marys buy it, that is, through bitterness we arrive at sweetness. By this name, Mary, always understand bitterness. Through Mary's request and entreaty at the marriage, water was changed to wine, which is thus to be understood, that, through the prayer of bitterness that we suffer here for God, the heart, which was watery, tasteless, and felt no savour of God, no more than of water, shall then be changed to wine, that is, that heart shall find a taste in him sweet above all wines. Wherefore, saith the wise man, "Usque in tempus sustinebit patiens, et postea reditio jucunditatis;"[a] that is, "The patient man bears that which is bitter for a while, because he shall soon afterwards have a return of joy." And Anna, in Tobias, saith of our Lord, "Quia post tempestatem tranquillum facit, et post lacrymationem et fletum exultationem infundit;"[b] that is, "Blessed be thou, O Lord, who makest a calm after a storm, and after weeping and tears bestowest[c] mirth and joy." Solomon saith, "Esuriens etiam amarum pro dulci sumet."[d] "If thou hungerest after the sweet, thou must first, surely, eat of the bitter." In the Canticles, "Ibo mihi ad montem myrrhæ et ad collem thuris."[e] "I will go," saith God's dear spouse, "to the hill of frankincense by the mountain of myrrh." Observe: Which is the way to the sweetness of frankincense? By the myrrh of bitterness. And again in the same love-book: "Who is she that goeth up by the desert, as a pillar of smoke of aromatical spices, of myrrh and frankincense?"[f] Aromatic spices are composed of myrrh, and of frankincense. And myrrh he placeth before, and frankincense cometh after: "Of aromatical spices, myrrh and frankincense." Now, some one complaineth that she cannot have sweetness—neither of God nor sweetness within. Let her not wonder, if she is not Mary; for she must buy it with bitterness without; but not with every bitterness, for some causeth to go away from God,

[a] Ecclus. i. 23.
[b] Tobit. iii 22. Vulgate.
[c] heldest? pourest in.
[d] Prov. xxvii. 7.
[e] Song of Solomon, iv 6.
[f] Song of Solomon, iii. 6. R. C. version.

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smurien ure Louerd. Þeo beoð kuminde uorte smurien ure Louerd þet me þoleð for his luue. He strecche̊ð him touward us ase þing þet is ismured, and make̊ð him nesshe ꝥ softe uorto hondlen. And nes he him sulf reclus iðe meidenes wombe? Þeos two þinges limpeð to ancre: neruhðe ꝥ bitternesse. Vor wombe is neruh wununge þer ure Louerd was reclus. And tis word, Marie, ase is ofte iseid, speleð bitternesse. Lif ȝe, þeonne, ine nerewe stude þolieð bitternesse, ȝe beoð his feolawes—reclus, ase he was ine Marie wombe. Þeonne, ȝe, ine nerewe stude, þolieð bitternesse ase he dude in Marie wombe, hwon ȝe beoð ibunden wiðinnen uour large wowes, and he in a neruh kaðer*—ineiled o rode—and ine stonene þruh biclused heteueste. Marie wome ꝥ þeos þruh weren his ancres huses: and in nouðer nes he worldlich mon: auh was ase ut of þe worlde, uorte scheawen ancren þet heo ne schulen mid þe worlde no þing habben imene. "Le," þu onswerest me ꝥ seist, "auh ure Louerd wende ut of boðe." Le wend tu also ut of bo þine ancre huses, ase he dude, wiðute bruche, ꝥ bilef ham boðe ihole. Þet schal beon hwon þe gost iwent ut on ende, wiðute bruche
Folio 104 b. ꝥ wiðute wem, of his two huses. Þet on is þe licame: þet oðer is þet uttre hus, þet is ase þe uttre wal abute þe kastle.

Al þet ich habbe iseid of flesshes þinunge nis nout uor ou, mine leoue sustren, þet oðerhwules þolieð more þen ich wolde: auh is for sum þet schal reden þis inouh reaðe, þet gropieð hire to softe noðeleas. Lunge impen me bigurt mid þornes, leste bestes ureten ham þeo hwule þet heo beoð meruwe. Le beoð ȝunge impen iset in Godes orcharde. Þornes beoð þe heardschipes þet ich habbe ispeken of: and ou is neod þet ȝe beon biset mid ham abuten, þet

* cradel. T.

as every worldly pain which is not for the health of the soul. Wherefore, in the Gospel it is written of the three Marys in this manner, "That coming, they might anoint Jesus, but not going." These three Marys, it is said, that is, these bitternesses, were coming to anoint our Lord. Those sufferings are coming to anoint our Lord which we endure for his sake. He stretcheth himself toward us as a thing that is anointed, and maketh himself tender and soft to handle. And was he not himself shut up in the maiden's womb? These two things belong to an anchoress, narrowness and bitterness. For a womb is a narrow dwelling, where our Lord was shut up. And this word Mary, as has often been said, signifieth bitterness. If ye, then, in a narrow place endure bitterness, ye are like him—shut up, as he was in Mary's womb. Then, do ye, in a narrow place, endure bitterness, as he did in Mary's womb, when ye are confined within four large walls, and he in a narrow cradle—nailed to the cross—and in a tomb of stone closely confined. Mary's womb and this tomb were his anchorite houses, and in neither was he a man of this world, but, as it were, out of the world, to shew anchoresses that they ought to have nothing in common with the world. "Nay," thou answerest me and sayest, "but our Lord went out of both." Nay, go thou also out of both thine anchoress houses, as he did, without breaking out, and leave them both whole. That shall be when the spirit goeth out at last, without breach and without blemish, from his two houses. The one is the body, the other is the external house, which is as the outward wall about the castle.

All that I have said concerning the mortification of the flesh is not for you, my dear sisters, who, upon some occasions, suffer more than I could wish, but it is for some one who will give this advice readily enough, who nevertheless handleth herself too softly. Men fence round with thorns young trees, lest beasts should gnaw them while they are tender. Ye are young trees planted in God's orchard. Thorns are the hardships which I have spoken of, and it is necessary

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te best of helle, hwon he snakereð toward ou uorto biten on ou, hurte him oðe herdschipe,[a] ⁊ schunche aȝeinwardes. Mid al þis herdschipe, beoð glede ȝif lute word is of ou, ⁊ ȝif ȝe beoð unwurðe: uor þorn is scherp ⁊ unwurð. Mid þeos two beoð igurde. Le nowen nout unnen þet eni vuel word kome of ou: uor schandle is heaued sunne: auh ȝe owen uorte unnen þet no word ne kome of ou, nanmore þen of deade. And beoð bliðe on heorte ȝif ȝe þolieð daunger of Sluri, þe kokes knaue, þet wasshеð þe disshes iðe kuchene. Þeonne beo ȝe dunes iheied up to þe heouene: vor lo! hwu speked þe lefdi iðet swete luue boc: "Venit dilectus meus saliens in montibus, transiliens colles." "Mi leof kumeð," he seið, "leapinde oðe dunes ouerleapinde hulles." Dunes bitocneð þeo þet ledeð hexst lif: hulles beoð þe lowure. Nu, seið heo þet hire leof leapeð oðe hulles:[b] þet is, to-tret ham, ⁊ to-fuleð ham, ⁊ þoleð þet me to-tret ham, ⁊ tukeð ham alto wundre: scheaweð in ham his owune treden þet me trodde him in ham, ⁊ iuinde hwu he was to-treden, ase his treoden scheaweð. Þis beoð þe heie dunes, ase þe munt of Mungiue, ⁊ þe dunes of Armenie. Þeo hulles þet beoð lowure, þeo, ase þe lefdi seið, hire sulf[c] ouerleapeð, ne strusteð[d] heo so wel on ham, uor hore feblesce: uor ne muhte heo nout iðolien swuche to-tredunge, and þerenore heo ouerleapeð ham, ⁊ forbereð ham, ⁊ forbuweð[e] ham uort þet heo beon iwaxen herre, urom hulles to dunes. His schedewe hure ⁊ hure[f] ouerged and wrið ham þe hwule þet he leapeð ouer ham: þet is, sum ilienesse he leið on ham of his liue on eorðe, ase þauh hit were his schedewe. Auh þe dunes underuoð þe treden[g] of him suluen, and scheaweð in hore liue hwuch his liflode was—hwu ⁊ hwar he eode—i hwuche uilté—i hwuche wo he ledde his lif on eorðe. Swuch dune was þe gode Powel, þet seide: "Dejicimur, sed non perimus, mortificationem Jesu in corpore nostro circumferentes, ut et uita Jesu in corporibus

Folio 106.

[a] scharpschipe. T. C.
[b] dunes. T. C.
[c] Qu. himsulf?
[d] trustes. T. trust. C.
[e] forhuhes. T.
[f] lanhure. C.
[g] trodes. T.

for you that ye be fenced around with them, that the beast of hell, when he comes sneaking towards you to bite you, may hurt himself upon the hardness, and slink away from you. With all this hardness, be glad if ye are little spoken of, and if ye are disesteemed, for a thorn is sharp and disesteemed. With these two things be ye encompassed. Ye ought not to let any evil word proceed from you, for scandal is a mortal sin; and ye ought to let no evil word proceed from you any more than from the dead. And be glad in your heart if ye suffer insolence from Slurry, the cook's boy, who washeth dishes in the kitchen. Then are ye mountains exalted to heaven; for consider how the lady speaketh in that sweet love-book, "Venit dilectus meus saliens in montibus, transiliens colles."[a] "My love cometh," she saith, "leaping on the mountains, leaping over the hills." Mountains betoken those that lead the highest life, hills are the lower. Now, she saith that her love leapeth on the hills [mountains], that is, treadeth upon them, and defileth them, and suffereth them to be trodden upon, and chastises them sharply: sheweth in them the footmarks upon his own person, in which men trode upon him, and they find how he was trodden upon, as the footmarks upon him shew. These are the high mountains, like the mountain of Montjoye and the mountains of Armenia. The hills, which are lower, which as the lady saith herself [himself] overleapeth, and doth not trust in them so much, on account of their weakness; because they could not bear to be so trodden upon, and therefore she [he] overleapeth them, and hath patience with them, and avoideth them until they be waxen higher, from hills to mountains. His shadow, however, passeth over and covereth them while he leapeth over them, that is, he layeth upon them some resemblance of his life on earth, as if it were his shadow. But the mountains receive the footmarks of himself, and exhibit in their life what manner of life he led—how and where he went—in how abject

[a] Song of Solomon, ii. 8. "The voice of my beloved! behold he cometh leaping upon the mountains, skipping over the hills." R. C. translation.

nostris manifestetur." Alle wo, cweð Seinte Powel, ȝ alle scheome we þolieð. Auh þet is ure iseluhðe þet we beoren in ure bodie Jesu Cristes deadlicnesse, þet hit sutelie in us hwuch was his lif on eorðe. Got hit wot! þeo þet þus doð heo preoueð hore luue touward ure Louerde. "Luuest tu me? Cuð hit, uor luue wule scheawen hire mid uttre werkes." Gregorius: "Probatio dilectionis exhibitio est operis." Ne beo neuer þing so herd þet luue ne maked nesshe, ȝ softe, ȝ swete. "Amor omnia reddit facilia." Hwat þolieð men ȝ wummen uor uals luue! and more wolden þolien! And hwat is more wunder þet siker luue, ȝ trewe ȝ swete
Folio 105 b. ouer alle oðre luuen, ne mei ameistren us so uorð ase deð þe luue sunne! Nout forði, ich wot swulne þet bereð boðe togedere heui brunie and here, ibunden mid iren þe middel þauh, and ermes mid brode þicke bendes, so þet tet swote þerof is strong passiun, uorto þolien: [a] uesteð, wakeð, swinkeð: and, Crist hit wot, he meneð him, ȝ seið þet hit ne greueð him nout: and bid me ofte techen him sum þing mid hwat he muhte his licome deruen. Deu le set: ȝet he weopð on me, monne [b] sorest, ȝ seið þet God haueð al uorȝiten him, uorði þet he ne sent him none muchele secnesse. Al þet euer is bitter, uor ure Louerdes luue, al him þuncheð swete. God hit wot, þet maked luue: uor, ase he seið me ofte, uor none þing þet God muhte don vuele bi him, þauh he mid þe forlorene wurþe him into helle, ne muhte he, him þuncheð, luuien him þe lesse. And ȝif eni mon ei [c] swuch þing ortroweð bi him, he is more mat [d] þen þeþe of inumen mid þeofðe. Ich wot ec swuche wummon þet poleð lute lesse. Auh, nis þer bute þonken God of his strencðe þet he ȝiueð ham. And iknowe we ure owune wocnesse edmodliche: and luuie we hore god, ȝ so hit is ure. Vor, ase Seint Gregorie seið, "Luue is of so muchele strencðe þet heo maked oðres god, wiðuten swinke ure owune god." Nu, me þuncheð þet we beoð ikumen into þe seoueðe dole, þet is al of luue þet maked schir heorte.

[a] ita quod passio est sudorem horum tolerare. MS. Oxon.
[b] wiuene. T. [c] oht. T. eut. C. [d] mad. C.

a condition—and in what pain he led his life on earth. Such a mountain was the good Paul, who said, "We are cast down, but we perish not; always bearing about in our body the mortification of Jesus, that the life also of Jesus may be made manifest in our bodies."* "We suffer," saith St. Paul, "all pain and all shame." But it is our happiness that we bear in our body the likeness of Jesus Christ's death, that it may be shewn in us of what nature was his life on earth. God knoweth! they that act thus prove their love towards our Lord. "Lovest thou me? Shew it; for love will shew itself by outward acts." St. Gregory saith, "The proof of love is the manifestation of its effect." Nothing is ever so hard that love doth not make tender, and soft, and sweet. "Love maketh all things easy." What do men and women endure for false love! and would endure more! And what is more to be wondered at is, that the love which is faithful and true, and sweeter than any other love may not overmaster us so much as doth sinful love! Yet, I know a man who weareth at the same time both a heavy cuirass and haircloth, bound with iron about the middle too, and his arms with broad and thick bands, so that to bear the sweat of it is severe suffering; he fasteth, he watcheth, he laboureth, and, Christ knoweth, he complaineth and saith that it doth not oppress him, and often asks me to teach him something wherewith he might give his body pain. God knoweth, yet he, the most sorrowful of men, weepeth to me and saith that God hath quite forgotten him, because he sendeth him no great sickness. Whatever is bitter seems sweet to him for our Lord's sake. God knoweth, love doth this, because, as he often saith to me, he could never love God the less for any evil thing that He might do to him, even were he to cast him into hell with those who perish. And if any man confidently believe any such thing of him, he is more confounded than a thief taken with his theft. I know also a woman of like mind who suffereth little less. And what remains but to thank God for the strength that he giveth them?

* 2 Corinth. iv. 9, 10. R. C. Translation of Vulgate.

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Her beginneð þe seoueðe dole.

Of Luue.

Seint Powel witneð þet alle uttre herdschipes, ⁊ alle vlesshes
Folio 106. pinunge, ⁊ alle licomes swinkes, al is ase nout agean luue, þet schireð ⁊ brihteð þe heorte. "Exercitatio corporis ad modicum ualet: pietas autem ualet ad omnia:" þet is, "Licomliche bisischipe is to lutel wurð: auh swote ⁊ schir heorte is god to alle þinges." "Si tradidero corpus meum ita ut ardeam: si lingwis hominum loquar et angelorum: et si distribuero omnes facultates meas in cibos pauperum, caritatem autem non habeam, nichil mihi prodest." "Þauh ich kuðe," he seið, "alle monne ledene ⁊ englene: and þauh ich dude o mine bodie alle þe pinen, ⁊ alle þe passiuns þet bodi muhte þolien: and þauh ich ȝefde poure men al þet ich hefde: but ȝif ich hefde luue þer mide to God ⁊ to alle men, in him ⁊ for him, al were aspilled:" vor, ase þe holi abbod Moises seide, "Al þet wo ⁊ al þet herschipe þet we þolieð of flesche, ⁊ al þe god þet we euer doð, alle swuche þinges ne beoð buten ase lomen uorte tilien mide þe heorte. Lif eax ne kurue, ne þe spade[a] ne dulue, ne þe suluh[b] ne erede, hwo kepte ham uorte holden?" Al so ase no mon ne luneð lomen nor ham suluen, auh deð for þe þinges þet me wurcheð mid ham, riht al so, no vlesshes derf nis forte luuien bute uorði þet God þe raðer loke þideward mid his grace, and makie þe heorte schir ⁊ of brihte sihðe: þet non ne mei habben mid monglunge of unðeauwes, ne mid eorðlich luue of worldliche þinges: uor þis mong

[a] spitel staf. T. sputel stef. C. [b] ploh. T.

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And let us humbly acknowledge our own weakness, and love their merit, and thus it becomes our own. "For," as St. Gregory saith, "love is of so great power that it maketh the merit of others our own without labour." I think we are now come to the seventh part, which is all of love, which maketh a pure heart. Here beginneth

PART VII.—Of Love.

St. Paul witnesseth that all outward hardships, and all pains of the flesh, and all bodily labours, are as nothing when compared with love, which purifieth and brighteneth the heart, "Exercitatio corporis ad modicum valet; pietas autem valet ad omnia;"[a] that is, "Bodily diligence is of little profit; but a sweet and clean heart is profitable to all things." "Si tradidero corpus meum ita ut ardeam; si linguis hominum loquar et angelorum; et si distribuero omnes facultates meas in cibos pauperum, caritatem autem non habeam, nihil mihi prodest."[b] "Though I know," saith he, "all the tongues of men and angels; and though I inflicted upon my body all the pains, and all the sufferings that a body could endure; and though I gave poor men all that I had; unless I had therewith love to God and to all men, in him and for him, it were all lost." For, as the holy abbot Moyses saith, "All the pain and all the hardships that we suffer in the flesh, and all the good we do—all such things are but as tools with which to cultivate the heart. If the axe did not cut, nor the spade delve, nor the ploughshare plough, who would care to have them?" In like manner, as no man loveth tools for themselves, but for the things which are done with them, so, no pain of the flesh is to be loved, unless on this account, that God may the sooner regard this with his grace, and make the heart pure and of clear sight; which none can have with an intermixture of vices, nor with earthly affection towards the things of the world; for this mixing so

[a] 1 Timothy, iv. 8.

[b] 1 Corinth. xiii. 1, 3.

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wored[a] so þe eien of þe heorte þet heo ne mei iknowen God, ne gledien of his sihðe. "Schir heorte," ase Seint Bernard seið, "maked two þinges: þet tu, al þet þu dest, do hit oðer uor luue
Folio 106 *b.* one of God, oðer uor oðres god, ⁊ for his biheue." Haue, in al þet tu dest, on of þeos two ententes, oðer bo togederes: uor þe latere ualleð into þe uorme. Haue euer schir heorte þus, ⁊ do al þet tu wilt. Haue wori[b] heorte ⁊ al þe sit vuele. "Omnia munda mundis, coinquinatis uero nichil est mundum." Apostolus. St Augustinus: "Habe caritatem et fac quicquid uis: uoluntate, uidelicet, rationis." Vorði, mine leoue sustren, ouer alle þing beoð bisie uorte habben schir heorte. Hwat is schir heorte? Ich hit habbe iseid er: þet is, þet ze no þing ne wilnen, ne ne luuien bute God one, and þeo ilke þinges, uor God, þet helpeð ou touward him. Uor God, ich sigge, luuien ham, ⁊ nout for ham suluen—ase mete, ⁊ cloð, and mon oðer wummon þet ze beoð of igoded. Uor, ase Seint Austin seið, ⁊ speked þus to ure Louerd, "Minus te amat qui preter te aliquid amat quod non propter te amat:" þet is, "Louerd, lesse heo luuieð þe þet luuieð out bute þe, bute zif heo luuien hit for þe." Schirnesse of heorte is Godes luue one. I þissen is al þe strencðe of alle religiuns, and þe ende of alle ordres. "Plenitudo legis est dilectio." "Luue fulleð þe lawe," he seið, Seinte Powel. "Quicquid precipitur in sola caritate solidatur." "Alle Godes hesten," ase Seint Gregorie seið, "beoð ine luue iroted." Luue one schal beon ileid ine Seinte Miheles weie. Þeo þet mest luuieð, þeo schullen beon mest iblisced: nout þeo þet leded herdest lif: uor luue ouerweið hit. Luue is heouene stiward, uor hire muchele ureoschipe,[c] uor heo ne ethalt no þing, auh heo ziueð al þet heo haueð, ⁊ ec hire suluen: elles Godd ne kepte nout of al þet hire were.

Folio 107. God haueð of-gon ure luue on alle kunne wisen. He haueð muchel idon us, ⁊ more biloten. Muchel zeoue of-draweð luue:

[a] þis luue weorreð. C. [b] weari. T. [c] freolaic. T. freolec C.

distorts the eyes of the heart that it cannot know God, nor be glad at his sight. "A pure heart," as St. Bernard saith, "doth two things, it maketh thee to do whatever thou doest, either for the love of God only, or for the good or benefit of another." In all that thou doest, have one of these two intents, or both together, for the latter coincides with the former. Keep thy heart always thus pure, and do all that thou wilt. Have a perverse heart, and every thing is evil with thee. The apostle saith, "Unto the pure all things are pure, but unto them that are defiled is nothing pure."[a] And St. Austin, "Have charity and do whatsoever thou wilt, that is, by the will of reason." Wherefore, my dear sisters, endeavour, above all things, to have a pure heart. What is a pure heart? I have told you before: it is that ye neither desire nor love any thing but God only, and those things, for God, that assist you to come to him. I say ye are to love them for God, and not for themselves—as food and clothing, and man or woman from whom ye receive benefits; for, as St. Austin saith, and speaketh thus to our Lord, "Minus te amat qui præter te aliquid amat quod non propter te amat:" that is, "Lord, she loveth thee less who loveth any thing but thee, unless she love it for thee." Pureness of heart is the love of God only. In this is the whole strength of all religious professions, and the end of all religious orders. "Plenitudo legis est dilectio."[b] "Love fulfilleth the law," saith St. Paul. "Quicquid præcipitur in sola caritate solidatur." "All God's commands," as St. Gregory saith, "are rooted in love." Love alone shall be laid in St. Michael's balance. They who love most shall be most blessed, not they who lead the most austere life, for love outweigheth this. Love is heaven's steward, on account of her great liberality, for she retains nothing for herself, but giveth all that she hath, and even herself, otherwise God would not esteem any of the things that were hers.

God hath deserved our love in every way. He hath done much for us, and hath promised more. A great gift attacts love, and he

[a] Titus, i. 15. [b] Romans, xiii. 10.

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me muchel ȝef he us. Al þene world he ȝef us in Adam ure Ueder: and al þet is iðe worlde he werp under ure uet—bestes ⁊ fueles, ear we weren uorgulte. "Omnia subjecisti sub pedibus ejus, oues et boues uniuersas, insuper et pecora campi, volucres celi et pisces maris," ⁊c. And ȝet al þet is, ase is þeruppe iseid, seruеð þe gode, to þe soule biheue: ȝete þe vuele seruеð eorð, seea, ⁊ sunne [viz. sol]. Let he dude more: he ȝef us nout one of his, auh dude al him suluen. So heih ȝeoue nes neuer iziuen to so louwe wrecches. Apostolus: "Christus dilexit ecclesiam et dedit semetipsum pro ea." Seinte Powel seið, "Crist luuede so his leofmon þet he ȝef for hire þe pris of him suluen." Nimeð god ȝeme, mine leoue sustren, uor hwi we ouh him to luuien. Erest, ase a mon þet woweð[a]—ase a king þet luuede one lefdi of feorrene londe, and sende hire his sondesmen biforen, þet weren þe patriarkes ⁊ þe prophetes of þe Olde Testament, mid lettres isealed. A last he com him suluen, and brouhte þet gospel ase lettres iopened, and wrot mid his owune blode saluz to his leofmon, of luue gretunge uorte wowen hire mide, ⁊ forte welden hire luue. Herto ualleð a tale, and on iwrien[b] uorbisne.

A lefdi was þet was mid hire uoan[c] biset al abuten, and hire lond al destrued, ⁊ heo al poure, wiðinnen one eorðene castle. On mihti kinges luue was þauh biturnd upon hire, so vnimete swuðe þet he uor wouhlecchunge[d] sende hire his sonden, on efter oðer, and ofte somed monie: ⁊ sende hire beaubelet[e] boðe ueole ⁊ feire, and
Folio 107 *b.* sukurs of liueneð, ⁊ help of his heie hird to holden hire castel. Heo underueng al ase on unrecheleas þing þet was so herd iheorted þet hire luue ne mihte he neuer beon þe neorre. Hwat wult tu more? He com himsulf a last, and scheawede hire his feire neb, ase þe þet was of alle men ueirest to biholden, and spec swuðe sweteliche ⁊ so

[a] wohes. T.
[b] hulet. T.
[c] fan. T. C.
[d] wohlac. T. wochlec. C.
[e] beawbelez. T. beaubelez. C.

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gave us much. He gave us the whole world in our father Adam. And all that is in the world he cast under our feet—beasts and fowls, before we had sinned. "Thou hast put all things under his feet: all sheep and oxen, moreover the beasts also of the field, the birds of the air, and the fishes of the sea," &c.[a] And besides, as has been already said, all that is serveth the good, to the profit of the soul: moreover, the earth, the sea, and the sun serve the evil. He did yet more: he gave us not only of his own things, but he gave us himself. So noble a gift was never given to such abject wretches. The apostle St. Paul saith, "Christus dilexit ecclesiam et dedit semetipsum pro ea."[b] "Christ so loved his spouse that he gave for her the price of himself." Observe carefully, my dear sisters, why we ought to love him. First, as a man that wooeth—as a king that loved a lady of a distant land, and sent before him his ambassadors to her, which were the patriarchs and the prophets of the Old Testament, with sealed letters. At last he came himself, and brought the Gospel, as letters opened, and wrote with his own blood salvation to his beloved as a love greeting, to woo her with, and to obtain her love. To this belongs a tale, and a lesson under the cover of a similitude.

There was a lady who was besieged by her foes within an earthen castle, and her land all destroyed, and herself quite poor. The love of a powerful king was, however, fixed upon her with such boundless affection, that to solicit her love he sent his ambassadors, one after another, and often many together, and sent her jewels both many and fair, and supplies of victuals, and the aid of his noble army to keep her castle. She received them all as a careless creature, that was so hard-hearted that he could never get any nearer to her love. What wouldest thou more? He came himself at last and shewed her his fair face, as one who was of all men the most beautiful to behold; and spoke most sweetly, and such pleasant

[a] Psalm viii. [b] Ephesians, v. 25.

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murie wordes þet heo muhten þe deade arearen urom deaðe to liue. And wrouhte ueole wundres, and dude ueole meistries biuoren hire eihsihðe: ⁊ scheawede hire his mihten: tolde hire of his kinedome: and bead for to makien hire cwene of al þet he ouhte. Al þis ne help nout. Nes þis wunderlich hóker? Vor heo nes neuer wurðe uorte beon his schelchine.[a] Auh so, þuruh his debonerté, luue hefde ouerknmen hine þet he seide on ende, "Dame, þu ert iweorred, ⁊ þine uon beoð so stronge þet tu ne meiht nonesweis, wiðuten sukurs of me, etfleon hore honden, þet heo ne don þe to scheomefule deað. Ich chulle uor þe luue of þe nimen þis fiht upon me, and aredden þe of ham þet scheche ð þine deað. Ich wot þauh for soðe þet ich schal bitweonen ham underuongen[b] deaðes wunde: and ich hit wulle heorteliche uorto of-gon[c] þine heorte. Nu, þeonne, biseche ich þe, uor þe luue þet ich kuðe þe, þet tu luuie me, hure ⁊ hure,[d] efter þen ilke dead deaðe, hwon þu noldes liues." Þes king dude al þus: aredde hire of alle hire uon, and was himsulf to wundre ituked, and isleien on ende. Þuruh miracle, þauh, he aros from deaðe to liue. Nere þeos ilke lefdi of vuele kunnes kunde, ȝif heo ouer alle þing ne luue him her efter?

Folio 108. Þes king is Iesu Crist, Godes sune, þet al o þisse wise wowude ure soule, þet þe deoflen heueden biset. And he, ase noble woware efter monie messagers, ⁊ feole god deden, com uorto preouen his luue, and scheawede þuruh knihtschipe þet he was luue-wurde: ase weren sumewhule knihtes iwuned for to donne. He dude him ine turnement, ⁊ hefde uor his leofmonnes luue, his schelde ine uihte, ase kene kniht, on eueriche half i-þurled. Þis scheld þet wreih his Godhed was his leoue licome þet was ispred o rode, brod ase scheld buuen in his i-streiht earmes, and neruh bineoðen, ase þe on uot, efter þet me weneð, sete upon þe oðer uote. Þet þis scheld nauedᵉ

[a] þuftin. T. C.
[b] nime. T. neome. C.
[c] ouerga. T. edgan. C.
[d] hure. T. lanhure. C.
[e] efter monnes wene. T.

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words, that they might have raised the dead from death to life. And he wrought many miracles, and did many wondrous works before her eyes, and shewed her his power, told her of his kingdom, and offered to make her queen of all that belonged to him. All this availed nothing. Was not this disdain a marvellous thing? For she was never worthy to be his scullion. But, through his goodness and gentleness, love so overmastered him that he at last said, "Lady, thou art attacked, and thy enemies are so strong that, without help of me, thou canst not by any means escape their hands, so that they may not put thee to a shameful death. I will, for the love of thee, take upon me this fight, and deliver thee from those who seek thy death, yet I know assuredly that among them I shall receive a mortal wound, and I will gladly receive it to win thy heart. Now then, I beseech thee, for the love that I shew thee, that thou love me, at least after being thus done to death, since thou wouldst not in my life-time." This king did so in every point. He delivered her from all her enemies, and was himself grievously maltreated, and at last slain. But, by a miracle, he arose from death to life. Would not this lady be of a most perverse nature, if she did not love him, after this, above all things?

This king is Jesus Christ, the Son of God, who in this manner wooed our soul, which the devils had besieged. And he, as a noble wooer, after many messengers, and many good deeds, came to prove his love, and shewed by his knightly prowess that he was worthy of love, as knights were sometimes wont to do. He engaged in a tournament, and had, for his lady's love, his shield every where pierced in battle, like a valorous knight. This shield which covered his godhead was his dear body, that was extended on the cross, broad as a shield above, in his outstretched arms, and narrow beneath, because, as men suppose, the one foot was placed upon the other foot. That this shield had no sides is to signify that his disciples, who ought to have stood by him and be his sides, all fled

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none siden is forto bitocnen þet his deciples, þet schulden stonden bi him, and i-beon his siden, vluwen alle urom him ⁊ bilefden him ase ureomede: ase þe gospel seiþ, "Relicto eo, omnes fugerunt." Þis scheld is i-ziuen us aȝean alle temptaciuns, ase Jeremie witneð: "Dabis scutum cordis, laborem tuum," ⁊ Psalmista, "Scuto bone uoluntatis tue coronasti nos." Þis scheld ne schilt us nout one urom alle vueles: auh deð ȝet more: hit kruneð us in heouene. "Scuto bone uoluntatis tue," Louerd, he seiþ, Dauid, mid þe scheld of þine gode wille. Vor, willes he þolede al þet he þolede. Ysaias. "Oblatus est quia uoluit." Me, Louerd, þu seist, hwarto? Ne muhte he mid lesse gref habben ared us?[a] Le siker,[b] ful lihtliche: auh he nolde. Hwareuore? Vorte binimen us euerich bitellunge aȝean him of ure luue, þet he so deore bouhte. Me buð lihtliche a þing þet me luueð lutel. He bouhte us mid his heorte blode: deorre pris nes neuer, uorte of-drawen of us ure luue touward him þet kostnede him so deorre. Ine schelde beoð þreo þinges, þet treo, and þet leðer, ⁊ þe peintunge.[c] Al so was iðisse schelde—þet treo of þe rode, ⁊ þet leðer of Godes licome, and þe peintunge of þe reade blode þet heowede hire so ueire. Eft, þe þridde reisun. Efter kene knihtes deaðe me hongeð heie ine chirche his scheld on his munegunge. Al so is þis scheld, þet is, þet crucifix iset ine chirche, ine swuche stude þet me hit sonest iseo, vorto þenchen þerbi o Jesu Cristes knihtschipe þet he dude o rode. His leofmon biholde þeron hu he bouhte hire luue and lette þurlen his scheld: þet is, lette openen his side uorte scheawen hire his heorte, and forto scheawen hire openliche hwu inwardliche he luuede hire, and forto of-drawen hire heorte.

Folio 108 *b.*

Uour heaued luuen me iuint iðisse worlde—bitweonen gode iueren þe uormeste is: bitweonen mon ⁊ wummon þe oðer is: bitweonen wif ⁊ hire child þe þridde is: bitweonen licome ⁊ soule.

[a] irud us fram helle. T.
[b] ȝuse I wis. T. ȝes I wis. C.
[c] litinge. T.

from him and forsook him as an alien, as the Gospel saith, "They all forsook him and fled."[a] This shield is given us against all temptations, as Jeremiah testifieth, "Thou shall give them a buckler of heart, thy labour."[b] And the Psalmist, "Thou hast crowned us as with a shield of thy good will."[c] This shield defends us not only from all evils, but doth yet more, it crowneth us in heaven, "Scuto bonæ voluntatis tuæ." "O Lord," saith David, "with the shield of thy good will." For, willingly did he suffer all that he suffered. Isaiah saith, "He was offered because it was his own will."[d] But, "O Lord," thou sayest, "why?" Could he not have delivered us with less trouble? Yes, indeed, full easily, but he would not. Wherefore? To take away from us every excuse for not loving him who redeemed us at so dear a price. Men buy for an easy price a thing for which they care little. He bought us with his heart's blood, a dearer price there never was, that he might draw out of us our love toward him which cost him so dear. There are three things in a shield, the wood, the leather, and the painting. So was there in this shield; the wood of the cross, the leather of God's body, and the painting of the red blood which stained it so fully. Again, the third reason. After the death of a valiant knight, men hang up his shield high in the church, to his memory. So is this shield, that is the crucifix, set up in the church, in such a place in which it may be soonest seen, thereby to remind us of Jesus Christ's knighthood, which he practised on the cross. His spouse beholdeth thereon how he bought her love, and let his shield be pierced, that is, let his side be opened to shew her his heart, and to shew her openly how deeply he loved her, and to draw her heart to him.

Four principal kinds of love are found in this world. The first is between virtuous friends; the second is between man and woman; the third, between a woman and her child; [the fourth,] between

[a] Matt. xxvi. 56.
[b] Lament. iii. 65. Trans. of Vulgate.
[c] Psalm v. 13. Tr. of Vulgate.
[d] Isaiah, liii. 7. Vulgate.

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þeo luue þet Jesu Crist haueð to his deore leofmon ouergeð ham alle uoure, ⁊ passeð ham alle. Ne telleð me him god feolawe þet leið his wed ine Giwerie uorto acwiten ut his fere? God Almihti leide himsulf uor us ine Giwerie, and dude his deorewurðe bodi uorto acwiten ut his leofmon of Giwene honden. Neuer uere swuch
Folio 109. forðed[a] ne dude uor his owune uere. Muchel luue is ofte bitweonen mon ⁊ wummon. Auh þauh heo were iwedded him heo muhte i-wurðen so unwrest, ⁊ so longe heo muhte uorhoren hire mid oðer men, þet, tauh heo wolde kumen aȝean, he ne kepte hire nout. And forði Crist luueð more: uor þauh þe soule his spuse uorhorie hire mid þe ueond of helle, under heaued sunne ueole ȝeres ⁊ dawes, his merci is hire euer ȝeruh hwonse heo wule kumen to him ⁊ bileauen[b] þene deouel. Al þis he seið himsulf þuruh Jeremie, "Si dimiserit uir uxorem suam," &c. "Tu autem fornicata es cum multis amatoribus, tamen reuertere ad me dicit Dominus." Let he seið, al dei, "þu þet hauest so unwresteliche idon, biturn þe and cum aȝean: wilkume schaltu beon me." "Immo, et occurrit prodigo uenienti." Let he eorneð, hit seið, aȝean hire ȝan-kume, and worpeð carmes anon abuten hire sweore. Hwat is more milce? Let her is gledfulure wunder: Ne beo neuer his leofmon uorhored mid so monie deðliche sunnen, so sone so heo kumeð aȝean to him, he makeð hire neouwe meiden. Vor, ase Seint Austin seið, "So muchel is bitweonen Godes neihlechunge ⁊ monnes to wummon þet monnes neihlechunge makeð of meiden wif, and God makeð of wif meiðen." "Restituit," inquid Job, "in integrum." Gode werkes ⁊ treowe bileaue, þeos two þinges beoð meidehod ine soule. Nu of þe þridde luue: Child þet heued swuche vuel þet him bihouede beð of blode er hit were iheled, muchel luuede þe moðer hit þet wolde him þis beð makien. Þis dude ure Louerd us þet weren so sike of

[a] forðlede. C. [b] leaten. T.

body and soul. The love which Jesus Christ hath to his dear spouse surpasseth them all four, and excelleth them all. Do not men account him a good friend who layeth his pledge in Jewry to release his companion? God Almighty laid himself in Jewry for us, and gave up his precious body to release his spouse out of the hands of the Jews. Never did friend give such a surety for his own friend. There is much love often between man and woman. But, although she were married to him, she might become so depraved, and might so long be unfaithful to him with other men, that though she were willing to return to him, he would not receive her. And therefore Christ loveth more; for though the soul, his spouse, should be unfaithful to him with the fiend of hell, in mortal sin many years and days, his mercy is ever ready for her, whensoever she will come to him, and renounce the devil. All this he saith himself by Jeremiah, "If a man put away his wife and she go from him, and become another man's, shall he return unto her again? But thou hast played the harlot with many lovers, yet return again to me saith the Lord."[a] He still saith all the day, "Thou who hast done so wickedly, turn thee and come again, welcome shalt thou be to me." "Immo, et occurrit prodigo venienti." He even runneth to meet her returning, and immediately throweth his arms about her neck. What greater mercy can there be? Yet here is a more joyful wonder. Though his spouse were polluted with so many deadly sins, as soon as she cometh to him again, he maketh her again a virgin. "For," as St. Austin saith, "so great a difference is there between God's communion with the soul, and man's with woman, that man's communion maketh of a maiden a wife, and God maketh of a wife a maiden." "He hath given me again," saith Job, "all that I had before." These two things, good works and true faith, are maidenhood in the soul. Now, concerning the third kind of love: If a child had a disease of such a nature, that a bath of blood were required for him before he could be healed, that

[a] Jeremiah, iii. 1.

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sunne, ⁊ so isuled þer mide þet no þing ne muhten helen us ne
Folio 109*b*. clensen us bute his blod one: uor so he hit wolde: his luue makede us beð þerof: iblesced beo he euere! Þreo beðes he greiðede to his deore leofmon uorto wasshen hire in ham so hwit ⁊ so ueir þet heo were wurðe his clene cluppunges. Þet erest beð is fuluht. Þet oðer beoð teares, inre oðer uttre, efter þe uorme beð, ȝif heo hire fuleð. Þet þridde beð is Jesu Cristes blod þet haleweð[a] boð þeos oðre, ase Seint Johan seið iðe Apocalipse, "Qui dilexit nos et lauit nos in sanguine suo:" þet is, he luueð us more þen eni moder deð hire child. He hit seið himsulf þuruh Isaie: "Nunquid potest mater obliuisci filii uteri sui?" ⁊c. "Mei moder uorȝiten hire child?" he seið, "and tauh heo do, ich ne mei þe uorȝiten neuer:" and seið þe reisun efter, hwareuore, "In manibus meis descripsi te." "Ich habbe," he seið, "depeint þe i[b] mine honden." So he dude mid reade blode up oðe rode. Mon knut his kurtel[c] uorte habben þouht of one þinge: auh ure Louerd, uor he nolde neuer uorȝiten us, he dude merke of þurlunge ine bo two his honden. Nu of þe ueorðe luue. Þe soule luueð þet bodi swuðe mid alle: ⁊ þet is eðcene iðe twinnunge: vor, leoue ureond beoð sorie hwon heo schulen twinnen. Auh ure Louerd willeliche to-tweamede[d] his soule urom his bodie vorto ueien ure boðe togederes, world a buten ende, iðe blisse of heouene. Þus, lo! Jesu Cristes luue touward his deore spuse, þet is, holi chirche, oðer þe cleane soule, passeð alle, ⁊ ouerkumeð þe uour meste luuen þet me ivint on eorðe! Mid al þisse luue ȝet he woweð hire o þisse wise.

Folio 110. Þi luue, he seið, urre Louerd, oðer heo is forto ȝiuen allunge, oðer heo is forto sullen, oðer heo is forto reauen ⁊ to nimen mid

[a] haldeð. C.
[b] inwið. T.
[c] girdel. T. gurdel. C.
[d] to-twinnede. T. to-tweinde. C.

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mother must love him greatly who would make this bath for him [with her own blood]. Our Lord did this for us who were so sick with sin, and so defiled with it, that nothing could heal us or cleanse us but his blood only; for so he would have it; his love made us a bath thereof; blessed may he be for ever! He prepared three baths for his dear spouse, in which to wash herself so white and so fair that she might be worthy of his pure embraces. The first bath is baptism; the second is tears, inward and outward, after the nature of the first bath, if she defile herself [with sin]; the third bath is the blood of Jesus Christ, that sanctifieth both the other two, as St. John saith in the Apocalypse, "Who loved us and washed us in his own blood;"[a] that is, he loved us more than any mother doth her child. He saith this himself by Isaiah, "Nunquid potest mater oblivisci filii uteri sui?" &c.[b] "Can a mother forget her child?" he saith, "and though she do, I can never forget thee:" and he then telleth the reason why, "In manibus meis descripsi te."[c] "I have painted thee," saith he, "in my hands." He did so with red blood upon the cross. A man ties a knot upon his belt, that he may be reminded of any thing; but our Lord, that he might never forget us, made a mark of piercing in both his hands. Now concerning the fourth love. The soul loveth the body very greatly, and that is easily seen in their separation; for dear friends are sorry when they must separate. But our Lord, of his own accord, separated his soul from his body, that he might join our body and soul together, world without end, in the blessedness of heaven. Thus, behold how the love of Jesus Christ toward his dear spouse, that is, holy church, or the pure soul, surpasseth and excelleth the four greatest loves that are found on earth! With all this love he still wooeth her in this manner.

Thy love, saith our Lord, is either to be altogether freely given, or it is to be sold, or it is to be stolen and taken by force. If it is to be given, where couldst thou bestow it better than upon me?

[a] Revel. i. 5. [b] Isaiah, xlix. 15. [c] Verse 16.

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strencðe. Lif heo is forto ȝiuen, hwar meiht tu biteon[a] hire betere þen upon me? Nam ich þinge ueirest? Nam ich kinge richest? Nam ich heixst i-kunned? Nam ich weolie[b] wisest? Nam ich monne hendest? Nam ich monne ureocst? Vor so me seiŏ bi large monne þet he ne con nout etholden. Þet he haueŏ þe honden, ase mine beoŏ, iŏurled. Nam ich alre þinge swotest ⁊ swetest? Þus, alle þe reisuns hwui me ouh forto ȝiuen luue þu meiht i-vinden in me: nomeliche, ȝif þu luuest chaste clennesse: vor non ne mei luuen me bute heo holden hire. Lif þi luue nis nout forto ȝiuen, auh wult allegate þet me bugge hire: do seie hwui.[c] Oðer mid oðer luue, oðer mid sumhwat elles? Me sulleð wel luue uor luue: and so me ouh forto sullen luue, ⁊ for none þinge elles. Lif þin luue is so to sullen, ich habbe ibouht hire mid luue ouer alle oðre. Vor, of þe uour meste luuen ich habbe ikud toward þe þe meste of ham alle. And ȝif þu seist þet tu nult nout leten þeron so liht cheap: auh wultu ȝet more: nem hwat hit schule beon. Sete feor o ðine luue. Þu ne schalt siggen so muchel þet ich nulle ȝiuen þe, uor þine luue, muchele more. Wultu kastles and kinedomes? Wultu welden al þene world? Ich chulle don þe betere: ich chulle makien þe, mid al þis, cwene of heouene. Þu schalt beon seoueuold bribtre þen þe sunne: non vuel ne schal hermien þe: no þing ne schal sweamen þe: no wunne ne schal wonten þe: al þi wille schal beon i-wrouht in heouene ⁊ in eorðe: ȝe, and ȝet ine helle. Ne schal neuer heorte þenchen swuch seluhðe, þet ich nulle ȝiuen more uor þine luue, vnimeteliche and vnendliche more—al Kresules weole: and Absalones schene wlite, þet ase ofte ase me euesede him me solde his euesunge—þeo her þe me kerf of—uor two hundred sicles[d] of seolure: Asaeles swiftschipe, þet strof wiŏ heortes ouervrn:[e] Samsones strencðe, þet slouh a þusend of his fon al et one time, ⁊ one, bute uere: Cesares ureoschipe: Alisaundres hereword: Moiseses heale. Nolde a mon, uor on of þeos, ȝiuen al þet he ouhte? And alle þeos þinges somed,

Folio 110 *b.*

[a] [settin.] C. [b] weore. T. [c] hu. C.
[d] schillinges. C. [e] of-urn. T.

Am not I the fairest thing? Am not I the richest king? Am not I of the noblest birth? Am not I the wisest of the wealthy?[a] Am not I the most courteous of men? Am not I the most liberal of men? For it is commonly said of a liberal man that he cannot withhold any thing—that he hath his hands, as mine are, perforated. Am not I of all things the sweetest and most gentle? Thus, thou mayest find in me all the reasons for which love ought to be given, especially if thou lovest chaste purity; for no one can love me except she retain that. If thy love is not to be given, but thou wilt by all means that it be bought, do say how. Either with other love, or with somewhat else? Love is rightly sold for love; and so love ought to be sold, and for nothing else. If thy love is thus to be sold, I have bought it with love that surpasseth all other love. For, of the four principal kinds of love I have manifested toward thee the chiefest of them all. And if thou sayest that thou wilt not set so light a value upon it, but thou wilt have yet more, name what it shall be. Set a price upon thy love. Thou shalt not say so much that I will not give thee for thy love much more. Wouldest thou have castles and kingdoms? Wouldest thou govern the whole world? I will do better for thee. In addition to all this, I will make thee queen of heaven. Thou shalt be sevenfold brighter than the sun; no disease shall harm thee; nothing shall vex thee; no joy shall be wanting to thee; all thy will shall be done in heaven and in earth; yea, and even in hell. Heart shall never think of such great felicity, that I will not give more for thy love, immeasurably and infinitely more—all the wealth of Crœsus; and the fair beauty of Absalom, who, as often as his hair was polled the clippings were sold—the hair that was cut off—for two hundred shekels of silver; the swiftness of Asahel, who strove in speed with a hart; the strength of Samson, who slew a thousand of his enemies at one time, and alone, without a companion; Cæsar's liberality; Alexander's renown; the dignity[b] of Moses. Would not a man, for one of

[a] Qu. "of men." weor, A.-S. a man.

[b] "Sanctitas." MS. Oxon.

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aȝean mine bode, ne beoð nout wurð a nelde. And, ȝif þu ert so swuðe onwil,[a] ⁊ so ut of þine witte þet tu, þuruh nout to uorleosen, uorsakest swuch biȝeate mid alle kunnes seluhðe, lo! ich holde her hetel sweord ouer þin heaued, uor to dealen lif ⁊ soule, and to bisenchen bo two into þe fur of helle, uorto beon þer deofles hore, schendfulliche ⁊ scoruhfulliche world wiðuten ende. Onswere nu: ⁊ were þe, ȝif þu konst, aȝean me: oðer ȝette me þine luue þet ich ȝirne so swuðe: nout for mine, auh for þin owune muchele biheue.

Lo! þus ure Louerd woweð: nis heo to herd i-heorted þet a swuch woware ne mei turnen hire luue to him: and nomeliche ȝif heo þencheð þeos þreo þinges—hwat he is: and hwat heo is: ⁊ hwu muchel is þe luue of so heih ase he is touward so louh ase heo is. Vorði, seið þe psalm-wuruhte, "Non est qui se abschondat a calore ejus:" nis non þet muwe etlutien[b] þet heo ne mot him luuien. Þe soðe sunne iðe undertid was forði istien on heih oðe heie rode uorto spreden ouer al hote luue gleames: þus neodful he was, ⁊ is uort[c] tisse deie, to ontenden his luue in his leoues heorte, and seið iðe gospelle, "Ignem ueni mittere in terram, et quid volo nisi ut ardeat?" Ich com, he seið, uorto bringen fur into eorðe, þet is, berninde luue into eorðliche heorten, ⁊ hwat ȝirne ich elles but þet hit blasie? Wlech luue[d] is him loð, ase he seið þuruh Sein Johan iðe Apocalipse, "Vtinam frigidus esses aut calidus: sed quia tepidus es, incipiam te euomere de ore meo." Ich wolde, he seið to his leofmon, þet tu were, i mine luue, oðer allunge cold, oðer hot mid alle: auh forði þet tu ert ase wlech[e] bitweonen two, nouðer cold ne hot, þu makest me uorto wlatien: and ich chulle speouwen þe ut, bute ȝif þu i-wurðe hattre.

Folio 111.

[a] wod. T. anwil. C.
[b] [auueȝ seulkin.] C.
[c] aðet. T.
[d] heorte. T.
[e] wleach. T.

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these, give all that he possessed? And all these things together, compared with my offer, are not worth a needle. And, if thou art so obstinately self-willed and void of understanding, that thou, without losing any thing, refusest such gain, with every kind of felicity, Lo! I hold here a sharp sword over thy head, to divide life and soul, and to plunge both into the fire of hell, to be there the devil's paramour, disgracefully and sorrowfully, world without end. Now answer me, and defend thyself against me if thou canst, or grant me thy love, which I so earnestly desire, not for my own, but for thy own great behoof.

Lo! thus doth our Lord woo: and is not she too hard-hearted that such a wooer cannot turn her love to him, and especially if she reflect upon these three things: what he is, and what she is, and how great is the love of one so exalted as he is toward one so low as she is. Wherefore, the Psalmist saith, "Non est qui se abscondat a calore ejus."[a] "There is no one who may withdraw herself so that she may not love him." The true sun in the morning tide ascended up on the high cross for the purpose of diffusing the warm rays of his love over all; so earnestly solicitous was he, and is to this day, to kindle his love in the heart of his beloved; and he saith in the Gospel, "Ignem veni mittere in terram, et quid volo nisi ut ardeat?"[b] I came, saith he, to bring fire into the earth, that is, burning love into earthly hearts, and what else do I desire but that it blaze? Lukewarm love is loathsome to him, as he saith by St. John in the Apocalypse, "Utinam frigidus esses aut calidus; sed quia tepidus es, incipiam te evomere de ore meo."[c] I would, saith he to his beloved, that thou wert, in my love, either altogether cold, or hot withal; but because thou art as if lukewarm, between the two, neither cold nor hot, thou makest me to loathe, and I will vomit thee out, except thou become hotter.

[a] Psalm xix. 6. [b] St. Luke, xii. 49. [c] Revel. iii. 15.

Nu ȝe habbeð i-herd, mine leoue sustren, hu, ? for hwi, God is swuðe to luuien. And, forto ontenden ou wel, gedereð wude þerto, mid þe poure wummon of Sarepte, þe buruh, þet speleð ontendunge: "En, inquid, colligo duo ligna." "Louerd," cweð heo to Elie, þe holie prophete, "lo! ich geder two treon." Þeos two treon bitocneð þet o treou þet stod upriht, and tet oðer ek þet eode þwartouer, of þe deore rode. Of þeos two treon ȝe schulen ontenden fur of luue
Folio 111 *b.* wiðinnen ower heorte. Biseoð ofte touward ham. Þencheð ȝif ȝe ne owen eaðe to luuien þene king of blisse þet to-spret so touward ou his ermes, and buhð ase uorto beoden eos aduneward his heaued. Sikerliche ich sigge hit, þet ȝif þe soðe Elie, þet is, God Almihti, i-uint ou þeos two treon bisiliche gederinde, he wule gistnen mid ou, and moniuolden in ou his deorewurðe grace: ase Elie dude þe poure wummone, liueneð and gistnede mid hire þet he iuond þe two treon gederinde i Sarepte.

Grickischs fur[a] is imaked of reades monnes blode: and tet ne mei noðing bute migge, and sond, and eisil, ase me seið, acwenchen. Þis Grickische fur is þe luue of ure Lourde: and ȝe hit schulen makien of reades monnes blode, þet is, Jesu Crist i-readed mid his owune blode oðe rode. And was in-read[b] kundeliche also, ase me weneð. Þis blod, for ou i-sched upo þe herde two treon, schal makien ou Sarepciens: þet is, ontenden ou mid tis Grickische fure, þet, ase Salemon seið, none wateres, þet beoð worldliche temptaciuns ne tribulaciuns, nouðer inre ne uttre, ne muwen þeos luue acwenchen. Nu, nis þer, þeonne, on ende, buten witen ou warliche

[a] Greek fire "seems to be a composition belonging to the Arabian chemistry; and was very much used in the wars of the middle ages, both by sea and land. It was a sort of wild-fire, said to be inextinguishable by water, and chiefly used for burning ships, against which it was thrown in pots or phials by the hand. Anna Comnena has given an account of its ingredients, which were bitumen, sulphur, and naphtha. It is called *feu gregois* in the French chronicles and romances."—Warton's Hist. of English Poetry, vol. i. p. 169. Ed. 1824.

[b] rubeus. MS. Oxon.

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My dear sisters, ye have now heard how, and for what reason, God is greatly to be loved. To kindle this love in you rightly, gather wood for that purpose, with the poor woman of Sarepta, the town the name whereof signifieth kindling, "En, inquit, colligo duo ligna."[a] "Lord," saith she to Elijah the holy prophet, "behold I am gathering two sticks." These two sticks betoken that one stick which stood upright, and that other also of the precious cross, which went athwart it. With these two sticks ye ought to kindle the fire of love within your hearts. Look often upon them. Think whether ye ought not joyfully to love the King of Glory, who so stretches out his arms toward you, and bows down his head as if to offer you a kiss. Of a truth I say unto you that if the true Elijah, which is God Almighty, find you diligently gathering those two sticks, he will make his abode with you, and multiply in you his precious grace; as Elijah did to the poor woman whom he found gathering two sticks at Sarepta, who supplied her with food, and became her guest.

Greek fire is made of the blood of a red man, and it is said that nothing can quench it but urine, and sand, and vinegar. This Greek fire is the love of our Lord, and ye shall make it of the blood of a red man, which is, Jesus Christ reddened with his own blood on the cross. And he was ruddy also naturally, as it is believed. This blood, shed for you on the painful two sticks, shall make you Sareptians; that is, inflame you with this Greek fire, that, as Solomon saith,[b] no waters, which are worldly temptations, nor tribulations, neither internal nor external, can quench this love. Now, then, nothing remains, but to keep yourselves cautiously from every thing that quenches it, namely urine, and sand, and vinegar. Urine is stench of sin. On sand nothing good groweth, and it betokeneth idleness; and idleness cooleth and quencheth this fire. Be always active and alive to good works, and this will warm you

[a] 1 Kings, xvii. 12. [b] Canticles, viii. 7.

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urom alle þeo þing þet hit acwencheð, þet beoð migge, ⁊ sond, ⁊ eisil. Migge is stench of sunne. O sond ne groweð no god, and bitocneð idel: and idel acoaldeð ⁊ acwencheð þis fur. Sturieð ou euer cwicliche ine Gode werkes, ⁊ þet schal heaten ou ⁊ ontenden
Folio 112. þis fur azean þe brune of sunne. Vor, al so as on neil driueð ut þen oðerne, al so þe brune of Godes luue drieð brune of ful luue ut of þe heorte. þet þridde þing is eisil: þet is sur heorte, of nið ⁊ of onde. Vnderstondeð þis word. Þo þeo niðfule Giws offreden ure Louerde þis sure present o rode, þo seide he þet reouðfule word, "Consummatum est!" Cweð he, "Neuer er nu nes ich ful pined:" nout þuruh þet eisil, auh þuruh hore ontfule nið, þet tet eisil bitocnede, þet heo him makeden[a] drincken. And is iliche ase þauh a mon þet heuede longe i-swunken and failede efter his sore swinke, a last, of his hure. Al so, ure Louerd, more þen two and þritti ȝer, tiled efter hore luue, and, for all his sore swinke, ne wilnede he no þing bute luue to hure: auh he iðen ende of al his liue, þet was ase iðen euentid, hwon me ȝelt were-men hore deies hure, loke hwu heo ȝulden him! uor piment of swete huni luue, eisil of sur nið, and galle of bitter onde. O! cweð ure Louerd þo, "Consummatum est!" Al mi swinc on eorðe, ⁊ al mi pine o rode ne sweinneð, ne ne derueð me nowiht azean þis—þet ich þus biteo[b] al þet ich idon habbe. Þis eisil þet ȝe beodeð me—þis sure hure, þuruh fulleð mine pine. Þis eisil of sur heorte, and of bitter þonc[c] ouer alle oðer þinges acwencheð Grickischs fur: þet is, þe luue of ure Louerd: and hwose hit bereð ine breoste touward mon, oðer touward wummon,
Folio 112 *b.* heo is Giwes make. Heo offreð ȝet God þis eisil, and þuruh fulleð, onont hire, Godes pine o rode. Mon worpeð Grickischs fur upon his fomen, ⁊ so me ouerkumeð ham: and ȝe schulen don al so, hwon God arearеð ou of eni uo eni weorre. Salomon techeð ou hwu ȝe hit schulen weorpen. "Si esurierit inimicus, ciba illum: si sitierit, potum da: sic enim carbones ardentes congeres super caput ejus." þet is, ȝif þi uo is offingred, ȝif him uode: and ȝif he is of

[a] diden. T. bude. C. [b] bite. C. [c] [mede.] C.

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and kindle this fire in opposition to the flame of sin. For, as one nail driveth out another, so doth the flame of the love of God drive the fire of foul desire out of the heart. The third thing is vinegar, that is, a heart sour with malice and hatred. Understand this saying: when the malicious Jews offered our Lord this sour present on the cross, then said he that sorrowful word, "It is finished!" "Never till now," said he, "were my sufferings complete;" not through the vinegar, but through their hateful malice, which that vinegar betokened, which they made him drink. And this is as if a man who had laboured long, and, after his painful toil, had been at last disappointed of his hire. Thus, our Lord, more than two-and-thirty years, toiled for their love, and for all his painful labour desired nothing but love as hire; yet, at the end of his life, which was, as it were, in the evening, when men pay workmen their day's hire, behold how they paid him! instead of balm of sweet honey-love, vinegar of sour malice, and gall of bitter hatred. Oh, said our Lord then, "It is finished!" All my toil on earth, and all my pain on the cross, does not at all grieve nor distress me in comparison of this—that for this I have done all that I have done. This vinegar that ye offer me, this sour requital, completeth my sufferings. This vinegar of a sour heart and of bitter thanks, more than all other things, quencheth Greek fire, that is, the love of our Lord; and she who beareth it in her breast toward man or toward woman is the Jew's mate. She is still offering to God this vinegar, and completing, for her part, his sufferings on the cross. Men cast Greek fire upon their foemen, and thus conquer them; and ye should do the same when God raiseth up any war against you from any enemy. Solomon teacheth you how ye ought to throw it, "Si esurierit inimicus tuus, ciba illum; si sitierit, potum da: sic enim carbones ardentes congeres super caput ejus."[a] That is, "If thy foe is hungry, give him food; and if he is athirst, give him to drink;" which meaneth that if, after having done thee harm,

[a] Prov. xxv. 21, 22.

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þurst, ȝif him drincken: þet is to understonden, ȝif he efter þine herme haueð hunger oðer þurst, ȝif him uode of þine beoden þet God do him ore: and ȝif him drunch of teares. Weop for his sunnen. Þus þu schalt, seiþ Salomon, rukelen on his heaued bearninde gleden. Þet is to siggen, þus þu schalt ontenden his heorte uorto luuien þe: vor heorte is, ine holie write, bi heaued understonden. O swuche wise wule God siggen a domesdei: "Hwi luuedest þene mon oðer þeo wummon?" "Sire, uor heo luueden me." "Le," he wule siggen, "þu ȝulde þet tu ouhtest: her nabbe ich[a] nout mucheles to ȝelden þe." Auh, ȝif þu meih[b] onswerien? siggen: "Sire, ich luuede ham for þine luue"—þeo luue he ouh þe: uor heo[c] was i-ȝiuen him, ? he hire[d] wule ȝelden þe.

Migge, ase ich er seide, þet acwencheð Grickishe fur, is stinckinde ulesshes luue, þet acwencheð gostlich luue þet Grickishe fur bitocneð. Hwat fleschs was on eorðe so swete ? so holie ase Jesu Cristes fleschs. And, þauh he seide, himsulf, to his
Folio 113. deorewurðe deciples, "Nisi ego abiero Paracletus non ueniet ad uos:" þet is, bute ȝif ich parti urom ou, þe Holi Gost, þet is, min and mines Federes luue, ne mei nout kumen to ou: auh hwon ich beo urom ou, ich chulle senden hine ou. Hwon Jesu Cristes owune deciples, þeo hwile þet heo uleschsliche luuede hine, neih ham, uor-eoden þe swetnesse of þe Holi Goste, ? ne muhten nout habben boðe togederes—Demeð ou suluen, nis he wod, oðer heo, þet luueð to swuðe hire owene ulesshs, oðer eni mon ulesshliche, so þet heo ȝirne to swuðe his sihðe oðer his speche? Ne þunche hire neuer wunder þauh hire wontie þe Holi Gostes froure. Cheose, nu, euerichon of eorðliche elne ? of heouenlich, to hweðer heo wule holden: uor þet oðer heo mot forleten: vor, i þisse tweire monglunge, ne mei heo neuermore habben schirnesse of heorte: þet is, ase we seiden er, þet god and þe strencðe of alle religiuns, ? in euerich ordre. Luue maked hire schir and griðful and cleane. Luue haueð one meistrie biuoren alle oðre þinges:

[a] ne ah I. T.
[b] maht. T. macht. C.
[c] hit. T. C.
[d] hit. T. C.

he is hungry or thirsty, give him the food of thy prayers that God may have mercy upon him; and give him the drink of tears. Weep for his sins. Thus thou shalt, saith Solomon, heap on his head burning coals: that is to say, thus thou shalt enkindle his heart that he shall love thee; for, in Holy Scripture, by head we are to understand heart. In this manner will God say, in the day of judgment, "Why lovedst thou that man or that woman?" "Lord, because they loved me." "Yea," he will say, "thou didst pay what thou owedst: in this case I have not much to repay thee." But, if thou canst answer and say, "Lord, I loved them for thy sake;" he owes thee that love, because it was given to him, and he will repay it thee.

Urine, which, as I said before, quencheth Greek fire, is stinking carnal love that quencheth spiritual love, which Greek fire betokeneth. What flesh on earth was so sweet and so holy as that of Jesus Christ? And yet, he said himself to his dear disciples, "Nisi ego abiero Paracletus non veniet ad vos:" that is, "Unless I depart from you, the Holy Ghost, which is mine and my Father's love, cannot come to you; but, when I am gone from you, I will send him unto you." Since Jesus Christ's own disciples, while they loved him in the flesh, being nigh him, did not possess the sweetness of the Holy Ghost, and could not have both together—judge yourselves, is not he or she mad who loveth too much her own flesh, or any man carnally, so that she desire too fondly to see him, or to speak with him? Let her never wonder though she have not the consolation of the Holy Spirit. Let every one choose now between earthly and heavenly comfort, to which of the two she will keep; for she must relinquish one of them, because in the mingling of these two she can never have pureness of heart; which is, as we said before, the goodness and the strength of all professions, and of every religious order. Love maketh her sincere, and peaceful, and pure. Love hath the superiority over all other things, for all the things that she toucheth she turns to her, and maketh them all her own. "Whatsoever place your foot shall tread upon," that is to say, the

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vor alle þe þinges þet heo arineð, alle heo turneð to hire: and alle heo makeð hire owene. "Quemcunque locum calcauerit pes uester" —pes uidelicet amoris—"uester erit." Deore wolde moni mon buggen a swuch þing þet al þet he arinede þere-mide, al were his owene. And, ne seide ich er þeruppe, one þuruh þet tu luuest þet god þet is in on oðer monne—mid þe rinunge of þine luue—þu makest, wið[uten] oðer swincke, his god þin owene god, ase Seint Gregorie witneð? Loke nu, hwu muche god þeo ontfule uorleoseð.

Folio 113*b*. Strik[a] þine luue to Iesu Criste, ⁊ þu hauest i-wunnen him. Rin[b] him mid ase muchele luue ase þu hauest summe mon sume cherre,[c] and he is þin, uorto don al þet þu wilnest. Auh hwo luueð þing ⁊ loueð[d] hit uor lesse þen hit is wurð? Nis God betere uneuenliche [vniliche] þen al þet is iðe worlde? Cherité—þet is chertć of leoue þinge ⁊ of deore. Vndeore he makeð God, ⁊ to unwurð mid alle, þet for eni worldliche luue his luue trukie:[e] vor no þing ne con luuien ariht bute he one. So ouerswuðe he luueð luue þet he makeð hire his efning: and ȝet ich der siggen more—he makeð hire his meister, ⁊ deð al þet heo hat, ase þauh he moste nede. Mei ich preouen ou þis? Le, ich [mei] sikerliche, þuruh his owene wordes. Vor þus he speked to Moyses, þet monne mest him luuede, in Numeri: "Dimisi juxta uerbum tuum." Non dicit "preces." "Ich heuede imunt," cweð he to Moyses, "uorto awreken mine wreððe o þisse uolke, auh þu seist þet ich ne schal nout: þi word beo iuorðed." Me seið þet luue bindeð. Sikerliche, luue bint so ure Louerd þet he ne mei don no þing bute þuruh luue[f] leaue. Nu preoue þerof: uor hit þuncheð wunder. "Domine, non est qui consurgat et teneat te:" Ysaye. "Louerd, wultu smiten?" seið Isaiah. "Welawei! þu meilt wel: uor nis non þet te holde." Ase þauh he seide, ȝif eni luuede þe ariht, he muhte holden þe, ⁊ wearnen þe to smiten. In Genesi, ad Loth: "Festina," ⁊c. "non potero ibi facere

[a] strech. T. streche. C.
[b] Run. T.
[c] sum mon oðer wummon sum char. T.
[d] leaues. T. leaueð. C.
[e] manges. T.
[f] luues. T. C.

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foot of love, "shall be yours."[a] Many a man would buy at a great price a thing of such a nature that whatever he touched with it became his own. And, said I not before, that merely by loving the good that is in another man—with the touching of thy love—thou makest, without other labour, his good thy own good, as St. Gregory sheweth? Consider now, how much good the envious lose. Extend thy love to Jesus Christ, and thou hast gained him. Touch him with as much love as thou, sometimes, hast for some man, and he is thine, to do all that thou desirest. But who loveth a thing, and yet parteth with it for less than it is worth? Is not God incomparably better than all that is in the world? Charity—that is the love of a thing which is dear and precious. He hath little love to God, and feels not how precious he is, who, for any worldly love, bartereth his love; because nothing can love rightly but he alone. So exceedingly doth he delight in love that he maketh her his equal, and I dare to say still more—he maketh her his master, and doth whatever she commands, as if he must needs do it. Can I prove this? Yes, indeed I can, from his own words. For thus he speaketh to Moses, the man who loved him most, in the Book of Numbers;[b] "I have pardoned according to thy word;" he saith not "according to thy prayers." "I had intended," said he to Moses, "to wreak my anger upon this people, but thou sayest that I must not: be it according to thy word." It is said that love bindeth. In truth, love so bindeth our Lord that he can do nothing but by the permission of love. Now, [I] prove it, for it seems wonderful: "Lord, there is none that riseth up and taketh hold of thee." Isaiah.[c] "Lord, wilt thou smite?" saith Isaiah, "ah! thou well mayest; for there is none that may hold thee." As if he said, "If any one loved thee truly, he might hold thee, and hinder thee from smiting." In Genesis,[d] to Lot, "Make haste, &c. for I cannot do any thing till thou go out from thence:" that is, when our Lord would have destroyed

[a] Deuteronomy, xi. 24.
[b] xiv. 20.
[c] Isaiah, lxiv. 7.
[d] Genesis, xix. 22.

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quicquam donec egressus fueris illinc:" þet is, þo ure Louerd wolde
Folio 114. bisenchen Sodome þer Loth his freond wunede inne, "Hie[a] þe," cweð ure Louerd, "utward: uor þe hwule þet tu ert among ham, ne mei ich nowiht more don ham." Nes þes mid luue i-bunden? Hwat wultu more? Luue is his chaumberling, ⁊ his kunsiler, ⁊ his spuse þet he ne mei nout helien wið, and telleð hire al þet he þencheð. In Genesi: "Num celare potero Abraham quæ gesturus sum?" "Mei ich," cweð ure Louerd, "helien Abraham þing þet ich þenche uorto donne?" Nei, cweð he, o none wise. Ne con þes luuien ariht,[b] þet þus speked, and þus ded to alle men þet him inwardliche i-leueð ⁊ luuieð? þeo blisse þet he [illegible]gerkeð[c] ham, al so ase heo is unefenlich to alle worldes blissen, al so heo is untalelich to alle worldliche tungen. Ysaias: "Oculus non vidit, Deus, absque te," [⁊c.] Le habbeð of þeos blissen i-writen on oðer stude,[d] mine leoue sustren. þeos luue is þe riwle þet riheð þe heorte. "Confitebor tibi in directione," id est in regulatione, "cordis." Exprobatio malorum: "generatio quæ non direxit cor suum: et non est creditus." þis is þe lefdi riwle. Alle þe oðre seruеð hire: and one uor hire sake me ham ouh forto luuien. Lutel strencðe ich makie of ham, vor hwon þet þeos beon deoruwurðliche i-wust.[e] Habbeð ham, þauh, scheortliche, iðe eihteoðe dole.[f]

Biuoren, on erest, ich seide þet ȝe ne schulen nout, ase unwise, bihoten uorto holden none of þeo uttre riwlen. Þet ilke ich sigge ȝete: ne non ne write ich ham, buten ou one. Ich sigge þis forði
Folio 114 *b.* þet oðre ancren ne sigge nout þet ich, þuruh mine meistrie, makie

[a] wend. T. Hieh. C.
[b] treoweliche. T.
[c] greiðed. C.
[d] elleshwer. T.
[e] i-loket. T.
[f] Habeatis tamen illas in octava parte.—Explicit Liber septimus de vita Solitaria. Octavus omnino taceatur. MS. Oxon.

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Sodom, wherein Lot his friend dwelt, our Lord said, "Hasten thee away out, for while thou art among them, nothing can be done to them." Was not this being bound with love? What wouldest thou more? Love is his chamberlain, his counsellor, and his bride, from whom he can conceal nothing, but telleth her all his thoughts. In Genesis, "Num celare potero Abraham quæ gesturus sum?"[a] "Can I," said our Lord, "hide from Abraham the thing that I purpose to do?" No, said he, in no wise. Doth not he know how to love rightly who thus speaketh, and thus doth to all men who in their hearts believe and love him? As the joy which he is preparing for them is not to be compared to all worldly joys, so is it not to be described by all worldly tongues. Isaiah, "Neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him."[b] Concerning those joys ye have something written in another place, my dear sisters. This love is the rule which regulates the heart. "I will praise thee with uprightness of heart:"[c] that is, in the regulation of my heart. The reproach of the wicked is, that they are "a generation that set not their heart aright, and whose spirit was not faithful to God."[d] This rule is the lady or mistress. All the others serve her, and for her sake alone they ought to be loved. I make little account of them provided this be worthily kept. Ye have them briefly, however, in the eighth part.

PART VIII.—Of Domestic Matters.

I said before, at the commencement, that ye ought not, like unwise people, to promise to keep any of the external rules. I say the same still; nor do I write them for any but you alone. I say this in order that other anchoresses may not say that I, by my own

[a] Genesis, xviii. 17.
[b] lxiv. 4.
[c] Psalm cxix. 7.
[d] Psalm lxxviii. 8.

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ham neowe riwlen. Ne bidde ich nout þet heo holden ham ⁊ and ȝe ȝet moten chaungen ham, hwonse ȝe euer willeð, þeos for betere. Aȝean þinges þet beoð biuoren, of ham is lutel strencðe.

Of sihðe and of speche, and of þe oðre wittes is inouh i-seid. Nu is þeos laste dole, ase ich bihet ou on erest, to-deled and i-sundred o lutle seoue stucchenes.

Me let lesse deinté to þinge þet me haueð ofte ⁊ and forði ne schule ȝe beon, bute ase ure leawude breðren beoð, i-huseled wiðinnen tweolf moneð, bute viftene siðen—a mide-winteres dei ⁊ condelmesse dei ⁊ tweolfte dei ⁊ a sunedei midwei bitweonen þet and ester, oðer ure lefdi dei, ȝif he is neih þene sunendei, uor þe heihnesse ⁊ ester dei ⁊ þene þridde sunendei þerefter ⁊ holi þursdei ⁊ hwitesunedei ⁊ and sumersdei ⁊ seinte Marie dei Magdaleine ⁊ þe assumciun ⁊ þe natiuité ⁊ seinte Mihaeles dei ⁊ alre halewune dei ⁊ seinte Andrewes dei. And aȝean alle þeos dawes, loked þet ȝe beon clenliche i-schriuen and nimeð disceplines ⁊ neuer þauh of none monne, buten of ou suluen. And forgoð enne dei our pitaunce. And ȝif out limpeð misliche þet ȝe beon nout i-huseled i þeos i-sette termes, ȝe muwen akoueren hit þene nexte sunendei þerefter ⁊ oðer ȝif þe oðer terme is neih, abiden uort þeonne.

Le schulen eten urom ester uort þet þe holi rode dei, þe latere,
Folio 115. þet is ine heruest, eueriche deie twie, bute uridawes and umbridawes and ȝoing dawes, and uigiles. I þeos dawes, ne in þe aduent ne schulen ȝe[eten] nout hwit, bute ȝif neode hit makie. Þet oðer halue ȝer ȝe schulen uesten, al bute sunendawes one.

Le ne schulen eten vleschs ne seim buten inc muchele secnesse ⁊ oðer hwoso is euer feble eteð potage bliðeliche ⁊ and wunieð ou to lutel drunch. Noðeleas, leoue sustren, ower mete and ower drunch haueð iþuht me lesse þen ich wolde. Ne ueste ȝe nenne dei to bread ⁊ to watere, bute ȝe habben leaue. Sum ancre makeð hire

authority, make new rules for them. Nor do I command that they observe them, and ye may even change them, whenever ye will, for better ones. In regard to things of this kind that have been in use before, it matters little.

Of sight, and of speech, and of the other senses enough was said. Now this last part, as I promised you at the commencement, is divided and separated into seven small sections.

Men esteem a thing as less dainty when they have it often, and therefore ye should be, as lay brethren are, partakers of the holy communion only fifteen times a-year: at Mid-winter; Candlemas; Twelfth-day; on Sunday half-way between that and Easter, or our Lady's day, if it is near the Sunday, because of its being a holiday; Easter-day; the third Sunday thereafter; Holy Thursday; Whitsunday; and Midsummer day; St. Mary Magdalen's day; the Assumption; the Nativity;[a] St. Michael's day; All Saints' day; St. Andrew's day. And before all these days, see that ye make a full confession and undergo discipline; but never from any man, only from yourselves. And forego your pittance for one day. And if any thing happens out of the usual order, so that ye may not have received the sacrament at these set times, ye may make up for it the Sunday next following, or if the other set time is near, ye may wait till then.

Ye shall eat twice every day from Easter until the Holyrood day, the later,[b] which is in harvest, except on Fridays, and Ember days, and procession days and vigils. In those days, and in the Advent, ye shall not eat any thing white, except necessity require it. The other half year ye shall fast always, except only on Sundays.

Ye shall eat no flesh nor lard except in great sickness; or whosoever is infirm may eat potage without scruple; and accustom your-

[a] The Nativity of the Virgin Mary, Sept. 8.

[b] The Exaltation of the Cross, Sept. 14, called the later, to distinguish it from the Invention of the Cross, May 3.

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bord mid hire gistes wiðuten. Þet is to muche ureondschipe, uor, of alle ordres þeonne is hit unkuindelukest[a] ⁊ mest aȝean ancre ordre, þet is al dead to þe worlde. Me haueð i-herd ofte siggen þet deade men speken mid cwike men: auh þet heo eten mid cwike men ne uond ich neuer ȝete. Ne makie ȝe none gistninges: ne ne tulle ȝe to þe ȝete none unkuðe harloz: þauh þer nere non oðer vuel of bute hore meðlease muð, hit wolde oðer hwule letten heouenliche þoulites.

Hit ne limpeð nout to ancre of oðer monne elmesse uorto makien hire large. Nolde me lauhwen ane beggare lude to bisemare þet bede[b] men to feste? Marie ⁊ Marthe, boðe heo weren sustren: auh hore lif sundrede. Le ancren habbeð i-numen ou to Marie dole, þet ure Louerd sulf herede. "Maria optimam partem elegit." "Marthe, Marthe," cweð he, "þu ert ine muchele baret. Marie haueð i-chosen[c] betere, and ne schal hire noðing binimen hire dole." Husewifschipe is Marthe dole: and Marie dole is stilnesse and reste of alle worldes noise: þet noðing ne lette hire uorto i-heren Godes stefne. And lokeð hwat God seið—þet noðing ne schal binimen ou þeos dole. Marthe haueð hire mester: leteð hire i-wurðen, and sitte ȝe mid Marie ston-stille ed Godes fet, and hercneð him one. Marthe mester is uorto ueden ⁊ schruden poure men, ase huselefdi. Marie ne ouh nout uorto entremeten hire þerof: and ȝif ei blaneð hire, God sulf oueral wereð hire þerof, ase holi writ witneð. An oðer half, non ancre ne ouh forto nimen bute gnedeliche[d] þet hire to neodeð. Hwarof þeonne mei heo makien hire large? Heo schal libben bi elmesse ase neruhliche[d] ase heo euer mei: and nout

Folio 115 *b.*

[a] uncumelukest. T. C.
[b] laðede. T. C.
[c] i-core. C.
[d] meðfulliche. C.

selves to little drink. Nevertheless, dear sisters, your meat and your drink have seemed to me less than I would have it. Fast no day upon bread and water, except ye have leave. There are anchoresses who make their meals with their friends outside the convent. That is too much friendship, because, of all orders, then is it most ungenial, and most contrary to the order of an anchoress, who is quite dead to the world. We have often heard it said that dead men speak with living men; but that they eat with living men, I have never yet found. Make ye no banquetings, nor encourage any strange vagabond fellows to come to the gate; though no other evil come of it but their immoderate talking, it might sometimes prevent heavenly thoughts.

It is not fit that an anchoress should be liberal of other men's alms. Would we not laugh loud to scorn a beggar who should invite men to a feast? Mary and Martha were two sisters, but their lives were different. Ye anchorites have taken to yourselves Mary's part, whom our Lord himself commended. "Mary, hath chosen the best part. Martha, Martha," said he, "thou art much cumbered. Mary hath chosen better, and nothing shall take her part from her."[a] Housewifery is Martha's part, and Mary's part is quietness and rest from all the world's din, that nothing may hinder her from hearing the voice of God. And observe what God saith, "that nothing shall take away this part from you." Martha hath her office; let her alone, and sit ye with Mary stone-still at God's feet, and listen to him alone. Martha's office is to feed and clothe poor men, as the mistress of a house. Mary ought not to intermeddle in it, and if any one blame her, God himself supreme defendeth her for it, as holy writ beareth witness. On the other hand, an anchoress ought to take sparingly only that which is necessary for her. Whereof, then, may she make herself liberal? She must live upon alms, as frugally as ever she can, and not gather

[a] Luke, x. 42.

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gederen uorto ȝiuen hit eft. Heo nis nout husewif: auh is a chirche ancre. Lif heo mei sparien eni poure schreaden,[a] sende ham al derneliche ut of hire woanes.[b] Vnder semblaunt of gode is ofte i-heled sunne. And hwu schulen[c] þeos riche ancren þet beoð eorðe tilien, oðer habbeð rentes i-sette, don to poure neiheboures derneliche hore elmesse? Ne wilnen[d] nout forto habben word of one large ancre: ne uorto ȝiuen muchel ne beo non þe grediure uorto habben more. Þeo[e] gredinesse rote of hire bitternesse: alle beoð þe bowes bittre þet of hire springeð. Bidden hit, uorto ȝiuen hit nis nout ancre rihte. Of ancre kurtesie, and of ancre largesse, is i-kumen ofte sunne ⁊ scheome on ende.

Folio 116.

Wummen[f] ⁊ children þet habbeð i-swunken uor ou, hwatse ȝe sparieð on ou makieð ham to etene,—nenne mon biuoren ou, bute ȝif he habbe neode: ne laðe ȝe to drinken[g] nout. Ne ȝirne ich þet me telle ou hendi ancren. Et gode ureond nimeð al þet ȝe habbeð neode hwon heo beodeð hit ou: auh, for none bode, ne nime ȝe nout wiðuten neode, leste ȝe kecchen þene nome of gederinde ancren.[h] Of mon þet ȝe misleueð[i] ne nime ȝe nouðer lesse ne more—nout so much þet beo a rote gingiure. Muchel neode schal driuen ou uorte bidden out: þauh, edmodliche scheaweð to ower leoueste ureond ower meseise.

Le, mine leoue sustren, ne schulen habben no best, bute kat one. Ancre þet haueð eihte þuncheð bet husewif, ase Marthe was, þen ancre: ne none wise ne mei heo beon Marie, mid griðfulnesse of heorte. Vor þeonne mot heo þenchen of þe kues foddre, and of

[a] schiue. T. schraden. C.
[b] wanes. T. C.
[c] And swa schuden. T. hu schule. C.
[d] wilne. T. wilni. C.
[e] Beo. T. C.
[f] Wepmen. T.
[g] [Ne nane ne eoten biuoren ow bute bi ower meistres read ȝ bi his leaue.] C.
[h] [I hwer þah ȝ euer ȝemið ow þ nan from ow ne parti wið scandle: ne wrah, ne mispaiet, ase forð as ȝe mahen wið riht, wiðute sunne.] C.
[i] [þurh his fol semblaunt, oðer bi his wake wordes.] C.

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that she may give it away afterwards. She is not a housewife, but a church anchoress. If she can spare any fragments for the poor, let her send them quite privately out of her dwelling. Sin is oft concealed under the semblance of goodness. And how shall those rich anchoresses that are tillers of the ground, or have fixed rents, do their alms privately to poor neighbours? Desire not to have the reputation of bountiful anchoresses, nor, in order to give much, be too eager to possess more. Greediness is the root of bitterness: all the boughs that spring from it are bitter. To beg in order to give away is not the part of an anchoress. From the courtesy of an anchoress, and from her liberality, sin and shame have often come in the end.

Make women and children who have laboured for you to eat whatever food you can spare from your own meals; but let no man eat in your presence, except he be in great need; nor invite him to drink any thing. Nor do I desire that ye should be told that ye are courteous anchoresses. From a good friend take whatever ye have need of when she offereth it to you; but for no invitation take any thing without need, lest ye get the name of gathering anchoresses. Of a man whom ye distrust, receive ye neither less nor more—not so much as a race of ginger. It must be great need that shall drive you to ask any thing; yet humbly shew your distress to your dearest friend.

Ye shall not possess any beast, my dear sisters, except only a cat. An anchoress that hath cattle appears as Martha was, a better housewife than anchoress; nor can she in any wise be Mary, with peacefulness of heart. For then she must think of the cow's fodder, and of the herdsman's hire, flatter the heyward,[a] defend herself when her cattle is shut up in the pinfold, and moreover pay the damage. Christ knoweth, it is an odious thing when people in the

[a] "The heyward was the keeper of cattle in a common field, who prevented trespass on the cultivated ground." Note, in Promptorium Parvulorum, by Albert Way, Esq.

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heorde-monne huire, oluhnen þene heiward, warien hwon me punt[a] hire, ⁊ ȝelden, þauh, þe hermes. Wat Crist, þis is lodlich þing
Folio 116 *b.* hwon me makeð mone in tune of ancre eihte. Þauh, ȝif eni mot nede habben ku, loke þet heo none monne ne eilie, ne ne hermie: ne þet hire þouht ne beo nout þeron i-uestned. Ancre ne ouh nout to habben no þing þet drawe utward hire heorte. None cheffare ne driue ȝe. Ancre þet is cheapild, heo cheapeð hire soule þe chepmon of helle.[b] Ne wite ȝe nout in oure huse of oðer monnes þinges, ne eihte, ne cloðes: ne nout ne underuo ȝe þe chirche uestimenz, ne þene caliz, bute ȝif strencðe hit makie, oðer muchel eie: vor of swuche witunge is i-kumen muchel vuel oftesiðen. Wiðinnen ower woanes[c] ne lete ȝe nenne mon slepen. Lif muchel neode mid alle makeð breken ower hus, þe hwule þet hit euer is i-broken, loke þet ȝe habben þerinne mid ou one wummon of clene liue deies ⁊ nihtes.

Uorði þet no mon ne i-sihð ou, ne ȝe i-seoð nenne mon, wel mei don[d] of ower cloðes, beon heo hwite, beon heo blake: bute þet heo beon unorne ⁊ warme, ⁊ wel i-wrouhte—uelles wel i-tauwed: ⁊ habbeð ase monie ase ou to-neodeð, to bedde and eke to rugge.

Nexst fleshe ne schal mon werien no linene cloð, bute ȝif hit beo of herde and of greate heorden. Stamin habbe hwose wule: and hwose wule mei beon buten.[e] Le schulen liggen in on heater, and
Folio 117. i-gurd.[f] Ne bere ȝe non iren,[g] ne here, ne irspiles[h] felles: ne ne beate ou[i] þer mide, ne mid schurge i-leðered ne i-leaded:[k] ne mid holie,[l] ne mid breres ne ne biblodge[m] hire sulf wiðuten schriftes[n]

[a] puindes. T.

[b] [þing, þauh, þ ha wurcheð ha mei wel, þurh hire meistres read, for hire neode sullen, þah swa derneliche as ha mei, for misliche monne wordes.] C.

[c] wahes. T. wanes. C. [d] duhen. T.

[e] wiðuten. T. [f] hatter ȝ gurd. T. hetter ȝ i-gurd. C.

[g] Ne were nan irn. T. Ne beore nan iren. C.

[h] ȳlesliþes. T. ȳlespilles. C. [i] hire. T. [k] ne wið schurge ileadet. T.

[l] holin. T. [m] blodeke. T. [n] schirches. T.

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town complain of anchoresses' cattle. If, however, any one must needs have a cow, let her take care that she neither annoy nor harm any one, and that her own thoughts be not fixed thereon. An anchoress ought not to have any thing that draweth her heart outward. Carry ye on no traffic. An anchoress that is a buyer and seller selleth her soul to the chapman of hell. Do not take charge of other men's property in your house, nor of their cattle, nor their clothes, neither receive under your care the church vestments, nor the chalice, unless force compel you, or great fear, for oftentimes much harm has come from such care-taking. Let no man sleep within your walls. If, however, great necessity should cause your house to be used, see that, as long as it is used, ye have therein with you a woman of unspotted life day and night.

Because no man seeth you, nor do ye see any man, ye may be well content with your clothes, be they white, be they black; only see that they be plain, and warm, and well made—skins well tawed; and have as many as you need, for bed and also for back.

Next your flesh ye shall wear no flaxen cloth, except it be of hards and of coarse canvass. Whoso will may have a stamin,[a] and whoso will may be without it. Ye shall sleep in a garment and girt. Wear no iron, nor haircloth, nor hedgehog-skins;[b] and do not beat yourselves therewith, nor with a scourge of leather thongs, nor leaded; and do not with holly nor with briars cause yourselves to

[a] Stamin, a shirt made of woollen and linen, used instead of a penitentiary hair shirt.—Fosbrooke.

[b] ÿlespilles, as it is in C., is probably the true reading, from igil, A.-S. a hedge-hog, and pile, *i.e. poil*, Fr. hair, fur. We learn from the following passage that the skin of the hedge-hog was used as an instrument of discipline:—

Hericius, Herinaceus, Gall. *Herisson*. Histor. Monast. Villariensis, lib. iii. apud Marten. tom. iii. anecdot. col. 1361. "Pelles videlicet hericii, quibus usque ad largam effusionem sanguinis scipsum cædebat, et urticarum aculeos quibus sese involvebat."—Du Cange.

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leaue: ne ne nime, et enes, to ueole disceplines. Ower schone beon greate and warme. Ine sumer ȝe habbeð leaue uorto gon and sitten baruot: and hosen wiðuten uaumpez: and ligge ine ham hwoso liked. Sum wummon inouhreaðe wereð þe brech of heare ful wel i-knotted, and þe strapeles adun to hire uet, i-laced ful ueste. Lif ȝe muwen beon wimpel-leas, beoð bi warme keppen[a] and peruppon blake[b] ueiles. Hwose wule beon i-seien, þauh heo atiffe[c] hire nis nout muchel wunder: auh to Godes eien heo is lufsumere, þet is, uor þe luue of him, untifled wiðuten. Ring, ne broche nabbe ȝe: ne gurdel i-menbred,[d] ne glouen, ne no swuch þing þet ou ne deih[e] forto habben.[f]

Euer me is leouere so ȝe don gretture werkes. Ne makie none purses, uorte ureonden ou mide:[g] ne blodbendes of seolke:[h] auh schepieð, and seouweð, and amenðeð chirche cloðes, and poure monne cloðes.[i] No þing[k] ne schule ȝe ziuen wiðuten schriftes leaue. Helpeð mid ower owune swinke, so uorð so ȝe muwen, to

[a] [Aneren, sume sungiđ iu hare wimlunge na lesse þene lefdi. Sum seiđ þ hit limpeđ to ene wummon cundeliche forte were wimpel. Nai: wimpel ne hefde, nouđer ne nemned hali write; ah wriheles of heuet: Ad. Corinth. "Mulier uelet caput suum." Wummon, seiđ þe Apostel, schal wrihen hire heauet. Wrihen, he seiđ, naut wimplin. Wrihen ha schal hire scheome, as sunfule Eue dohter; i munegunge of þe sune þ shede us erst alle, ȝ naut drah þ wriheles to tiffung ȝ te prude. Eft wule Seint Paul þ wumon wreo i chirche hire neb ȝette, leste vuel þoht arise þurh hire on sihðe, ȝ hoc est propter angelos. Hwi, þenne, þu chirche ancre, al beo þu i-wimplet, openest þah þi neb to weopmones ehe? Te ȝemes þe. Þe isist men, speked Seinte Pauel. Ah, ȝef ei þing wriheð þi neb from monnes ehe—beo hit wah, beo hit clað iði parlures þurl, wel mei duhen ancre of oðer wimlumpe.] C.

[b] [oðer hwite oðer] blake. C.

[c] atiffen. T. atifi. C.

[d] i-membret. T. C.

[e] deah. T. i-burð. C.

[f] [Understondeð þ of alle þeose þinges nis nan hest ne forbot; for alle ha beoð of þe uttere riwle, þ is lute strencðe of. For hwon þ te inre beo wel i-wist, as ic seide iðe frumðe, ȝ mei beon i-changet hwerse euer ei neod oðer eni skile hit askeð, efter þ ha mei, ase þuften, best scruin þe leafdi riwle.] C.

[g] [bute to þeo þ ower meistre ȝeued ow his leaue.] C.

[h] [ne laz bute leaue.] C.

[i] hettren. C.

[k] nan swut þing. C.

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bleed without leave of your confessor; and do not, at one time, use too many flagellations. Let your shoes be thick and warm. In summer ye are at liberty to go and to sit barefoot, and to wear hose without vamps, and whoso liketh may lie in them. A woman may well enough wear drawers of haircloth very well tied, with the strapples[a] reaching down to her feet, laced tightly. If ye would dispense with wimples, have warm capes,[b] and over them black veils. She who wishes to be seen, it is no great wonder though she adorn herself; but, in the eyes of God, she is more lovely who is unadorned outwardly for his sake. Have neither ring, nor broach, nor ornamented girdle, nor gloves, nor any such thing that is not proper for you to have.[c]

I am always the more gratified, the coarser the works are that ye do. Make no purses, to gain friends therewith, nor blodbendes of silk; but shape, and sew, and mend church vestments, and poor people's clothes. Ye shall give nothing away without leave from your father confessor. Assist with your own labour, as far as ye are able, to clothe yourselves and your domestics, as St. Jerome teacheth. Be never idle; for the fiend immediately offers his work to her who is not diligent in God's work; and he beginneth directly

[a] Strapples, the legs of the drawers?

[b] Anchoresses err in their head-dress no less than ladies. They say that it belongs naturally to a woman to wear a wimple. Nay: the Holy Scriptures neither had, nor do they speak of wimple; but of coverings for the head. The apostle saith to the Corinthians, "A woman shall cover her head." Cover, he saith, not wimple. She shall cover her shame as a sinful daughter of Eve, in memory of the sin that first hurt us all; and not convert the covering into finery and pride. Again St. Paul desires further that a woman cover her face in church, lest evil thoughts should arise merely from seeing her, and this is, "because of the angels." Why, then, dost thou, an anchoress, although thou art wimpled, shew thy face in sight of men? Take heed. Thou seest men, St. Paul saith. But if any thing conceal thy face from men's sight—be it a wall, be it the parlour window-cloth,—a recluse may well dispense with other wimpling.

[c] Observe that none of all these things is commanded or forbidden; for they are all of the external rule, which is of little consequence. For when the inward is well kept, as I said at first, and that may be altered wherever need or any reason require it, so as that it may, as a domestic, best serve the lady rule.

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schruden ou suluen[a] and þeo þet ou serueð, ase Seint Jerome lereð. Ne beo ȝe neuer[b] idel: uor anonrihtes þe ueond beot[c] hire his werc þet ine Godes werke ne wurcheð:[d] and he tuteleð anonrihtes
Folio 117 *b.* touward hire. Uor, þeo hwule þet he isihð hire bisi, þencheð þus:[e] vor nout ich schulde nu kumen neih hire: ne mei heo nout i-hwulen uorto hercnen mine lore.[f] Of idelnesse awakeneð muchel flesshes fondunge. "Iniquitas Sodome saturitas panis et ocium:" þet is, al Sodomes cweadschipe com of idelnesse ⁊ of ful wombe. Iren þet lið stille gedereð sone rust: and water þet ne stureð nout readliche[g] stinkeð. Ancre ne schal nout forwurðen scolmeistre, ne turnen hire ancre hus to childrene scole. Hire meiden mei, þauh, techen[h] sum lutel meiden, þet were dute of forto leornen among gromes: auh ancre ne ouh forto ȝemen bute God one.[i]

Le ne schulen senden lettres, ne underuon lettres, ne writen buten leaue. Le schulen beon i-dodded four[k] siðen iðe ȝere, uorto lihten ower heaued:[l] and ase ofte i-leten blod: and oftere ȝif neod is: and hwoso mei beon þer wiðuten, ich hit mei wel i-ðolien. Hwon ȝe beoð i-leten blod, ȝe ne schulen don no þing, þeo þreo dawes, þet ou greue: auh talkeð mid quer meidenes and mid þeaufule talen schurteð ou to-gederes. Le muwen don so ofte hwon ou þuncheð heuie, oðer beoð uor sume worldliche þinge sorie oðer seke. So wisliche witeð ou in our blod-letunge: and holdeð ou ine swuche reste þet ȝe longe þerefter muwen ine Godes seruise þe monluker swinken: and also hwon ȝe i-ueleð eni secnesse: vor muchel sot-

[a] [ȝ feden ȝef neod is.] C. [b] [allunge.] C.
[c] bedes. T. [d] swinkes. T. C.
[e] he, þe swike, þenches tus. T. he þencheð þus. C.
[f] ne mai ho nawt ȝeme to lustnen mi lare. T.
[g] rašliche. T. [h] mei learen. C.
[i] [þah, hi hire meistres read, ha mei sum rihten ȝ helpe to leren.] C.
[k] fiftene. T.
[l] [oðer ȝef ȝe wulleð i-schauen, hwase wule iveset. Ah ha mot oftere weschen ȝ kemben hire holuet.] C.

to talk to her. For, while he seeth her busy, he thinketh thus: It would avail nothing if I were now to accost her, nor would she take time to listen to my teaching. From idleness ariseth much temptation of the flesh, "Iniquitas Sodomæ saturitas panis et otium:" that is, "All the wickedness of Sodom came of idleness, and of a full belly." Iron that lieth still soon gathereth rust; and water that is not stirred soon stinketh. An anchoress must not become a schoolmistress, nor turn her anchoress-house into a school for children. Her maiden may, however, teach any little girl concerning whom it might be doubtful whether she should learn among boys, but an anchoress ought to give her thoughts to God only.

Ye shall not send, nor receive, nor write letters without leave. Ye shall have your hair cut four times a-year to disburden your head; and be let blood as oft, and oftener if it is necessary; but if any one can dispense with this, I may well suffer it. When ye are let blood, ye ought to do nothing that may be irksome to you for three days; but talk with your maidens, and divert yourselves together with instructive tales. Ye may often do so when ye feel dispirited, or are grieved about some worldly matter, or sick. Thus wisely take care of yourselves when you are let blood, and keep yourselves in such rest that long thereafter ye may labour the more vigorously in God's service, and also when ye feel any sickness, for it is great folly, for the sake of one day, to lose ten or twelve. Wash yourselves wheresoever it is necessary, as often as ye please.

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Folio 118. schipe hit is uorto uorleosen, uor one deie, tene oðer tweolue. Wascheð ou hwarse ȝe habbeð neode, ase ofte ase ȝe wulleð.

Ancre þet naueð nout neih hond hire uode, beoð bisie two wummen: one þet bileaue euer et hom, on oðer þet wende ut hwon hit is neod: and þeo beo ful unorne, oðer of feir elde: and bi þe weie ase heo geð go singinde hire beoden: ne ne holde heo nout non tale mid mon ne mid wummon: ne ne sitte ne stonde, bute þet leste þet heo mei, er þen heo kume hom. Nouhwuder elles ne go heo bute þider ase me sent hire. Wiðute leaue ne ete heo ne ne drinke ute. Þe oðer beo euer inne, ne wiðute þe ȝeate ne go heo wiðute leaue. Boðe beon obedient to hore dame in alle þinges, bute ine sunne one. No þing nabben heo þet hore dame hit nute: ne ne underuon no þing, ne ne ȝiuen wiðuten hire leaue. Nenne mon ne leten heo in: ne þe ȝungre ne speke mid none monne bute leaue: ne ne go nout ut of tune widuten siker uere: ne ne ligge ute. Lif heo ne con o boke, sigge bi Paternostres and bi auez hire vres: and wurche þet me hat hire wiðuten grucchunge. Habbe euer hire earen opene touward hire dame. Nouðer of þe wummen ne beren urom hore dame, ne ne bringed to hire none idele talen, ne neowe tiðinges: ne bitweonen hamsulf ne singen: ne ne speken none worldliche spechen: ne
Folio 118 *b.* lauhwen, ne ne pleien so þet ei mon þet hit iseie muhte hit to vuel turnen. Ouer alle þing leasunge and luðere wordes hatien. Hore her beo i-koruen: hore heued cloð sitte lowe. Eiðer ligge one. Hore hesmel beo heie istihd:[a] al wiðute broche. No mon ne i-seo ham unweawed,[b] ne open heaued.[c] Louh lokunge habben. Heo ne schulen cussen nenne mon, ne uor luue cluppen ne kuð ne unkuð: ne wasshen hore heaued: ne loken ueste o none monne: ne toggen[d] mid him, ne pleien. Hore weaden beon of swuche scheape, ȝ alle

[a] Hare cop beo heeȝe i-sticched. C. [b] unlepped. C.

[c] [Inwid þe wanes ha muhe werie scapeloris hwen mantel ham heuegeð; vte, gan i-mantlet; þe heaued i-hudeket.] C.

[d] toggle. T. toggi. C.

When an anchoress hath not her food at hand, let two women be employed, one who stays always at home, another who goes out when necessary; and let her be very plain, or of sufficient age; and, by the way, as she goeth let her go singing her prayers; and hold no conversation with man or with woman; nor sit, nor stand, except the least possible, until she come home. Let her go nowhere else, but to the place whither she is sent. Without leave, let her neither eat nor drink abroad. Let the other be always within, and never go out of the gate without leave. Let both be obedient to their dame in all things, sin only excepted. Let them possess nothing unknown to their mistress, nor accept nor give any thing without her permission. They must not let any man in; nor must the younger speak with any man without leave; nor go out of town[a] without a trusty companion, nor sleep out. If she cannot read her hours in a book, let her say them with Paternosters and Ave Marias; and do the work that she is commanded to do, without grudging. Let her have her ears always open to her mistress. Let neither of the women either carry to her mistress or bring from her any idle tales, or new tidings, nor sing to one another, nor speak any worldly speeches, nor laugh, nor play, so that any man who saw it might turn it to evil. Above all things, they ought to hate lying and ribaldry. Let their hair be cut short, their headcloth sit low. Let each lie alone. Let their hesmel be high pointed: none to wear a broach. Let no man see them unveiled, nor without a hood. Let them look low. They ought not to kiss, nor lovingly embrace any man, neither of their acquaintance nor a stranger, nor to wash their head, nor to look fixedly on any man, nor to romp nor frolic with him. Their garments should be of such a shape and all their attire such that it may be easily seen to what [life] they are dedicated. Let them observe cautiously their manners, so that nobody may find fault with them, neither in the house nor out of the house. Let

[a] tune, signifies not only *town*, but also a *place enclosed or fenced round*.

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hore aturn swuch þet hit beo eðcene hwarto heo beoð i-turnde. Hore lates loken warliche, þet non ne edwite ham ne ine huse, ne ut of huse. On alle wise uorberen to wreðden hore dame: and ase ofte ase heo hit doð, er heo drinken oðer eten, makien hore uenie akneon adun to þer eorðe biuoren hire, ⁊ sigge "Mea culpa:" and underuon þe penitence þet heo leið upon hire, lutende hire louwe. Þe ancre neuer more þer efter þene ilke gult ne upbreide hire, uor none wreððe, bute ȝif heo eft sone ualle iðet ilke: auh do hit allunge ut of hire heorte. And ȝif eni strif ariseð bitweonen þe wummen, þe ancre makie eiðer of ham to makien oðer venie akneon to þer eorðe, and eiðer rihte up oðer, ⁊ kussen ham on ende: and þe ancre legge on eiðer sum penitence: more upon þe ilke þet
Folio 119. gretluker haueð agult. Þis is o þing, wute ȝe wel to soð, þet is God leouest—seihnesse ⁊ some[a]—⁊ þe ueonde loðest: and forði he is euer umbe to arearen sume wreððe.[b] Nu isihð þe deouel wel þet hwon þet fur is wel o brune, ⁊ me wule þet hit go ut, me sundreð þe brondes: and he deð al so onond[c] þet ilke. Luue is Jesu Cristes fur þet he wule þet blasie in vre heorte: and þe deouel[d] bloweð forto puffen hit ut: and hwon his blowinge ne geineð nout, þeonne bringeð he up sum luðer word, oðer sum nouhtunge hwar þuruh heo to-hurteð[e] eiðer urommard oðer: and þe Holi Gostes fur acwencheð, hwon þe brondes, þuruh wreððe, beoð i-sundred. And forði, holden ham ine luue ueste to-gederes, and ne beo ham nout of hwon þe ueond blowe: and nomeliche, ȝif monie beoð i-ueied somed,[f] and wel mid luue ontende.

Þauh þe ancre on hire meidenes uor openliche gultes legge penitence, neuer þe later to þe preoste schriuen ham ofte: auh euer þauh mid leaue. And ȝif heo ne kunnen nout þe mete graces, siggen in hore stude Pater noster ⁊ Aue Maria biuoren mete, and efter mete also, ⁊ Credo moare: and siggen þus on ende, "Veder ⁊ Sune ⁊

[a] sachtnesse ȝ somentale. T.
[b] laððe. T. C.
[c] he dos hond to þet ilke. T.
[d] swike. T. sweoke. C.
[e] he bringes up sum word, oðer sum oðer hwat, hwer þurh ho to hurren. T.
[f] i-fest to-gedere. T.

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them, by all means, forbear to vex their mistress; and, whenever they do so, let them before they either eat or drink make obeisance on their knees bending to the earth before her and say, "Mea culpa;" and accept the penance that she layeth upon them, bowing low. And let not the anchoress ever again thereafter upbraid her with the same fault, when vexed, except she soon afterwards fall into the same, but drive it entirely out of her heart. And if any strife ariseth between the women, let the anchoress cause them to make obeisance to each other kneeling to the earth, and the one to raise up the other, and finally to kiss each other; and let the anchoress impose some penance on both, but more upon her who is most in fault. Be ye well assured, this is a thing most pleasing to God—peace and concord—and most hateful to the fiend; and therefore, he is always endeavouring to stir up some strife. Now the devil seeth well that when the fire is fairly blazing, and men wish it to go out, they separate the brands: and he doth, in regard to this, just the same thing. Love is Jesus Christ's fire, which he would have to burn in our hearts, and the devil bloweth that he may puff it out; and when his blowing is of no avail, he then bringeth up some insulting word, or some other mark of contempt, whereby they are repelled from each other, and the flame of the Holy Spirit is quenched, when the brands, through anger, are sundered. And therefore, keep them firmly united in love, and be not away from them when the fiend may blow; and especially, if there be many joined together, and well kindled with love.

Though the anchoress impose penance on her maidens for open faults, let them nevertheless confess often to the priest; but always, however, with permission. And if they cannot say the graces at meals, let them say, instead of them, Paternoster and Ave Maria, before and also after meat, and the Creed over and above; and in conclusion say thus, "May the Father, Son, and Holy Ghost, one God Almighty, give our mistress his grace, always more and more, and grant to her and us both to have a good ending, and reward all who do us good, and be merciful to the souls of them who have

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Holi Gost ⁊, on Almihti God, he ȝiue ure dame his grace, so lengre so more ⁊ leue hire ⁊ us boðe nimen god endinge ⁊ forȝelde alle þet us god doð, ⁊ milce hore soulen þet us god i-don habbeð—hore soulen ⁊ alle cristene soulen. Amen." Bitweonen mele ne gruselie[a]
Folio 119 b. ȝe nout nouðer frut, ne oðerhwat ⁊ ne ne drinken wiðuten leaue ⁊ auh þe leaue beo liht in alle þeo þinges þer nis sunne. Ette mete no word, oðer lut, ⁊ þeo beon stille.[b] Al so efter þe ancre cumplie uort mid-morwen[c] ne don no þing, ne ne siggen, hware þuruh hire silence muwe beon i-sturbed. Non ancre seruant ne ouhte, mid rihte, uorto asken i-sette huire, bute mete ⁊ cloð þet heo mei vlutten[d] bi, ⁊ Godes milce. Ne misleue non god, hwat so bitide, of þe ancre, þet he hire trukie.[e] Þe meidenes wiðuten, ȝif heo serueð þe ancre al so ase heo owen, hore hure schal beon þe eche blisse of heouene. Hwoso haueð eie hope touward so heie hure, gledliche wule heo seruen, ⁊ lihtliche alle wo and alle teone þolien. Mid eise ne mid este ne kumeð me nout to þer heouene.[f]

Le ancren owen þis lutle laste stucchen reden to our wummen euerȝiche wike enes, uort þet heo hit kunnen. And muche neod is ou beoðe þet ȝe nimen to ham gode ȝeme ⁊ vor ȝe muwen muchel þuruh ham beon i-goded, and i-wursed[g] on oðer halue. Lif heo sunegeð þuruh ower ȝemeleaste, ȝe schulen beon bicleoped þerof biuoren þe heie demare ⁊[h] and forði, ase ou is muche neod, ⁊ ham is ȝete more, ȝeorneliche techeð ham to holden hore riulen, boðe uor ou ⁊ for ham suluen ⁊ liðeliche þauh, ⁊ luueliche ⁊ uor swuch ouh wummone lore to beon—luuelich ⁊ liðe, and seldhwonne sturne. Boðe hit is riht þet heo ou dreden ⁊ luuien ⁊ auh þer beo more euer of luue þen of drede. Þeonne schal hit wel uaren. Me schal helden eoli and win beoðe ine wunden, eftere godere[i] lore ⁊ auh more of þe softe eolie þen of þe bitinde wine ⁊ þet is, more of liðe wordes þen of suwinde ⁊[k] vor þerof kumeð þinge best—þet is luue-eie. Liht-

[a] gruse. T. gruuesi. C.
[b] ȝ ta stille. T. ȝ þeo stille. C.
[c] aðet prime. T. C.
[d] flutte. T. C.
[e] [feale.] C.
[f] ne bueð mon nawt blisse. T. C.
[g] wursnet. T.
[h] deme. T. dom. C.
[i] Godes. T. C.
[k] suhiende. T. sturne. C.

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done us good—to the souls of them and of all Christians. Amen." Between meals, do not munch either fruit or any thing else; and drink not without leave; but let the leave be easily granted in all those matters where there is no sin. At meat let there be no talking, or little, and then be still. Also, neither do nor say any thing after the anchoress compline, until prime next morning, whereby her silence might be disturbed. No servant of an anchoress ought, properly, to ask stated wages, except food and clothing, with which, and with God's mercy, she may do well enough. Let her not disbelieve any good of the anchoress, whatever betide, as that she may deceive her. The maidens out of doors, if they serve the anchoress in such a manner as they ought, shall have their reward in the eternal blessedness of heaven. Whoso hath any hope of so high a reward will gladly serve, and easily endure all grief and all pain. With ease and abundance men do not arrive at heaven.

Ye anchoresses ought to read these little concluding parts to your women once every week until they know it well. And it is very necessary for you both that ye take much care of them, for ye may be much benefited by them; and, on the other hand, made worse. If they sin through your negligence, ye shall be called to give account of it before the Supreme Judge; and therefore, it is very necessary for you, and still more for them, that ye diligently teach them to keep their rule, both for your sake and for themselves; in a gentle manner, however, and affectionately; for such ought the instructing of women to be—affectionate and gentle, and seldom stern. It is right that they should both fear and love you; but that there should be always more of love than of fear. Then it shall go well. Both wine and oil should be poured into the wounds, according to divine instruction; but more of the soft oil than of the biting wine; that is, more of gentle than of vehement words; for thereof cometh that which is best —love-fear. Mildly and kindly forgive them their faults when they acknowledge them and promise amendment.

liche ⁊ sweteliche uorȝiueð ham hore gultes hwon heo ham i-knoweð and bihoteð bote.

Se uorð ase ȝe muwen of drunch and of mete and of cloð, and of oðer þinges þet neode of flesche askeð, beoð large touward ham, þauh ȝe þe neruwure beon and te herdure to ou suluen: vor so deð he þe wel bloweð—went þe neruwe ende of þe horne to his owune muðe, ⁊ utward þene wide. And ȝe don al so, ase ȝe wulleð þet ower beoden bemen ⁊ dreamen wel ine Drihtenes[a] earen: and nout one to ower ones,[b] auh to alle uolkes heale: ase ure Louerd leue, þuruh þe grace of himsulf, þet hit so mote beon. Amen!

O þisse boc redeð eueriche deie hwon ȝe beoð eise—eueriche deie lesse oðer more. Uor ich hopie þet hit schal beon ou, ȝif se ȝe redeð ofte, swuðe biheue þuruh Godes grace: (and elles ich heuede vuele bitowen muchel of mine hwule.) God hit wot,[c] me were leouere uorto don me touward Rome þen uorto biginnen hit eft forto donne. And ȝif ȝe iuindeð þet ȝe doð al so ase ȝe redeð, þonkeð
Folio 120. God ȝeorne: and ȝif ȝe ne doð nout, biddeð Godes ore, and beoð umbe þer abuten þet ȝe hit bet hol holden,[d] efter ower mihte. Veder and Sune and Holi Gost, and on Almihti God, he wite[e] ou in his warde! He gledie ou, and froure ou, mine leoue sustren! and, for al þet ȝe uor him drieð and suffreð, he ne ȝiue ou neuer lesse huire þen al-togedere him suluen! He beo euer i-heied from worlde to worlde, euer on ecchenesse! Amen.

Ase ofte ase ȝe readeð out[f] o þisse boc, greteð þe lefdi mid one Aue Marie, uor him þet maked þeos riwle, and for him þet hire wrot and swonc[g] her abuten. Inouh meðful ich am, þet bidde so lutel.

[a] [Godes.] C.
[b] anres. T.
[c] Deu le set. T. C.
[d] betere halden. T. halden. C.
[e] Godd wite. T. C.
[f] oht. T. eawet. C.
[g] swanc. T. swong. C.

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As far as ye can, in regard to drink, and food, and clothing, and other things which the wants of the flesh require, be liberal to them, though ye be the more strict and severe to yourselves; for so doth he that bloweth well: He turneth the narrow end of the horn to his own mouth, and the wide end outward. And do ye the like, as ye would that your prayers may resound like a trumpet, and make a sweet noise in the ears of the Lord; and not to your own salvation only, but to that of all people; which may our Lord grant through the grace of himself, that so it may be. Amen.

In this book read every day, when ye are at leisure—every day, less or more; for I hope that, if ye read it often, it will be very beneficial to you, through the grace of God, or else I shall have ill employed much of my time. God knows, it would be more agreeable to me to set out on a journey to Rome, than to begin to do it again. And, if ye find that ye do according to what ye read, thank God earnestly; and if ye do not, pray for the grace of God, and diligently endeavour that ye may keep it better, in every point, according to your ability. May the Father, and the Son, and the Holy Ghost, the one Almighty God, keep you under his protection! May he give you joy and comfort, my dear sisters, and for all that ye endure and suffer for him may he never give you a less reward than his entire self. May he be ever exalted from world to world, for ever and ever. Amen.

As often as ye read any thing in this book, greet the Lady with an Ave Mary for him who made this rule, and for him who wrote it, and took pains about it. Moderate enough I am, who ask so little.

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GLOSSARIAL INDEX.

ABBREVIATIONS.

A.S. Anglo-Saxon. — Teut. Teutonic.—Isl. Islandic.—G. German. — O.G. Old German.—Fr. French. — O.Fr. Old French. — D. Dutch.—Sw. Swedish. — Sc. Scotish.—Lat. Latin. — Ital. Italian.—P.E. Provincial English.—O.E. Old English.—Ch. Chaucer.—Lay. The glossary to Layamon's Brut, by Sir F. Madden.—id. the same.—q.v. quod vide.—v. vide.—g. genitive case.—sub. subjunctive mood.—imp. imperative mood.—pr. present tense.—im. imperfect tense.—p. perfect tense.—pr.p. present participle.—p.p. perfect participle.—pl. plural.—s. singular.—adj. adjective.—adv. adverb.—sup. superlative degree.—com. comparative degree.—l. lege.—i.e. id est.—n. noun.—v. r. various reading.—Words beginning with the participial prefix i will generally be found under the letter next following. The numbers refer to the pages where the words occur. A point of interrogation (?) marks any doubtful meaning or derivation.

a, 396, *for ever, aye;* A.S. a, aa.

aberð, 158, *beareth;* A.S. aberan.

abit, 338, 358, *abides, awaits.*

ablendeð, 86, pr. *blindeth;* imp. ablinde, pp. ablend, 62; A.S. blindan.

aboutie, 62, *look out.*

abbod, 314, *abbot.*

abreiden, 214, abreid, 238; A.S. abregdan, *to awake, startle.*

abuggen, 188, pr. sub. abugge, 306; A.S. abycgan, *to pay for.*

abuten, 234, 344, *about.*

accidie, 208, *tadolence.*

acemen, 360 a. A.S. cweman? *to please.*

achate, 134, *agate.*

acolen, 118, pr. acoaldeð, 404; A.S. acolian, *to cool.*

acorien, 60, *to bear,* pro alterius crimine puniri; MS. Oxon. "acorede, *sorrowed,* acorye, *corrected.*" Hearne's Glossary to Robert of Gloucester.

acneon, oknon, 16, akneon, 44, *on knees, kneeling;* A.S. cneow, *knee.*

acwellen, 334, *kill;* A.S. acwellan.

acwenchen, *to quench,* 224, 296, pr. acwencheð, 426; p. acweinte, 124, 288, *quenched;* A.S. acwencan, id.

acwikien, pr. acwikeð, 118, 96; A.S. acwician *to quicken.*

acwiten 124, 394, *to free, release;* Fr. acquitter.

aceð, 8, *asketh;* A.S. acsian.

adeaden 112, 150, *to deaden,* pr. adeadeð, 150; A.S. adeadan.

adotede, 222, 272, *silly, doting, infatuated,* adotie, 50, i. D. doten, Fr. radoter.

adrenchen, 230, *to drown, be drowned;* pr. adrencheð, 74, 314; p. adreinte, 220, 334, pp. 244; A.S. adrencan, *to drown.*

adruwien, 150 *to dry, dry up;* pr. adruweð, adruwieð; p. adruwede, 220; adruweden, 156, p.p. adruwed, 150; A.S. adruwian, *to dry up.*

aduniht 60, *downright;* A.S. adun, *down,* riht, *right.*

æstat, æstaz. 178 v. astaz.

afallen, 122, d. *cast down.*

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afeited, 284, *affected, inclined, formed;* O.Fr. afaiter.
affruht, 362, *frightened;* A.S. frihtan.
ageliche, 56, b. *awfully;* A.S. ege, *awe.*
agest, 372, *spiritual;* A.S. gast, *spirit.*
agesten, 212, *to frighten;* A.S. egesian, id.
ageð, 184, 208, 288, 356, *passeth away;* A.S. agangan.
agiune, pr. sub. 74, *begin;* A.S. aginnan.
agrisen, 306, *to dread greatly,* pr. agriseð, 294, *it terrifieth,* pr. sub. agrise, 289; A.S. agrisan, id.
agrupie, 92, pr. sub. *be filled with horror;* A.S. oga; MS. Oxon, *terrentes;* Sc. groo, *to shudder.*
aguleð, 186, pr. *offendeth;* pr. sub. agulte, 184, 188, 346, 426, *offend;* p. agulten, 336, *were guilty, offended;* A.S. agyltan, gylt.
akest, 318, *overcome.*
akointed, 218, *acquainted.*
akoueren, 364, 412, *to recover;* A.S. acofran, id.
akurseð, 294, *accursed;* A.S. cursian, *to curse.*
aleosen, 118, a. *to lose;* A.S. leosan, id.
allegate, 58, 314, 398, *by all means,* 84, *always,* 68 b, *at all events,* 350, *although;* MS. Oxon. *licet.*
alesen, 124, *to release;* A.S. alysan. id.
alihte, 248, *alighted, descended;* A.S. alihtan, *to come down.*
alið, 246, 252, *alloyeth;* A.S. alecgan, *to lay.*
alles, 64, *at all events.*
allelunge, 86, allunge, 164, 228, 232, 234, 270, 340, 344, 348, 396, *altogether, wholly, entirely;* A.S. allunga.
alre, 94, 136, 234, 314, *of all;* A.S. al. gen. pl. alra.
alrerest, 314, *first of all.*
alriht, A.S. 92, 160, *just, quite so.*
alsnesien, 212, *to pierce, strike;* A.S. asnæsan, id.
alto wundre, 380, *strangely, sharply.*
amased, 270, 284, 288, *bewildered, infatuated.*
ameistren, 140, 282, 382, *to master, govern, subdue;* O.Fr. maistrer.
amed, 324, *mad;* A.S. gemæd, id.
amendeð, 420, *mends;* Fr. amender, *to mend.*
amidden, 166, 270, *amid;* A.S. midlest, id.
amorwen, 122, *on the morrow;* A.S. on morgen, id.
ampuiles, 226, *phials;* O.Fr. ampoule.
anan, 346, c. *immediately, anon.*
ancheisun, anchesun, 68, 158, 232, 234, 320, 330, *reason, cause, blame;* O.Fr. enchaison.
i-ancred, 142, *anchored;* Fr. ancrer.
ancre-huse, 58, *anchory;* A.S. ancer-hus.
andetted, 126, *indebted;* Fr. endetté.
angeonni, 346, c. pr. A.S. unnan, *to grant.*
angresful, ancreful, 370, 244, *anxious, fervent, earnest;* A.S. ange, *trouble;* G. ängstig.
anguisuse, 112, 240, *anxious, painful;* O.Fr. angoissous.
anlonged, 126, 284, 310, 352, 354, *hanged, crucified, punished;* A S, anlion, *to hang.*
anonde, 164, *in regard to;* Sc. anent.
anonriht, anonrihtes, 18, 226, 248, 252, 326, *immediately.*
anui, O.Fr. 94, 374, annu, 94, g. 374, b. *trouble, vexation, weariness.*
anræd, 228, a. A.S. anræd, *one-minded.*
anres, g. 160, c. *one's.*
anwille, 238, c. *stubborn;* A.S. anwil, id.
apeware, 248, *counterfeit ware;* A.S. apa, *an ape.*
aquiken, 58, *to quicken, rouse, excite;* A.S.acwician.
arch, 202, a. *unwilling;* A.S. earg, *idle, inert,* G. arg, Sc. ergh, id.
arche, 334, *an ark;* A.S. arc, id.
arechen, 128, 166, *to reach, attain, grasp,* pr. areacheð, 200, A.S. aræcan, id.
arearen, 398, 426, *to raise, stir up, erect,* pr. arearcð, 104; p. arerede, 326; pr. sub. arere, 108; arware, 252; p.p. arered, 72; areared, 242; A.S. aræran.
areawe, 198, 258, 302; arewe, 90, *in a row, in order, in succession;* A.S. hryg, *back, ridge.*
areddeu, 390, *to rescue, deliver;* p. areidde, 170; p.p. ared, 392, 300, *delivered;* A.S. areddan.
areimen, 124, *to enlarge;* A.S. ryman; G. räumen.
areowe, 66, pr. sub. *have pity;* A.S. hreowan, *to pity.*
arepen, 128, *to snatch;* A.S. gereafan; Lat. arripere.
arewen, A.S. 98, b. *arrows.*
aribt, 132, 410, *truly, indeed.*
arineð, 408, pr. *toucheth;* p. arinede, 408, pr. sub. arine, 164; A.S. ahrynan, *to touch, hit, strike against.*
ariste, 38, 250, 360, *resurrection;* A.S. arist.
aros, p. 234, *arose;* A.S arisan.
armliche, 328, a; A.S. earmlic, *wretched, poor.*
aromaz, 152, 276, 372, 376, *spices;* Fr. aromates.
arre, 10, a. 86, l. *former.*
arueð, 108, b. *difficult;* A.S. earfeð.
asaumple, 112, 284, *example;* Fr. exemple.
ascur, 296, imp. *drive away;* MS. Oxon, *abige;* Sc. *wour, shore;* A.S. ascyrian, *to divide.*
aseinen, asonien, 64, f. v. asunien.
askebaðie, 214, askebaðes, 214, d. *ash gatherer,* cujus officium est *cineres congregare;* A.S. asca, asce, *dust, ashes.*
asken, 214, *ashes.*
asneseð, 200, *batteth;* A.S. asnæsan.

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aspieden, 196, *lay in wait;* O.Fr. espier.
aspilleð, 148, pr. pl. *destroy,* pp. aspilled. 384; A.S. spillan, *to spoil, lose.*
asquint, 212, *askance.*
assailen, 362, *to assail, attack;* pr. assaileð, 246; pp. asailed, 242; O.Fr. assailler.
assauz, 196, *assaults.*
astaz, 160, *states, dignities.* O.Fr. estat.
astoruen, 326, *to die;* pr. astorueð, 178; pp. astoruen, 310; A.S. steorfan, *to die.*
astudieð, 200, imp.; A.S. astudian, *to meditate.*
a-stunten, 42, *to stand;* A.S. astandan.
astunten, 72, *to stop, stint, stay;* pr. sub. astunte, 80; pp. astunt, 270; A.S. astintan, *to stop.*
asunien, 64, *to shun;* A.S. ascunian.
aswelte, pr. sub. 216, *die;* A.S aswéltan, *to die.*
atelich, 6, 52, 116, 118, 148, 184, 310, ateliche, 212, 328, *hateful, foul, loathsome, ugly, corrupt;* A.S. atelic.
attente, 252, *endeavour,* n.
atter, 80; A.S. attor, *poison.*
atterloðe, 274, *antidote.*
atterluche, 212, d, *malignant.*
atternesse, 196, *malignity.*
atiffen, 360, 420, c, *to adorn;* pr. sub. atiffe, 420, atifi, 120, c; A.S. atifran, *to paint?*
i-attred, 208, 238, *envenomed, poisoned.*
attrest, 282, *poisonest,* attreð, 84, *poisoneth.*
attri, 82, 134, 188, 190, 364, attrie, 274, 288, *poisonous, venomous, bitter.*
atlupes, 48, f. *leaps away;* A.S. hleapan, *to leap.*
aturn, 426, *attire;* Fr. atourner.
aturned, 284, *changed, converted.*
aualleth, 246, *is laid, assuaged;* A.S. afeallan, *to fall.*
auellen, 122, *to cause to fall;* A.S. afælan, *to fell.*
auenture, 340, *occurrence.*
augrim, 214, *arithmetic.*
aules, 292, *awls;* AS. æl, *an awl.*
auorward, 142, *covenant;* A.S. foreward.
autonomatice, 1, *properly* or *rightly named.*
a-vleied, 248, 258, *driven away, banished,* avleieð, 136, *driveth away;* A.S. afligan.
awaitie, pr. sub. 174, *lie in wait;* O.Fr. aguetter; Ital. aguatare.
awakien, 238, *to awaken;* A.S. awacian.
awarien, 284, *to curse,* pp. awariede, 206, 306, *accursed;* A.S. awyrian.
awed, A.S. 96, *unreasonable, mad.*
aweldeð, 144, *subdueth,* awold, *subjected;* A.S. wealdan, *to rule, govern.*
awlegeð, 276, 282, *distorteth, dazzleth;* MS. Oxon. *disgreopat;* A.S. awylian? *to roll.*
awiligen, 176, *to grow wild, rebel;* awiligeð, 136, 138, *groweth wild, frolicsome;* A.S. awildan.
aworpen, 122, 278, *to cast, throw, overcome;* p. awerp, *overthrew;* A.S. aworpan.
awreken, 334, 408, *to inflict vengeance;* awreked, 286, *avengeth;* p. awrec, 334, *avenged.*
awundreð, pr. 140, 218, imp. awundri, 342; A.S. wundrian, *to wonder, to be amazed.*
awuried, 252, *worried;* awurieð, 202, 324, *worrieth;* G. würgen.
awurðeð, 200, pr. *there are;* A.S. aweorðan, *to be, become.*
ageanward, 274, *away from.*
ageines, 12, *goods, property;* A.S. agan, *to possess, own.*
ageines, 14, *against;* A.S. ongean, id.
axinde, pr. p. 172, axunge, n. 338, *asking;* A.S. acsian, *to ask*
aðat, 152, c. aðet, 134, d, *until.*
aðrusemen, 40, *to imprison;* A.S. aðrysenian, id.

baban, 234, *baby.*
babelinde, 100, *gossipping;* Fr. babiller.
bac, AS. 200, *back.*
bachitare, 84, *backbiter.*
baldeliche, 62, 292, 354, 364, *boldly;* A.S. baldlice.
bal-pleowe, 218, *ball-play:* A.S. plega, *play.*
baluhful, 114, *baleful;* A.S. bealu, *evil.*
bame, 164, basme, 276, b. *balm, balsam;* Fr. baume.
banere, 300, *banner.*
baret, 172, 154, 414, *turmoil, cumber, bustle;* O.Fr. barat.
barunt, 420, *barefoot.*
baundune, 338, *discretion;* O.Fr. bandon.
baðe, 10, g. *both.*
bead, v. beoden.
bealdeð, 162, c. beldeð, 162, *embolden eth;* A.S. beald, *bold.*
bearn, A.S. 82, *a child;* pl. bearnes, 272.
beaten, 364, *to beat;* p. beot, 366; im. sub. beote, 364; imp. beate, 418; pp. i-beaten; A.S. beatan, id.
beatunge, 366, *a beating.*
beaubelet, 388, beaubelez, *jewels, trinkets, baubles.*
bed, bede, v. bidden.
beggen, 356, *to beg.*
beggilde, 168, b, *of a beggar.*
beieð, beih, v. buwen.
bekeð, 84, 102, pecked, pr. sub. bekie; Fr. becqueter, *to peck.*
belaui, O.Fr. 306, 338, *friend.*
beli, 296, belies, 284, *bellows;* A.S. bælig.
bemare, 210, *a trumpeter.*
bemen, 214, 430, *to sound a trumpet, sounding, resounding;* A.S. byman.

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bendes, 382, *bands.*
Benedihit, 162, *Benedict.*
beodemon, 356, *a bedesman*, one who begs or prays for the benefit of others.
beoden, 114, 156, 402, *to offer, present;* pr. beodeð, 208; beot, 194, 208, 238, 422; p. bead, 230, 390; A.S. beodan, v. bidden.
beoden, 8, 140, 162, 264, 406, 424, *prayers.*
beon, AS. 416, *to be;* pr. beoð, bið, 252; pp. i-beon.
beore, 198, *a bear.*
beore-kunnes, 296, *of bear's kind.*
beouste, 162, *consorting with;* MS. Oxon. cohabitatio; beo wust? Sc. "*he is in a good buist,*" *he is in a good situation, where he lives in ease and abundance;* A.S. bewitan.
berebarde, 112, *a disease?*
bereu, 230, 256, *to bear, carry, suffer;* pr. bereð, 332; berð, 84; p. ber, 368, *carried;* bereð, 382, *weareth* [as in Fr. *porter*]; A.S. beran.
berien, 274, d. *berries.*
berkest, 122, A.S. beorcan, *to bark.*
bernne, 212, *lap, bosom.*
bernen, 306, *to burn;* im. sub. bernde, 242, 368; pr. p. berninde, 122, 310; A.S. byrnan.
best, A.S. 416, *beast.*
bestliche, 58, *like a beast.*
bet, 416, 430, *better.*
beten, 92, *to amend, correct, grow better;* imp. beteð, pp. ibet, 322, ibette, 144; A.S. betan.
beð, 394, 396, *a bath.*
bettles, 188, *mallets;* A.S. bytl; S.C. bittill, *a beetle.*
bewiste, 160, a, v. beouste.
bi-barred, 179, *imprisoned;* Fr. barré.
bi-bled, 118, e. *bleeding,*
bi-bludge, 392, bi-bludge, 418, *sprinkle with blood.*
biburien, 216, *to bury;* A.S. bebyrgean.
bicherren, 368, *to deceive, entwit;* pr. bicherreð, *deceiveth,* 92; pp. bikerd, 224, 280; A.S. becyrran, id.
biclcupien, 244, *to accuse, to call to account;* pr. sub. bicleope, 306; pp. bicleoped, 428; A.S. clypian, *to call.*
bicluppe, 90, *to embrace;* imp bicluppeð, 34; p. biclipte, 122; pp. biclupped, 240, *comprehended;* A.S. beclyppan.
biclused, 378, *confined;* biclusinge, 108, *shutting in;* A.S. beclysan.
bielute, 316, *clout, patch;* A.S. clut.
biem, 316, *became.*
bidden, 228, 286, 416, *to ask, offer, bid, command, pray, pray for;* pr. bit, 156, 164, 196, 288, bidde, 412, *bids;* imp. ibiddeð, 144; biddeð, 430; im. sub. bede, 222, 242, 414; *bade,* p. bed, 156, 234, 366, *prayed;* A.S. beodan, biddan, ge-biddan, id.
biddunge, 108, *asking.*
bidon, 130, 216, *to befall.*
bidweolieð, 128, 196, *deceiveth;* A.S. dwolian, *to deceive, err.*
biflutten, 102, 102, a, *to suffice;* MS. Oxon. *sufficere;* A.S. fullan? befyllan? *to fill.*
biforð, 20, e. *before the.*
bifulen, 128, 130, a. 272, 216, *to defile, pollute, corrupt;* A.S. befulan.
bigileð, pr. 330, pp. bigiled, 270; A.S. begalian, *to beguile.*
bigurdel, 124, *purse,* 126; A.S. bigyrdel, id.
bigurt, 378, pr. *begird, fence round;* A.S. begyrdan, id.
bigeate, 166, 174, 202, 238, 320, 360, 400, bigete, 96, a, 154, *gain, profit, advantage;* pl. bigeaten, 160.
bigiten, 142, 166, 339, *to get, gain, obtain;* pr. bigit, 66, 142; bigiteð, 196, 286; p. biget, 160, 302; A.S. begitan, *to get, redeem.*
bigiuled, 268, beguiled; A.S. begalian, *to enchant.*
bihalt, 214, 222, 248, 258, *beholds;* A.S. beheal-dan.
bihaten, 6, f. bihoten, 6, 410, *to vow, promise, command, call;* pr. bihat, 6; bihoteð, 430; p. bihet, 176, 226, 298, 310, 342, 412; pp. bihoten, 182, 196, 198; A.S. behatan, behatian, id.
biheafdunge, 184, *beheading;* A.S. beheafdung.
biheste, 208, *a command.*
biheue, 106, 124, 158, 176, 230, 386, 400, 430, *behoof, profit, advantageous;* biheuest, 298, *most serviceable;* A.S. behefe, id.
bihoue, 70, 90, 134, 342, v. biheue.
bihouede, 394, *it behoved, was necessary;* A.S. behofan.
bihuld, 100, *concealed;* A.S. behyd, hydan.
bikumen, 350, pr. pl. *become;* p.p. bicumen, 340.
bile, AS. 84, 118, *beak, bill.*
bileaue, *faith, belief;* A.S. leafan, *to believe.*
bileaue, 424, *may remain,* bileaueð, 360, *remaineth;* A.S. belifan, *to remain.*
bileauen, 340, *to leave, leave off, forsake;* pr. bileaueð, 232; sub. pr. bileaue, 240; p. bileaued, 250; bilefde, 372, 232; bilefden, 392; bileueden, 106; pp. bileaued, 168, 314; i-leaued, 168; imp. bileaueð, 166; bilef, 102, 232, 356; A.S. lafan, *to leave.*
bileoue, 168, *food;* A.S. bigleofa, id.
bilepped, 100, *lapped, wrapped up.*
bilimeð, 360, *dismembereth;* A.S. lim, *a limb.*
biloked, 132, *looketh,* bilokin, 132, h. *to look;* A.S. locian, id.

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biloken, 160, bilokene, 104, 210, 226, *shut up, included;* A.S. belucan, id.
bilowen, 68, *pitifully accused;* A.S. belogen, *belied.*
bimased, 270, *bewildered.*
bilurt, bilurt, 280, e, *deceived;* A.S. belyrted, id.
bineoðen, 304, 390, *beneath;* A.S. beneoðan, id.
binimen, 194, 414, *to deprive, take away,* pr. binimeð, 120, 132, 324; A.S. beniman, id.
bint, 6, 408, *bindeth;* A.S. bindan, *to bind.*
bipenned, 94, *confined;* A.S. pyndan, *to shut in.*
bipiled, 148, *peeled;* Fr. peler, bipiliunge, 150, *peeling.*
bireafle, 102, e. *bereaved;* pr. bireaueð, 120; A.S. bereafian.
bireined, 344, *wet with rain;* A.S. renian, *to rain.*
bireaunesse, 66, *compassion;* A.S. berywan, *to be sorry.*
bireousunge, 164, 208, 306, 368, 372, *repentance, compunction, contrition;* A.S. bereowsung.
birleu, 114, *to pour out, ply with drink;* pr. birleð, 226; A.S. birlian, id.; Sc. to birl, id.
bisaumpleð, 88, p.p. bisaumpled, 316, *moralize, excuse, palliate.*
bisawe, 88, *common saying, proverb;* A.S. sægan, *to say.*
bisechen, 234, *to beseech;* bisouht, 231; bisouhten, 230; A.S. gesecan.
bismare, 132, 248, 270, 414, *scorn, disgrace, contempt;* A.S. bismer.
bismemde, 148, *seemed;* Fr. sembler.
bisenchen, 400, *to sink,* pp bisencte, *sunk;* A.S. besencan.
bisceu, A.S. 132, 202, 344, *to look to, look after;* pr. biseð.
biset, 58, 300, 306, 378, 390, *beset, besieged, guarded, fenced;* A.S. besettan.
bisie, 84, 252, 386, bisi, 142, 238, *assiduous, busy;* A.S. bisig.
bisegure, 182, *busier;* bisischipe, 384, *activity, diligence.*
bisiliche, 146, *busily.*
bismeoruwed, 214, *besmeared;* A.S. smeoru, *grease.*
bismitted, 214, bismuddet, bismuðeled, 214, g. *besmutted;* A.S. besmitan, *to soil.*
bismurlet, 214, b. v. bismeoruwed.
bisoene, 78, c. 376, *request, intreaty, prayer;* A.S. gesecan.
bisparreð, 94, L v. sperren.
bistaðed, 264, *circumstanced, situated;* Sc. bested.
bisteken, 62, v. steken.
bistepped, 174, *stepped;* A.S. bestæpan, *to step.*
bistonden, 264, *beset.*
bispeteð, 288, pr. *bespitteth;* bispet, 122, *spit upon;* A.S. spætan, *to spit.*
biswiken, 224, *to deceive, betray, seduce;* pr. biswikeð, 194, 208; sub. pr. biswike, 174; pp. biswikeu; A.S. beswican, id.
biswincfule, 188, *toilsome.*
bit, v. bidden.
bitechen, 300, *to deliver up, give in charge, intrust;* pp. biteiht, 166, 310, biteih, 208; A.S. betæcan.
bitellunge, 392, *excuse;* A.S. tellan.
biten, 364, 376, 380, *to bite, taste;* pr. bit, 166; A.S. bitan.
biteou, 398, *to commit, bestow, employ,* pr. sub. biteo, 404, Lay.; A.S. betæcan.
bitiden, 278, *betide, befall,* MS. Oxon. *allocare.*
bitimeð, 324, 340, *happeneth;* A.S. getimian.
bitocheu, 340, *to signify, denote;* pr. bitoceð, 170, 300, 326; p.p. bitoceuel, 300, 374; sub. pr. bitocnie; A.S. getacnian.
bitocnunge, 308, *signification.*
bitowen, 430, *employed.* v. biteon.
bitrappet, bitreppet, 174, d, *stepped;* G. treppe? *a stair, steps.*
bitrulleð, 106, *beguileth;* O.Fr. *truffer, medire, mentir.*
bituneð, 176, appears to be an error in the MS. for bitineð, in MS. Oxon. *accidit, betideth.*
bitterliche, 364, *bitterly;* A.S. biterlice.
bituned, 164, bitund, 76, 126, 140, 179, bituneð, 24, an error for bituned, *shut up, shut in;* A.S. betynan.
biturn, 394, imp. *turn;* p.p. biturnd, 388, *turned;* A.S. betyrnan.
betweenen, 366, bitwhwe, 204, bitwhen, 358, *between, among;* A.S. betwynan.
bið, 252, *is.*
biðeuched, 324, *thinks, meditates;* pp. beðouht, 342, sub. p. biðouhte, A.S. beðencan.
biðuncheð, 346, *seemeth good.*
biualleð, 296, 344; A.S. befeallan, *to befal, happen.*
biuon, 76, *to contain;* A.S. befon, id.
biuoren, 190, 240, *before.*
biwenden, 306, *to turn;* pr. biweut, 132; A.S. bewendan, id.
biwepen, 108, 156, *to weep, lament;* p. biweop, 278; A.S. bewepan, id.
biwesten, 252, *in the west.*
biwrahet, 260, a, biwrabled, 260, *swathed;* MS. Oxon. *involutus.*
biwrencheð, 92, sub. pr. biwrenche, 224; A.S. bewrencan, *to cheat.*
biwrien, 262, *covered, hidden;* A.S. wrigan, *to cover.*
biwrixled, 310; biwrixlet, 262, e, *transformed;* A.S. wrixlian, *to change, transform.*
biwunnen, 228, *won, taken.*
biwust, 104, *guarded;* A.S. bewitan.

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blac, A.S. 234, blake, 282, *black*.
blase, 254, *brand*.
blasie, 296, 400, 426, *blaze*; A.S. blæse.
ibleched, 324, *bleached*; A.S. blæcan.
bledde, 258, *bled*; A.S. bledan.
bledre, 282, *bladder*; A.S. bladr.
blenehen, 276, *to shrink, start aside*; pr. blenehеð, 242.
bles, 82, 242, 296, *a blast, storm*; A.S. blæst.
blisсen, 396, blescien, 354, *to rejoice, glory, be happy*; imp. blesce, 290, blescieð, 358; A.S. blissian.
blikien, 362, *shine*; A S. blikan.
blisse, 192, *joy*; A.S. blis.
blindfellede, 106, *blindfolded*; A S. blind-fealdan.
blindfellunge, 188, *blindfolding*.
bliðe, 348, *blithe, glad*.
bliðeliche, 68, 100, 412, *blithely, gladly*; A.S. bliðelice.
bloamon, 236, *negro*.
bloawen, 210, *to blow*; bloweð, 256, *bloweth up*; A.S. blawan, id.
bloc, 332, *livid, pale*; A.S. blæce.
blodbendes, 420?
blodeke, 418, m, *draw blood*; A.S. blodgeotan, *to shed blood*.
blod-letene, 260, *bleeded*; blodletunge, 114, *blood-letting*
blostme, 192, *bloom, blossom*; pl. blostmen, 276; A S. blostma.
i-bocked, *recorded, foretold*; A.S. gebocod, id.; gebocian, *to record*.
bo, 396, boa, 212, *both*.
boc, A.S. 172, 376, *a book*.
bode, 400, *an offer*.
bodieð, 212, *to declare, foretell*; A.S. bodian.
boistes, O.Fr. 226, a. *boxes*
boluweð, 214, boleȝeð, bolhes, 214, e, *disquieteth, vexeth*; A.S. bolgan, belgan, *indignare*.
bone, 222, *bane, ruin*; A.S. bana.
bone, 1, 170, 376, *a prayer, request, boon*; pl. *banen*, 142, 152, 170; A.S. ben, bene, *a petition*.
i-boren, 158, *born*; A.S. beran, *to bear*.
i-borenesse, 158, *time of birth, being born*.
i-boruwen, 8, 162, i-boruwun, 314, *saved, redeemed*; A.S. geborgen.
bote, 88, 430, *amendment, remedy*; pl. boten, 120, 364, b. A.S. bót.
botte, 396, *a staff*; A.S. batt.
bouh, bowe, 150, *bough, branch*, pl. bowes, 336, 416; A.S. boga, boh.
breade, 102, *breadth, extent*; A.S. bræd.
brech, 420, *drawers*; A.S. broc, pl. bræc.
breden, 222, *to thrust forcibly*; MS. Oxon. *proternere*.
bref, 122, *a writing*.
breid up, 289, *catch hold of, throw up*; breideð up, 252; Sc. to braid up, *to toss, or carry the head high, as a high-mettled horse does*.—JAMIESON.
breiden, *to braid, plait*, 124, 270, pr. breideð, 236; A.S. bredan.
i-breinde, 92, b, *spread out, dispersed*; A.S. gebredan.
breken, 418, *to use, be used*; pp. i-broken; A.S. brucan, id.
breoste, 230, *the breast*.
breres, 276, breares, 418, *briars*.
brerde, 324, *brink*; A.S. brerd.
bret, 200, *breeds*; A.S. bredan, *to breed*.
brihteð, 384, *brighteneth*; A.S. beorhtian.
brihtliche, 154, *clearly*; A.S. brihtlice.
briddes, 66, *birds*; A.S. bird, brid.
broche, 420, *a branch*.
brod, 102, *open*; A.S. brad.
brokes, 258, *streams*; A.S. broca, *rivulus*.
brondes, 368, 426, *brands, fuel*; A.S. brand.
ibrouht, 144, *brought*; p. broulhten, 114; A.S. bringan, *to bring*.
bruch, 164, bruche, 6, 378, *breach, breaking*; A.S. bryce.
bruchele, com. bruchelure, 164, *brittle*; A.S. breean, *to break*.
brugge, 242, *a bridge*.
bruken, 202, 302, *to use, enjoy*; A.S. brucan.
bruch, 38, *use, fruits*, pl. bruchen, 28; A.S. broce.
brude, 164, *a bride*; A.S bryd.
brune, 104, 182, 206, 254, 268, *fire, flame*; o brune, 296, 426, *on fire*.
brunie, 382, *a cuirass*; A.S. byrna; Teut. brunia.
bue, 134, e. *body*, v. buke.
buffeteden, 106, *gave blows*; O.Fr. buffe, *a blow*.
buggen, 208, 302, 376, *to buy*; pr. buð, 148, 150, 374, buggeð, 190; p. bouhten, 376; pr. sub. bugge, 248, 398; p.p. i-bouht, 398; A.S. bycgan.
buggung, 362, bune, 362, b. *buying*.
bulsum, 356, *obedient*; A.S. bocsam; G. beugsam, *buxom*.
buine, 368, *bought*; MS. Oxon. munditia non *ematur*.
buke, 132, 134, *body*; Sc. bouk; A.S. buec, *the belly*; pl. buken, Lag.; Germ. bauch; Isl. búkr; Sw. buk.
bulen, bulten, 366, d. bultes, e. *rebounds, bolts*.
i-bunden, 254, 310, *bound*.
bunsen, 188, bunein, 188, e, *to beat, punch*; in the Lancashire dialect, *puns*.

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buwen, *to bow, incline, bend, yield;* pr. buhð, 130, 198, 288, 402, beieð, 266, p. beih, 78, 304; imp. buh; pr. p. buinde; A.S. bugan, id.
bur, A.S. 34, 102, *bower.*
burde, 158, burðe, 158, b, *birth;* A.S. gebyrd.
buruh, 54, 246, 300, *a city, town;* pl. buruhwes, 246; A.S. burh.
buruhmen, 350, *citizens.*
buruwen, 336, *protect, give security or bail;* A.S. borgian.
bustes, 225, *boxes;* A.S. buxa pl.; O.Fr. boistes.
bute, 140, 230, 398, 412; buten, 238, 418, *without, except, only.*
buuen, 156, 244, 304, 362, 390, *above.*

caft, v. keft.
cader, 82, b, *a cradle.*
cakelеð, 88, v. kakelen.
caliz, 284, 418, *chalice;* Lat. calix.
cang, 62, 270; kang, 56, 196, 358; canh, 56, n; cangun, chang, 62, a; chanh, 358, a, *foolish, forward, rash, unconsiderate;* pl. canges, 196, d. 214; kanges, 362.
cangelc, *foolish;* changes, 362, c. *fools.*
cangliche, 56, *frowardly;* kangschipe, 338, kanhschipe, 338, b, *folly, absurdity;* G kuhn, *bold;* O.G. kuin, *wanton.*
canere, 330, caunere, 98, *a rankling sore;* Lat. cancer.
celles, 152, *cellars, storehouses;* A.S. cellas; O.Fr. celles.
charoines, 84, *flesh, carrion;* O.Fr. caroigne.
chasten, 218, 268, *to chastise, correct, rebuke;* pr. chasteð, 184; imp. chasti, 70; O.Fr. chastier.
chaunberling, 410, *chamberlain.*
cheafle, 72, 90, cheffe, 76, cheuelunge, 100, *idle* or *trifling talk.*
cheflеð, 128, cheoflеð, *chattereth, talketh idly;* A.S. ceaf, *chaff;* ceafl, *the jaw* or *cheek. To chaff,* is still used in Lincolnshire in the same sense.
cheapeð, pr. 190, 290, 418; pr. sub. cheape; A.S. ceapian, *to buy or sell, to cheapen.*
cheapild, 418, *a trafficker.*
cheaste, 200, *strife, contention;* A.S. ceast, id.
cheateren, 152, *to chatter;* pr. cheatereð, 152, pr. p. cheaterinde, 152.
chef, 270, 272, *chaff;* A.S. ceaf, id.
cheffare, 310, 418, *bargaining, traffic;* A.S. ceap
cheoken, 70, 106, 156, *cheeks;* A.S. ceoca.
cheorl, 86, *a churl;* A.S. ceorl; Sc. carle.
cheosen, 370, *to choose;* imp. chese, 406; pp. i-chosen; A.S. ceosan.
cheouweð, 80, 84, *cheweth;* A.S. ceowan.
cheping, 88, 206, *a market;* A.S. ceapung.
chepmon, 418, *chapman.*
chetel, 224, *chattels, goods.*
chere, 344, *a face, countenance, wry face;* pl. cheres, 210.
cherité, cherté, 408, Fr. charité, *love, charity.*
cherre, 36, 84, 324, *a time, a turn;* summecherre, *sometimes;* one cherre, 314, *once;* A.S. cyrre, cerre.
childlene, 242, f. *childish, like children.*
chirche, 418, 420, *church;* chircheie, 318, *churchyard;* MS. Oxon. cimeterium; A.S. cyricea.
chirmen, 150, *to chirp;* pr. chirmeð, 150; A.S. cyrnan; Sc. *to chirm.*
chulde, 186, i. e. ich schulde, *I should.*
chulle, 1, 12, 256, ich wule.
claurede, 102, clachte, clahte, 102, b. *seized, clutched.* v. cleafres.
cleafres, 102, *claws,* cliuers, v. r. cleures;
Ich habbe bile stef an stronge,
An gode cliuers, scharpe an longe.
Owl and Nightingale, 270.
cleches, 176, d. v. clokes.
clene, 154, *clean, pure;* A.S. clæne.
clengi, 120, d; A.S. clænsian, *to cleanse.*
clennesse, 164, *purity;* A.S. clænnes.
clenseð, 236, *purifieth;* clensing, 228, *purifying.*
cleopien, 260, *to call, invite;* pr. cleopeð, 58, 102, 132, 306, cleopeð, 98; pl. cleopieð, 372; p. cleopede, 208; p. sub. cleopie; A.S. cleopan.
cleppe, 70, *clapper;* A.S. clappan, *to clap.*
cleppe, 72, *noisy and unreasonable talking;* A.S. cleopan.
clokes, 102, 130, 176, d. *hooks, clutches;* Sc. cleiks.
climben, 140, 162, *to climb, mount up;* pr. climbeð, 354; im. pl. climben, 244; p. clomb, 354; p.p. i-climben, 216, 276; A.S. climban.
clou de gilofre, 370, *cloves.*
clotte, 254, *a clod.*
cloðinde, 16, pr. p. *clothing;* A.S. clað, *cloth.*
cluppen, 424, *to embrace;* pr. cluppeð, 230; pr. sub. cluppe, 288; A.S. clyppan.
cluppunge, 324, *an embrace;* pl. cluppunges, 396.
clut, 256, *a clout, a patch;* pl. clutes, 260, *clouts;* A.S. clut.
clutie, 256, pr. snb. *may patch.*
cneolеð, 18, imp. *kneel;* cneolinde, 122, *kneeling.*
cnouleclunge, 92, *knowledge.*
i-cnowen, 232, 250, 276, *to know;* pr. i-cnoweð, 204, *knoweth;* pp. i-cnowen, 64, *known;* A.S. cnawan, *to know.*
cnowunge, 280, *knowing, consciousness.*
con, 18, 24, 206, *knows, is able;* A.S. cunnan.

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cop, 424, a, eope, 56, *a cap, a cope;* A.S. cop, ceppe.
eoppe, 228, *coping;* A.S. cop, *top.*
corbin, 84, *a raven;* Fr. corbeau ; Sc. corby.
i-coren, 160, i-corene, 28, 160, 182, 198, 234, 282, 348, *elect, chosen;* i-cured, 56, b. ; p. cure ; p.p. gecoren ; A.S. ceosan, *to choose.*
cos v. eus.
cos, cosse, 102, 194, *a kiss;* pl. cosses, 102, 256, v. kussen.
eostnede, 290, *cost;* G. kosten, *to cost.*
eoue, 66, *chough;* A.S. ceo; Isl. kofa.
couer, 140, c. *caliant,* v. cwiuer.
eradel, 82, 260, *a cradle;* A.S. cradel.
i-craued, 2, a, *asked, craved;* A.S. crafian, *to crave.*
creauut, 288, cravent, *an acknowledgment of defeat.*
crecche, 260, *manger;* Fr. creche.
creoix, 18, creoix, 346, *a cross;* a creoix, *in form of a cross.*
i-creoiced, 18, *having made the sign of the cross.*
creop, 292, imp. *creep;* AS. creopan.
erie, 136, imp. *cry;* Fr. crier.
crochieð, 146, g.?
erocke, 214, *a pitcher, a pot;* A.S. crocca.
erokes, 102, d. 174, 268, *hooks, clutches, stratagems;* Fr. croc, *a hook.*
croppeð, 86, pr. *prune, crop;* D. krappen, *to cut off.*
i-crucket, 18, d. *crossed.*
erume, 342, crumb
erune, 196, *a crown;* i-cruned, 234, *crowned.*
cubbel, 140, a cobble ?
cueard, 288, f. *a coward;* Fr. couard.
eul, 128, *a stroke.*
eulle, 126, pr. sub. *strike.*
culeheð, eulches, 88, a. v. gulcheð.
euled, 56, L *culled, chosen.*
euluert, O.Fr. *perfidious.*
eumpelie, 22, 24, 428, *compline.*
eunde, 120, 126, 140, 156, *kind, sort, nature;* A.S. cynd, cund.
eunne, 358, *kind, sort, kindred;* A S. cynne.
eunnen, 280, *to know;* p. cunnede, 114 ; cuðest, 280 ; kuðen, 72 ; pr. sub. cunne, 280 ; kunne, 108 ; pp. ieud, 64 ; cuððet, i-cuððet, 64, L ; A.S. cunnan, *to know.*
curnles, 260, *grains of corn.*
eus v kussen.
custel, 140, b. *a clog?*
cuX v. kuð.
cuðredne, 170, a. *intimacy.*
cuððinge, 68, a. *acquaintance, intimacy.*
cuueiten, 60, *to desire, covet;* pp. i-cuueited, 60, g ; Fr. convoiter.
cwaer, 248, *a book.*
cwakien, 116, *to quake;* A S. cwacian.
cwalm huse, 140, *prison;* A.S. cwealm, *death.*
cwalmsteou, 106, *place of execution;* A.S. cwealmstow.
cweade, 72, 336, *evil, filth, wickedness;* A.S. cwead.
cweadschipe, 310, 422, *wickedness, iniquity;* pl. cweadschipes, 128, 322, 298.
cweise, 328, *a sore, wound;* A.S. cwysan, *to crush, bruise;* Swed. qvása, *to wound.*
cwemen, 138, 192, *to please, gratify,* pr. cwemeð, 338, 360; A.S. cweman.
icweme, 120, 146, 370, *pleasing;* A.S. gecweme.
cwene, A.S. 88, 170, 296, 336, *a woman, an old woman, a queen.*
cweð, 122, 234, 338, *spoke, said;* A.S. cwiðan, *to speak, say.*
cwic, AS. 112, 310; cwike, 170, 332, n. cwikes, *alive, living, lively, fervent;* com. cwiekure, 112, *more sensitive.*
cwielielie, 246, *quickly, actively;* com. cwieluker.
cwide, A.S. 208, *a legacy.*
cwiddeð, 147, *saith;* A.S. cwiddigan, *to speak.*
cwint, cwoint, v. kointe.
cwitaunce, 126, *payment;* Fr. quittance.
cwite, 6, 46, 192, *freed, excused, acquitted;* Fr. quite.
cwiuer, 140, *bold, valiant;* O.Fr. cuivers, *cruel.*

dachge, dasche, 118, b. *dash, strike?*
dangerus, 108, *domineering;* O.Fr. dangereux, *dedaigneux.*
daunger, 356, 380, *arrogance, insolence,* dangerium, id. Du Cange.
dawes, 190, 342, 304, *days;* A.S. dah, dag, *a day.*
daweð, 352, *daroneth.*
dawunge, 20, *dawn;* A.S. dagung.
deale, 276, 286, 362, dele, 276, c. ?
dealen, v. delen.
deales, 282, *dales.*
dearneschipe, 152, e. *privacy.*
deadlieness, 382, *likeness of death.*
debonere, O.Fr. 186, *kind, good, amiable.*
debonerté, 390, *kindness, cheerfulness.*
dedbote; 206, 348, 372, *penance, amendment;* A S. dæd, *deed,* bote, betan, *to amend.*
deðliche, 394, *deadly.*
deien, 38, 342, *to die;* p. deigede, 110, deieden, 310.
deih, 260, 420, *ought, must;* A.S. digian, dugan.
deinté, 412, *dainty;* O.Fr. dain.
del, 276, *a part, share.*
delen, 23, 38, 248, dealen, 224, 400, *to divide, share, impart ;* pr. deleð, 368 ; p. dealede,

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248; imp. dele, 302; pp. i-deled, 204; A.S. dælan, id.
delices, Fr. 368, *pleasures.*
delit, 102, 272, 288, *delight, fondness, desire;* O.Fr. delit, *joie, plaisir.*
demare, 286, 428, 306, *a judge.*
demen, 118, 120, 346, *to judge;* pr. demeð, 304; p. demde, 306, 332; pr. sub. deme, 306; imp. dem, 290; pp. i-demed, 170, 314, *condemned;* A.S. deman.
demeore, 242, imp. *tarry;* Fr. demeurer.
deotle, 84, *devil;* pl. deoflen, 232; A.S. deofl.
deopeð, 288, *penetrateth.*
deopliche, 154, *deeply;* A.S. deoplice.
deores, 196, *deer's.*
deore, 392, 408; deorre, 392, *dear;* com. deorre, 190, 392, *dearer.*
deorling, A.S. 56, 336, deorlinge, 230, *darling;* A.S. derling.
deoruwurðe, 38, 112, 250, *precious.*
deoruwurðliche, 410, *worthily.*
deose, 24, deosk, 148, *dim, obscure;* A.S. þeostre, *obscure*
depeint, 396, *painted.*
der, 306, 346, *dare.*
derf, 80, 106, 180, 384, *pain, hardship;* A.S. daru, *hurt.*
derfe, 38, d. 112, c *painful.*
derfliche, *painfully, sorely.*
derful, 348, *strict, hard;* A.S. deorfan.
derne, 90, 94, 96, 154, 220, 250, 330, *secret, hidden, unseen, retired;* A.S. dearnunga, *secretly.*
derneliche, 146, 282, 416, *privately, secretly, invisibly.*
derneluker, 128, *more secretly.*
deruen, 382, *to inflict pain, distress;* pr. deruеð, 112, 223, 404; pr. sub. deruе, 232; pp. i-doruen, 106, i-derued, 106, 192, *hurt;* A.S. deorfan.
despuiled, 260, *spoiled, stripped.*
dettes, 126, *debts;* dettur, 312, *a debtor.*
deu le set, 268, 382; dewleset, 258, a.
dich, 246, *ditch;* A.S. dic.
diete, 112, *diet.*
dimluker, 210, *less distinctly, less loudly.*
discepline, 294, *flagellation.*
disches, 214, *dishes.*
ditten, 82, c. *stop up;* A.S. dyttan; Sc. to ditt, id.
doddunge, 14, 14, c. *tonsure.*
i-dodded, 422, *cropped, shorn, clipped.*
dole, 10, 112, 116, 342, 414, *part, division, deal;* pl. dolen, 10, 276; A.S. dæl.
dolk, 1, *a scar, wound-mark;* A.S. dolg.
doluene, i-doluene, 292, *delved, dug into;* A.S. delfan, *to dig.*
dom, A.S. 118, 306, *doom, judgment;* pl. domes, *decrees, counsels.*
domesdei, 188, *doomsday, day of judgment.*
domesmon, 156, *judge.*
dom-stol, 306, *seat of judgment.*
don, A.S. 16, 128, 148, *to do;* pr. do, 200, doð, 426, dest, 124, deð, 174, 184, 236, 248; p. dude, 102, 110, 314, 370, dudest, 306, duden, 330; p p. i-don, 316, 320.
idoruen, 106, *pained;* A.S. gedyrfed, deorfan.
doteð, 120, c. Dut. doten, to *dote.*
dotie, 224, *dotes, becomes foolish.* v. adotede.
douhter, 258, *daughter;* A.S. dohter.
drake, 246, *a dragon.*
drauhð, 118, 122, *draweth, teareth,* i. e. with the plough; A.S. dregð, dragan, id.
drawen, 160, *to draw;* p. drouh, 102, drowen, 110, 112, *drew, dragged;* A.S. drog, drogun.
dreame, 210, 214, *sound;* A.S. dream, *melody.*
dreamen, 430, *to utter sweet sounds.*
dreaue, 264, f. *drive, rout,* imp.
drede, 428, *dread;* A.S. dræd.
dreden, *to dread;* pr. dredeð, 222; pr. sub. dreden, 428.
dredful, 302, *with fear;* dredliche, 58, *terrible.*
dreori, 106, 274, *dull, listless, dreary;* A.S. dreorig; MS. Oxon. funestus.
drien, 80, 112, 134, *to endure, suffer;* pr. drieð, 348, 358, 376, 430; driheð, 356; p. dreih, 136, 354; pr. sub. drie, 80; A.S. dreogan; Sc. dree, id.
drif, 274, imp. *drive;* pr. driuest, 230; pr. p. driuende, 244, *driving.*
drihtenes, 430, *the Lord's.*
drinken, 238, *to drink;* pr. drinkeð; p. dronc, 364; drinkares, 216, *drunkards.*
driwerie, 250, 330, *a love-token, affection, gallantry.*
dropmele, 282; A.S. drop-mælum, *by drops.*
druie, 276, *dry.*
druncheð, 342, *drink;* pl. druneches, 364; drunch, 114, 238, *a drink.*
drunenie, pr. sub. *should drown;* p. adronc, *drowned;* A.S. adrencan.
drunewile, drunkensome, 216, d, *a drunkard.*
drupie, 88, *sad, melancholy;* Dut. droevig.
duc, 300, *leader.*
dulte, 292, dulle, 292, c. *blunt.*
dulue, 384, im. sub. *did delve;* p. duluen, 292, *delved.*
dune, 376, *mountain,* pl. dunes, 380; A.S. dun.
dunt, 60, 200, 274, 284, 366, *a blow, dint, stroke;* pl. duntes, 284; A.S. dynt, id.

durren, 128, pr. sub. *dare*.
dusi, 208, dusie, 190, 222, *foolish*; A.S. dysig, dusig, id.
dusigest, 182, *most foolish*; dusischipe, 182, *folly*.
dvsten, 212, *to toss*.
dustes, 314, *is dusty*.
dute, 220, 344, *doubt, fear*; dutes, 244, *doubteth, feareth*.
dutten, 82, *to stop up*; p. pl. dutten, 106, 314; imp. dute, 106; A.S. dytan; Sc. ditt, id.
duues, 282, *diveth*; A.S. dippan, id.
dweole, 62, 204, 354, *error, delusion*; A.S. dwola, id.
a-dweoles, 224, o-dweole, 224, c. *having lost one's way*; A.S. dwolian, *to err*.

eadi, 28, 146, 308, eadie, 142, 154, 156, 244, 356, *blessed, pious, good, happy*, A.S. eadig.
eadiliche, 328, *happily*; A.S. eadiglic.
eadinesse, 28, *blessedness*.
eadmodes, 278, a, imp. *make humble*.
eadwiten, 212, *to blame, find fault, twit*.
eaise, 114, *satisfaction, taste*; O.Fr. aaise.
eanes, 256, i, *once*.
ear, 268, 388, *before*; arre, 14, a. *former*; eareste, 48, b. erest, 380, 388, *first*.
earde, 358, *earth, soil, land*.
earen, 90, *ears*.
earewen, 60, 294, *arrows*; A.S. arewe.
earm, 112, *arm*; pl. earmes, 394; A.S. earm.
earnes, A.S. 196, *eagles*.
eart, 134, a. *hard*.
eastres, 296, c.
eaubruche, 204, *adultery*; A.S. æwbrece.
eaȝs, 62, d. eaðe, 276, 402, *easy, easily*.
eax, A.S. 128, 384, *axe*.
ec, 230, *ever, always*; A.S. eca.
ec, 168, 236, 240, *also*; A.S. eac.
eche, 282, 326, 360, 370, aeke, 348, *ache, pain*; A.S. ece, ace.
eche, 108, 116, 196, 208, 216, 362, 428, *eternal*; A.S. ece, eca, id.
echen, 124, 260, 270, 346, *to increase, add to*; pr. echeȝ, 44, 236; pr. sub. echi; A.S. ecan, eacan.
echenesse, 144, 430, *eternity*; A.S. écenys, id.
echȝe, 98, c. *axe*?
ed, 368, *at, from*.
eddre, 258, *a vein*.
edmode, 118, 158, 302, *meek, humble, gentle*; A.S. eadmod.
edmodie, *humble*, "þe edmodies monnes bonen þurleð þe weolcne," 246.
edmodliche, 94, 114, *meekly, humbly, patiently*; A.S. eadmodlice.
edmodnesse, 8, 158, 246, 268, *meekness, humility*; A.S. eadmodnes.
edwit, A.S. 108, *reproach, blame, taunts*.
edwite, pr. sub. 426, *find fault with*; A.S. edwitan.
edgan, 390, c. *to win*?
efne, 1, 372, *even, level, equal, reasonable*; A.S. æfen.
efne, 126, *power, ability*.
efneð, pr. 132, 182, *compareth*; p. efnede, 126, 142; pp. i-efned, 142, 150, 298, 348, 372; A.S. æfen, *equal*.
efning, 408, efnunge, 334, *an equal, equal*.
efter, 126, *after, according to*.
egede, 282, *stupid*; MS. Oxon. *stolida*.
eggen, 146, *to incite, instigate*; pr. eggeð, 168, 196, 332; pr. sub. eggi; A.S. eggian, id.
eggunge, 82, *instigating, egging*.
ei, 64, 202, 382, eie, 202, 428, eni, 202, 382, *any*; A.S. eni.
eie, 62, *the eye*; pl. eien, 64; A.S. eag.
eie, *fear, terror*; A.S. ege.
eiffule, 190, *awful*; A.S. ege-ful.
eihte, 202, 204, 214, 222, 274, 324, 416, *property, possessions, goods, wealth, sheep, cattle*; A.S. æht.
eihteoðe, 236, *eighth*.
eil, 62, eile, 50, *evil, harm*; pl. eilen, 270, *worthless refuse*; A.S. egle, yfel.
eilen, 276, *to hurt, cause pain, suffer*; pr. eileð, 180, 352, 356; pr. sub. eilie; A.S. adlian, *to ail*.
eil-ðurles, 62, *evil-windows*.
ciren, 66, *eggs*; A.S. æg, *an egg*; pl. ægeru; Germ. ey; pl. eyer.
eise, 20, 108, 128, 180, 192, 288, 430, *ease, abundance, leisure, easy, at leisure*; Fr. aise, aisé.
eisiðe, 118, 306, *eye-sight*.
eisil, 402, *vinegar*.
eiðurles, 62, 80, *eyes*; A.S. eag-ðyrl, *eye-window*.
ek, eke, 240, *also*, v. ec.
eke, 360, pr. sub. *ache*; ekinde, 360, *aching*.
el, 324, *an awl*; A.S. æle.
elde, 342, 318, *old age, age*.
elles, A.S. 256, *otherwise, not as it should be, improperly*.
elmesse, 222, 224, 414, *alms*; A.S. ælmesse.
elne, 106, 108, 180, 228, 230, 406, *comfort, encouragement, support*; A.S. ellen.
elnen, 10, *to comfort*; A.S. elnian.
elpi, 116, 296, 324, *single*; A.S. ælþig.
elðeodi, þeodi, 348, b. *foreigners*; A.S. ellðeodig.

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embreued, 344, *recorded*.
empti, 156, *empty, vacant*; A.S. æmtig.
endeleas, A.S. 146, *endless*.
enden, 102, *to end*; pr. sub. endie, 146, *should terminate*; A.S. endian.
enes, 70, 234, 344, 428, *once*; A.S. æne, id.
engles, 102, *angels*; g. pl. englene, 30, 92, 384; A.S. engel.
enigmatice, 34, *mysteriously*.
eniunze, 346, e. v. angeonni.
enne, 236, *a, one*.
ennui, 94, g. *annoyance, trouble*; O.Fr. anoi, id.
entremeten, 414, *to intermeddle*; pr. entermeteð, 172, 174, entremeteð, 198; O.Fr. entremetre, id.
eode, 52, 152, 260, 318; pl. eoden, 128, 220, 370, *went*; p. of gon, *to go*; A.S. gan; p. eode, id.
eoli, 320, 428, *oil*; A.S. æl.
eorne, 44, *earnestly*; A.S. georne.
eornen, 74, 86, *to run*; pr. eorneð, 42, 80, 332, 360; p. urnen, 112, 188, *ran*; A.S. yrnan, id.
eorre, A.S. 116, f. 304, *angry*; A.S. yrre, id.
eorðene, 388, *earthen*.
eorðe-tilien, 414, *tillers of the ground*.
eppele, 52, *apple*; A.S. æppel.
er, 370, *before, rather*.
erede, 384, *plowed*.
erende, 38, b. erndе, 38; imp. *earn, procure*; A.S. ærnian.
eresie, 82, *heresy*.
ereste, 8, erest, 220, 258, 294, *first*; A.S. ære, arest.
erinde, 246, *errand, message*.
erinde-bere, 60, *messenger*; A.S. ærend, beran.
erliche, 20, 204, *early*; A.S. ærlice.
erm, 258, *an arm*; pl. ermes, 402; A.S. earm.
eruedliche, 328, *with difficulty*; A.S. erfeð.
eruеð, 108, 254, *difficult*; A.S. erfeð, id.
eruh, 274, 288, 296, *weak, timid*; A.S. earh.
ertu, 236, *art thou*.
escusen, 304, a. *to excuse*.
eskebach, 214, b.; v. askebaðie
este, 220, 364, 368, *abundance, self-indulgence, luxury*; A.S. est, id.
esten, 232, *the east*.
estful, A.S. 108, 134, *dainty, fastidious*; com. estfulre, 108.
estliche, 204, *daintily, fastidiously*.
et, 416, *at, from*; ette, 304, 376, *at the*.
etbreken, 172, *to break loose*; p. etbrec, 48; A.S. brecan, *to break*.
etene, 416, *to eat*; A.S. etan, id.
etfleon, 390, *to escape, flee away*; pr. etflihð; pr. sub. etfleo, 50; p.p. etflowen, 48; etfluwen, 172; A.S. ætfleon, id.
etforen, 226, *before*.
etholden, 208, 278, 398, *to retain, withhold*; pr. ethalt, 216, 282, 374, 386; p.p. etholden; A.S. healdan, *to hold*.
etlutien, 400, *to withdraw, lurk, hide*; pr. etlutеð, 316; A.S. lutian, id.
etrineð, 50, *toucheth, applieth to*; A.S. æthrinan.
etslopen, p.p. 148, *gone, glided away*; A.S. slipan, aslupan.
etsterten, 184, 370, *to escape*; pr. etsterted, 332; p.p. etstert, 48; A.S. stært, stert, steort, *the rump, tail*; O.G. sterzen; D. steerten, *to run away*.
etstondest, 236; etstondeð, 350; etstont, 348; pr. etstondeð, 248, 266; imp. A.S. ætstandan, *to stand still, stop, resist*.
euchon, 212, *each*.
euenеð, 82, *compareth*.
euentid, 404, *eventide*.
euere, euuer, *ever*; euerich, efrich, euerichne, 4, 214, *every*.
euerichon, 252, *each one*.
euesede, 398; p. *clipped, cropped*; p.p. i-eveset, 422, l.; A.S. efsian, *to shave, to cut off hair*.
euesunge, 398, *clippings*, 142, *eaves*. [Thatched roofs are clipped, or shorn at the eaves.]
eð, A.S. 62, 194, 274, *easy, easily*.
eðcene, 116, 140, 154, 266, 396, *apparent, manifest, easily known, or seen*; eðsene, 116, a.; A.S. eað, *easy*; cennan, *to know*; ge-seon, *to see*.
eðele, 172, *native*; A.S. æðel, *country*.
eðelich, 282, *slight*; eðeliche, 148, d. 290, *easily, cheaply*.
etwited, 70, imp. *reprove*; pr. sub. etwit, 52; A.S. ætwitan, *to reprove, chide*.
ewarre, 66, *aware*.
ewt, eawicht, 124, a. *any*.

faille, pr. sub. 228, c. *fail*; p. failede, *was disappointed*.
fairhede, 302, a. *adorned, beautified*.
falsie, 270, *fail*; 292, *cause to fail*.
faltreð, 222, c. *flattereth*,
faneles, 194, b. *fawns*; A.S. fægnian, *to flatter*.
fantesme, 62, *vain show*; O.Fr. fantosme.
fareð, 214, 218, *goeth, fareth*; A.S. faran.
feale, 428, e. *fail*.
fearlac, 320, ferlac, 306, 322, *fear*; A.S. fær, id.
feahes, feaxeð, 58, d. *belongs*; p.p. i-feiget, 90, a. 128, b. *joined*; A.S. fegan, *to join*.
feblesce, 232, 380, *feebleness*.

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fefre, 112, *fever*; A.S. fefer.
feh, fech, 224, d. feih, 326, *cattle, goods, money*; A.S. feoh, id.
feir, 206, *fair, pure.*
fel, 250, a. *cruel.*
felde, 318, d. *felt.*
fele, 132, a. feole, 320, *many.*
feolauliche, 276, veolauliche, 38, *social.*
feolauredden, 114, veolauredden, 38, *company*; A.S. folgian, *to follow.*
feolawe, 284, *a companion, follower*; pl. feolawes, 238.
feoles, 288, e. feolleð, 272, pr. *falleth*; p. feolle, 140, *fell*; A.S. feallan, *to fall.*
feoleuold, 180, *manifold.*
feoleware, 364, *a follower*; A.S. folgere.
feones, 272, *fiends.*
feor, 104, 250, *far*; feor, 398, *a fixed price*; O.Fr. feur; Sc. fiar, id.
feorreden, 108, h. *a company.*
feorredne, 30, f. *fellowship*; A.S. fera, *a companion.*
feorrene, 70, 388, *distant, from a distance*; A.S. feorran.
ferde, 264, 296, *an army.*
fere, 114, 152, 206, 284, 362, 394, *a companion, friend, comrade*; pl. feren, 278, 336; A.S. fera.
ferlich, 362, *terrible.*
feste, 222, *a feast*; O.Fr. feste; Lat. festum.
festen, 6, 240, 308, *to fast, fasting*; p. feste, 160, veste, 126, festede, 126, e.; A.S. fæstan, *to fast.*
fet, 198, 200, pr. *feedeth*; p. fedde, 260; imp. fed, 104; A.S. fedan, *to feed.*
feð, v. foð.
feðeren, *to feather* [*as an arrow*]; p.p. ifeðered, 204, b., i-ueðered, 204; A.S. fyðer, fæðer, *a feather*, fyðered.
feðri on, 200, *to go on lightly, to glide along.*
figelunge, 194, *flattering.*
figer, 148, *a fig tree*; figes, 850, *figs.*
fikele, 268, *fawning, flattering, crafty*; A.S. ficol.
fikelare, 86, vikelare, 84, 86, *a flatterer*; pl. fikelares, 84, uikelares, 86.
fikelunge, 82, 84, *flattering.*
fikeles, 84, b. vikeleð, 84, 198, *flattereth*; pr.p. fikelinde, *flattering.*
fikeð, 206, 290, *fawneth, caresseth*; pr.p. uikiinde, 256.
finker, 360, *a finger*; A.S. fincer.
firnes, 76, a. *withdraws*; A.S. firra, *farther?*
fiðeron, 132, a. ueðeron, 132, *feathers.*
flecches, 6, flesch, 196, flesches, g. 180, fleschs, 112, *flesh*; A.S. flesc. id.
fleon, 146, fleogan, A.S. *to fly, flee*; vleon, 130, 132, 134; pr. fleoð, 132, 360, flihð, 132, 230, vleoð, 130, vlihð, 230; p. fleih, 374, fluwen, 154, fluen, 106, vluwen, 392; pr. sub. vleo, 132; im. sub. fluwe, 132; imp. fleoð, 130, vlih, 208, 292, 374; pr.p. fleoinde, 152, 288, vleoinde, 244, vleoinde, 130; p.p. iflowe, 154, ivlowen, 168.
fleose, 66, *a fleece.*
fleotinde, 74, 174, *floating, flitting*; A.S. fleotan.
fleoweden, 110, *flowed*; A.S. fleowan, *to flow.*
flikereð, 290, *flickereth, fluttereth, dangleth*; A.S. fliccerian.
floc, A.S. 154, 162, vloc, 154, *a flock, company.*
flod-ȝeten, 72, *flood-gates.*
fluhte, 248, 294, *flight.*
iflured, 340, *flourished.*
flutte, 428, d.; A.S. fleotan, *to float, keep above water.*
foan, 220, fon, 264, *foes.*
foddre, 416, *fodder.*
fode, 150, 216, *food.*
fol, 164, 316, fole, 344, *foolish*; fol, 250 [apparently an error for fel, *cruel.*
fo-men, 104, *foe-men.*
fondeð, 162, 182, *tempteth, trieth*; p.p. i-fonded, 228, *tempted*; fondunde, 266 [probably an error for fondunge], *tempting, temptation*; A.S. fandian, *to tempt, try.*
fondunge, 232, 234, *temptation*; pl. fondunges, 180.
forbeode, 8, 256, pr. sub.; A.S. forbeodan, *to forbid.*
forbernd, 310, p p.; A.S. forbærnan, *to burn.*
forbuwen, 206, *to avoid*; pr. forbuweð, 380; A.S. forbugan.
forcwiddares, 212, *foretellers.*
forcwiðinde, 306, a. *reproving*; A.S. forcweðan, *to rebuke.*
fordeð, fordes, 364, a. A.S. fyrðrian, *to further, support.*
fordede, 394, fordede, 394, a. *a surety*; A.S. fordon, *to put forth.*
foreward, A.S. 126, 310, 360, *an agreement, covenant.*
forfares, 138, e. foruareð, 138, forfarð, 252, *dieth, perisheth*; p.p. forfaren; A.S. forfaran, *to die, depart.*
forfrete, forfretes, 138, a. 138, d. foruret, 222; A.S. fretan, *to fret, gnaw.*
forȝelde, 428, pr. sub. *reward.*
forȝeouere, 256, k. *one who forgives.*
forȝiten, 320, *to forget*; pr. forȝiteð, 186; p. forȝeten, 330; p.p. uorȝiten, 124; A.S. forgitan.
forȝiueð, 96, *forgiveth*; imp. forȝif, 96; p.p. forȝiuen, 124, *forgiven.*

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forgon, 8, *to forego, quit, abstain from*; pr. forgoð, 94, 112; A.S. forgan.
forgnaweð, 338, *corrodes*; A.S. gnagan, *to gnaw*.
forgult, 174, b. *guilty*; A.S. forgyltan, *to become guilty*.
forhowien, 166, *to despise*; pr. sub. forhoge; A.S. forhogian, id.
forhuhes, 380, e. [appears to be an error for forhuhes, *passes by*.]
foridled, 116, *of idle habit*; A.S. idel.
forkesting, 278, *rejecting*.
forleosen, 108, 246, *to lose, renounce*; pr. forleoseð, 148, 364; p forlure, uorlure, 310; p.p. forloren, 146, 300, forlorene, 382, *lost souls*; A.S. forleosan, id.
forletan, 406, *to relinquish*; A.S. forlætan, id.
forroteð, 138, *becometh putrid*; A.S. forrotian, *to rot*.
forsakeð, 226, *rejecteth*; A.S. forsacan, *to forsake*.
forschalded, 246, *scalded*.
forschuppeð, 120, *transformeth*; A.S. forsceoppan.
forstoppeð, 72, imp. *restrain, check*.
forswiðande, 306, a; A.S. forswiðe, *vehemently*.
forðer, 204, b. *further l*
forðinehinge, 110, f. *pity, regret*.
forði, forðui, 56, 234, *because, wherefore*; A.S. for þy.
forworpeð, 150, *casteth off*.
forwreied, 172, d. *discovered, betrayed*.
forwurðen, 422, *to become, degenerate into*, pr. forwurðeð, 64, h. p.p. forwurðen; A.S. forwurðan, *to become nothing, to perish*.
fostreð, 290, *nourisheth*; A.S. fostrian, *to nourish*.
fostrild, 72, fostir-moder, 72, g. *a nurse*.
foð on, 88, 240, feð on, *begins*; A.S. anfon, *to begin*.
foure, 112, g. *a fever*.
frames, 126, b. *doth good to*.
freehliche, 222, a ; A.S. freclice, *dangerously*.
freineð, 264, *asketh*, p.p. freinet, 338, d. *asked*; A.S. fregnan, *to inquire*.
fremde, 110, e. *a stranger*; Sc. fremd, *strange, foreign*.
freo, 370, *free, noble*.
freome, 124, b. freomeð, 126, b. froemeð, 186, *doth good*; A.S. fremman, *to benefit*.
freolac, 222, 240, 286, *candour, liberality*.
fretewil, 128, d. *rancorous*; A.S. fretal.
fret, 128, 324, 326, *gnaws, devours*; A.S. fretan.
frinacht, 122, b. v. urinihit.
froferð, 108, f. *comforteth*; A.S. frofrian, *to comfort*.
frommard, 112, 294, 376, 426, *away from*.
frotunges, 284, *rubbing, polishing*; Fr. frotter.
froure, 38, 100, 286, 406, 430, pl. frouren, 120, *consolation, comfort*; A.S. frofer.
frouren, *to comfort*; pr. froureð, 150; imp. froureð, 186; A.S. frofrian, id.
frumðe, 8, 56, 104, *beginning*; A.S. frymð.
fuel, 126, *a fowl*, pl. fueles, 388 ; A.S. fugel.
fuhten, 196, *fought*.
ful, 344, 372, *full, complete*.
ful, A.S. 118, 276, fule, 216, 236, 334, 344, *foul, corrupt*; fulre, 84, *fouler*.
fulen, 124, *to defile*; pr. fuleð, 326 ; p. fulde, 158 ; A.S. fulian, id.
fulliche, 124, 216, 272, 318, *foully, indecently*.
fulliche, 124, 340, *fully*.
fulne, 316, *foul*; fuluste, 216, *foulest*.
ifuld, 156, ifulled, 276, *filled*; A.S. fyllan, *to fill*.
fuldon, 372, *to complete, perfect*.
fulitowen, 108, 140, 176, 186, 244, 368, fulitogen, 108, b. *undisciplined, unruly, rude, ill-instructed*; A.S. ful, getogen, teon, *to draw out, form, instruct*.
fulðe, 82, 128, 142, a. 272, 276, fulðen, 316, *filth, uncleanliness*.
fuluht, A.S. *baptism*, 160, 322, 330, 396.
fundles, findles, fundleas, 6, 8, 206, f. 208, *anything found, invention*; A.S. findan, *to find*.
fur, 124, 150, 206, 228, 356, 368, fure, 236, *fire*; g. fures, furene, 356, *fire, fiery*; A.S. fyr.
fur, 192, furðer, 228, *further*; A.S. feor, *far*.
furme, 138, *form, image*.
furseð, 76, 312, *removeth, withdraweth*; A.S. fyrsian.
furðerluker, 236, *still further*.
furðreð, 156, *assists, furthers*; A.S. fyrdrian.
fustes, 82, 106, *fists*; A.S. fyst.
fuwelene, g. pl. 298, *of fowls*.

gabben, 200, *to scoff*; pr. gabbeð, 198 ; A.S. gabban, id.
galieð, 128, *t. yells, yelps*; A.S. giellan, *to yell, shriek*, "give tongue," Lay.
galeforke, galheforke, 174, e. ; A.S. galga, *a gallows, gibbet*.
galle, 106, 238, *gall*; A.S. gealla, id.
galstres, 128, f. v. gelstreð.
ganh, 270, c. *a fool*, v. cang.
gan-kume, 394, *return*.
garcen, 258, garses, 258, d. *gashes*; O.Fr. garser, *to cut, scarify* ; gaarce, *scarification* ; P. Parv.
gare, 88, 240, 272, geare, 298, *formerly, long ago, before, of yore*; A.S. geara.
garsume, 126, 350, *riches, treasure*; A.S. gar-suma, id.

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gate-herden, 100, *herds of goats*; A.S. gæt, gat, *a goat*.
gauel, 202, 326, *tribute, rent, increase, tax*; A.S. gafol, id.
ge, 136, *yea*.
geape, 66, e, *greedy, hungry*; Isl. gypa; Sc. yap, id.
geape, 280, 362, *wary, crafty*; A.S. geap, id.
geat, 100, 102, *goats*; A.S. gæt, geat, *a goat*.
geate, 424, *gate*; A.S. geat, id.
geateð, 50, f. imp. *watch, keep watch*; O.Fr. gueter, id.
geddes, geddeð, 312, e. *yet doth*.
gederen, 146, 222, *to gather, collect*; pr. gederes, 138; imp. gedere, 342; p.p. i-gedered, 76; pr.p. gederinde, 128; A.S. gaderian, id.
gederunge, 370, *gathering*.
gedewal, 370, *valerian, Nardus Celtica*.
gelus, *jealous*; gelusie, 90, *jealousy*; O.Fr. gelosie, id.
gei, gur, 306, *wailing*.
geien, 66, 288, *to cry, call, proclaim*; pr. geieð, 12, b. 126, 142; p. geiede, 152, geieden, 188, 310; imp. geie, 232; geieð, 264; p.p. i-geied.
geincume, 234, *return*.
geineð, 362, 426, *availeth, profiteth*; O.Fr. gaigner.
geld, 58, 376, *return, repayment*.
gelden, 58, 58, b. 186, 266, 406, 418, *to repay, make good, yield up, restore*; pr. gelt, 232, 302, imp. geld, 364; p. gulde, 406; gulden, 404; A.S. gyldan, id.
gelpe, 210, *boasting*.
gelpen, 146, 330, *to boast*; pr. gelpes, 148, c.; gelpeð, 222, 330; pr. sub. gelpe, 148; A.S. gilpan, id.
gelpunge, 330, *boast*.
gelstreð, 128, *yelpeth*, v. galieð.
gelsunge, 100, a. *luxury*; A.S. gelsa.
gelunge, 100, *delight*; O.Germ. geling.
geme, 32, 78, 344, *care, heed, attention, devotion*.
gemeleaschipe, 202, *negligence*.
gemeleasliche, 92, *negligently*.
gemeleaste, 46, 172, 208, 234, 268, 428, *negligence, carelessness*; A.S. gemeleaslice.
gemen, 98, 344, *to mind, attend to*; pp. i-gemen, 41, c.; A.S. geman, id.; Sc. to gome.
genterise, 188, *nobleness*; O.Fr. gentieu.
geoluh, 88, *yellow*; A.S. geolu.
geond, 72, 102, 110, 258, *over*.
geonien, 242, *to yawn, gape*; pr. p. geoniinde, 80. 304; A.S. geonian, id.
geoi he, geihe, 334, e. *yea*; A.S. gea, id.
geor, 306, *wailing, shrieking*.
georne, 108, 124, 158, 234, 342, 430, *earnestly, affectionately*; A.S. georne.
georneluker, 234, *more intently*.
georniliche, 98, 100, 132, 286, 428, *diligently, intently, cautiously*; A.S. georulice.
geoteð, 282, *poureth*; imp. geot, 216, *pour*; A.S. geotan, *to pour*.
geoue, 202, 368, *gift*; A.S. gifan, *to give*.
ger, 218, 412, *a year*; pl. geres, 190, 218.
gerd, 184, 186, 324, *a rod*; pl. gerden, 254; A.S. gerd, id.
gerkeð, 410, *prepareth*; i-gerked, 358, *prepared*; A.S. gearcian, *to prepare*.
gernere, 272, *a garner*.
geruh, 394, *really*; A.S. gearuw.
ges, 128, *geese*.
geste, 68, k, *guest*.
get, 74, gete, 334, *gate*; pl. geten, 104, 222, getes, 104.
geteward, 270, *gate-keeper*.
get, 208, getteð, 170, *granteth*; pr. sub. gettie, 176, 246; p. gettede, 230; imp. gette, 400; A.S. geatan, *to grant, permit*.
gettunge, 204, 228, 288, 294, 346, *consent, permission*.
gibet, Fr. 116, *a gibbet*.
gichinge, 238, *an itching*; gicchinde, 80, pr. p. *itching*; A.S. gicenes, id.
gif, 294, *if*.
gigge, 204, *giggling*; A.S. geagl, id.
gile, 128, 202, *guile, deceit*; O.Fr. gile, giler.
gilen, 128, *to deceive*; pr. gileð, 74, 128.
gimston, 134, 330, *a precious stone, a jewel*; pl. gimstones, 152, 330, 342.
gingiure, 370, 416, *ginger*.
girne, 400, 416, girneð, pr. 204, girne, pr. sub. 406, p.p. igirned, 60, g. 192; A.S. gyrnan, *to yearn, desire*.
girnunge, 114, 139, *a yearning, desiring*; A.S. gyrning.
giscare, 214, gissare, 202, *a covetous person*.
giscen, 196, *to covet*; pr. giseeð, 202, 260; A.S. gytsian, id.
giscunge, 194, 204, 208, 274, 286, gissunge, 258, *covetousness*; pl. gissunges, 268; A.S. gytsung.
gist, A.S. 68, *a guest, friend, a giver or receiver of hospitality*; pl. gistes, 414.
giste, 350, *a lodging*; O.Fr. giste.
gistnen, 402, *to lodge*; p. gistnede, 402; A.S. gystigan.
gistninges, 288, a. 414, *banquetings, hospitalities*.
giuen, 68, 398, 416, giuene, 330, *to give*; pr. giueð, 80; giuest, 294; p. gef, 92, 92, f.; p. sub. gefde, 384; imp. gif, 294, 404; p.p. i-giuen, 82; A.S. gifan, id.

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giuer, 84, giure, 214, *greedy*; A.S. gifr.
giuerliche, 240, *greedily*.
giuernesse, 198, 204, 286, *greediness*; A.S. gifernes.
giuegouen, 196, *gewgaws*; A.S. gegaf, *trifles*.
Giws, 106, *Jews*.
gladien, 68, gledien, 178, 386, *to cheer, gladden*; imp. gledieð, 358; pr. sub. gledie, 430; A.S. gladian.
gleam, 170, *a beam, ray of light*.
gled, 282, glede, 188, 380, *glad*.
gledful, 242, 286, *joyful*.
gledfulure, 394, *more joyful*.
gledliche, 124, 126, *gladly*.
gledluker, 188, *more joyfully*.
gledneesse, 126, *gladness*.
gledschipe, 180, 286, *joyfulness*.
gledunge, 94, 342, *joy*; A.S. glæd.
gleden, 122, 406, *brands, burning-coals*; A.S. gled; Sc. glede.
gleo, 210, *mirth*; gleowede, *was merry, singing*; A.S. gleowian, *to be merry, to sing*.
glese, gies, 164, *glass*; A.S. glæs.
gliffen, 46, e. *to hesitate, be afraid*; Sc. gliff, *fright*.
glokering, 100, a. *mirthful pastime*? A.S. gleo, *mirth*.
glopnen, 212, e. *to affright*; Sc. to gliff; Isl. glúpna, *tristari, animum demittere*.
glouen, 420, *gloves*; Isl. gloft, *a glove*.
glueches, 240, a. *gulps*; Sc. glock, id.
gluffeð, 46, *blunder*? O. Germ. glypfen, *cespitare*; Isl. glop, *incuria*
glutun, 214, *glutton*; Fr. glouton.
gnedeliche, 202, 350, 414, *barely*; A.S. gnedelice, *sparingly*.
gnideu, 238, gnuddon, 238, g. *to rub*; p. gnideu, 260; gnudeden, 260, e; A.S. gnidan, id.
goc, 156, *yoke*; A.S. geoc.
i-goded, 386, 428, *benefited*; A.S. godian, *to do good*.
godera lore, 428, *divine instruction*; godre, 194, *better*; comp. of god, *good*; A.S. godera.
godleic, 136, 192, 284, *goodness*; A.S. godlee.
godspellere, 94, e. *evangelist*.
golnesse, 198, 204, 206, 254, 274, 370, *lust, lasciviousness*; A.S. galnes, id.
going-dawes, 412, *procession days*.
golhord, 150, 152, a. *treasure*; A.S. goldhord.
gomede, 368, *jested, sported*; A.S. gamenian, *to joke, be merry*.
gomen, 214, *game, sport*; pl. gomenes, 318, 348; A.S. gamen.
gon, 10, 290, *to go*; pr. gas, gost, 86, e.; gest, 86; goð, 10, 350; geð, 376; imp. goð, 188; A.S. gan.
gong-huse, 84, *a privy*; A.S. geng, gong-men, *dirt-men*; Sc. geng, *ordure*.
gost, 368, goste, 138, *soul, spirit*.
gostlich, 194, *spiritual*.
i-graced, 366, *thanked*.
greate, 10, 194, 418, *great, thick, coarse*; gretture, 194, *greater*; A.S. great.
greaten, 128, *to grow large*.
greatluker, 426, *more greatly*.
greden, 236, 304, 366, *to cry, roar*; pr. gret, 330; p. gredde, 244, 326; imp. gred, 290, grede, 284; A.S. grædan, *to cry, complain, call upon*.
gredure, 416, *greedier*; gredinesse, *greediness*.
gredil, 122, 362, *a gridiron*.
greye, 12, *gray*.
greiðe, 16, 16, d. *ready, dressed*; A.S. geræd.
greiðeð, 256, pr. *prepareth*; p. greiðede, 396; graiðede, 302, a.; greiðed, 410, e.; p.p. i-greiðed, 354, 366; A.S. geræðian.
gremeð, 334, *provoketh*.
grenеð, 150, *putteth forth leaves*.
grennen, 212, *to grin*; A.S. grennian.
grennunge, A.S. 212, *grinning*.
greot, A.S. 70, 252, *grit, sand*.
greste, A.S. 66, 314, *greatest*.
greteð, 430, imp. *greet*; A.S. gretan, *to greet, salute*; gretunge, A.S. 250, *greeting*.
greue, 422, pr. sub. *may trouble, annoy*.
griees, 204, e. *pigs*.
Grikischs, 402, *Greek, Grecian*.
grim, A.S. 100, 234, grimme, 212, 240, 334, 344, *angry, fierce, cruel, morose, sad*; grimmest, 202, *fiercest*.
grimme toð, 218, *a severe countenance*.
grimliche, 104, 268, 336, 366, *wrathfully, terribly*; A.S. grimlic, *cruelly*.
grises, 366, a. *dreads, feels horror*.
grisliche, 118, 184, 190, 194, 210, 242, *grisly, ghastly, fearfully*; A.S. grislic.
grisbatede, 326, *gnashed his teeth*; A.S. grist bitan, id.
grisung, 190, e. *fear, dread*.
grið, A.S. 172, h. 174, 284, *peace*; chirche-griðe, *an asylum, sanctuary*.
griðful, 406, *peaceful*.
griðfulnesse, *peacefulness, tranquillity*.
grome, 100, 102, 116, 118, 180, 236, *wrath, displeasure*; A.S. grama, id.
gromes, 422, *boys, young men*.
grone, 278, *a snare*; pl. gronen, 134, 270; A.S. grin, girn; Sc. girn, id.
gronen, 336, *to groan*; pr. p. groninde, 330; A.S. granian; Sc. to grane, id.

gropieð, 378, pr. *handleth;* pr. sub. gropie, 368, *handle;* A.S. grapian, *to handle.*
gropunge, 314, *handling, searching;* pl. gropunges, 206.
grot, 260, *grit, earth, dust.*
gruecheð, 114, *grumbleth;* pr. sub. grueche, 262, gruechie, 108, *grudge, grumble, bear resentment;* p. gruechede, 114; pr. p. gruciude, 108, a.; imp. grueche, 186; O.Fr. grocer, id.
gruechild, 108, gruechere, 108, b. *a grumbler.*
grucchunge, 202, 336, 370, 344, 424, *murmuring, grumbling.*
grulleð, 366, *horrifieth;* A.S. grillan.
grunde, 268, 280, 334, *abyss, depth, bottom.*
grunen, 278, b. *snares.*
grunten, 336, *to grunt like a hog;* G. gruntzen.
grure, 112, *dread, horror;* A.S. gryre.
grure, 294, *gory.*
grureful, 210, 242, 304, *terrible, awful.*
grurefulliche, 320, *terribly, awfully;* A.S. gryrelic.
gruselic, 428, gruse, gruuesi, 428, a. *much!*
gruttene, 186, *of grout;* A.S. grut, *grout.*
gugement, 118, *sentence;* O. Fr. jucement.
guihe, 334, *yea;* A.S. gea, id.
gulcheð, 88, pr. *vomiteth;* imp. gulche, 206 ; [at page 240 gulcheð means *swalloweth.*]
gulcheeuppe, 216, *a drunkard, toss-pot.*
guldene, 336, *golden.*
gult, 284, 426, gulte, 184, h. 346, *guilt, a fault;* pl. gultes, 344, 426.
gulunges, 268, e. *wiles, deceits, guile.*
gunfaneur, 300, *standard-bearer;* O.Fr. gonfanier.
gunge, 70, *young.*
gungre, 424, *younger.*
i-gurd, 380, 418, *girt.*
gurde, 106, *struck;* A.S. gyrd, *a rod.*
gurdel, 420, *girdle;* A.S. gyrdel.
gus, ges, 392, b. *yes.*
gut, 356, *yet;* A.S. get.
gute-feastre, 328, f. ; A.S. gyte, *a dropping;* Eng. to fester; A.S. geotan, *to shed, pour out;* O.Fr. goutent, *drop by drop,* flestre, *putrified.*
guweðe, 156, 192, 206, *youth;* A.S. geoguð.
guweðchode, 342, *youth.*

habben, 10, *to have;* pr. habbeð, 2, 104, 188, 216, habbe, 220, 320, haueð, 236, haueð, 186; p. hefde, 124, 196, 224, 234, hefdest, heuedest, 38, hefden, 112; pr. sub. habbe, 192; p. sub. hefde, 384; p.p. i-heued, 108; A.S. habban, id.
hacheð, 298, *hacketh;* A.S. haccan, *to hack.*
hades, 80, c. *holds.*
haher, hager, 52, g. *clever;* Isl. hagr. id. v. hawur.
halewen, 124, 166, 362, *saints.*
haluwene, 330, gen. pl. *of saints.*
haleweð, 396, p. *sanctifieth;* p.p. i-halewed, 18 ; i-haleged, 18, f. ; A.S. halgian; *to hallow.*
half, A.S. 106, *a part, side.*
halflunge, 354, *in part.*
halhes, 186, e. *saints.*
halp, 88, e. *helped;* A.S. helpan, *to help.*
halt, 348, *holds.*
halue, 252, 412, *half, side, part.*
halse, 114, halsie, 348, halseð, 330, pr. *intreats, beseeches;* imp. halse, 222 ; A.S. halsian, *to beseech, implore.*
halsunge, 330, *intreaty.*
ham, 194, *them.*
hammes, 122, l. *knees.*
hamsulues, 88, *themselves.*
handwhule, 146, *a moment, an instant.*
harlot, 356, *a rogue, varlet, vagabond;* pl. harlo3, 328, 414; herlo3, 328, e.
hat, pr. 6, 186, 246, 306, 408, 424, *commands, orders;* imp. hot, 290; pp. ihoten, 138, 332, *commanded;* 62, 192, 316, *called;* A.S. hatan, *to call, to command.*
hatien, 32, 88, 216, *to hate;* pr. hateð, 224, 316, hatest, 316, hatieð, 310; pr. sub. hatie, 176; A.S. hatian, *to hate, to become hot.*
hate, 118, e. hote, 246, *hot;* hatre, 400, *hotter.*
hatunge, 200, 316, 364, *hating, hatred.*
haunche, 280, *haunch.*
hawur, 52, *clever;* Isl. hagr, id.
healden, 142, e. holden, 176, *to hold;* pr holdeð, 130; p. heold, 108, 148, 172, heolden, 152; pr. sub. holde, 88, 152, 172; imp. holdeð, 148, 192; p.p. i-holden, 148, 250; A.S. healden.
heale, 70, 180, 194, 330, 364, 370, 430, *health, blessing, salvation;* A.S. hæl, *health.*
heale, 328, *dignity;* A.S. heah, *high, noble,* or *holiness;* A.S. hælig, *holy.*
heale-water, 106, *holy-water.*
healewi, 94, 114, 164, 238, 276, 282, *health-cup, medicine, balsam, sweet-drink;* A.S. hæl, *health,* wegi, *a cup.*
healuwinde, 190, *healing;* A.S. hælinde.
hearden, 220, *to harden, become strong, inured to hardships;* A.S. heardian, id.
heare, 126, here, 130, *haircloth;* pl. hearen, 10 f. heren, 10; A.S. hæren, id., har, *hair.*
heaten, 404, *to warm.*
heater, 418, hetter, hatter, 418, f. *a garment, clothing;* pl. hateren, 104, hattre, 104, g. hettren, 420, i. ; A.S. hætero, hætron, id.
heaued, 10, 130, *the head, chief;* hefden, 188, *heads;* A.S. heafod.

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hebben, 156, 264, 290, *to lift, heave, raise up;* imp. hef. 290; p.p. i-houen, 282; A.S. hebban.
hechen, hehen, 72, 1, *to mount up, rise;* hæhuen, hahxen. Lay.; A.S. hean, *to raise, exalt.*
hege, 10, b, hecge, 424, a, *high.*
heggen, 216, *kags;* A.S. hæges, *a hag, witch.*
hehschipe, 140, d, heischipe, 100, 358, *high state, dignity;* A.S. heah, *high, noble.*
heie, 86, heih, 400, *high, exalted;* A.S. heah.
i-heied, 154, 174, 380, 430, *elevated, exalted.*
heihliche, 56, heiliche, 190, *honourably, highly;* A.S. healic.
heihnesse, 412, *highness.*
heixte, 138, 140, *highest.*
heihte, 24, *eight;* A.S. eahta.
heiward, 418, *keyward, town's herdsman.*
helden, 428, *to pour;* pr. helde5, 246, 282.
hele, 112, *the heel;* A.S. hel.
hele, 300, 312, *health, medicine.*
helen, 112, 326, 368, healen, 330, *to heal;* p. helede, 112; pr. sub. heale, 178; imp. hel, 288; pp. iheled, 288, 392, 394; A.S. hælan, *to heal.*
heleueste, 244, f. apparently an error, v. hetefaste.
helhewet, el i-heued, 368, a. *of a pale,* or *sallow complexion;* A.S. yfel, heowed.
helidawene, 302, gen. pl. *of holidays.*
helien, 84, 410, *to hide, conceal;* pr. helei5, 314; helie5, 316; hules, 150, a.; imp. hele, 316; p.p. i-holen, 146, i-heled, 70, 72; hulet, 388, b.; A.S. helian, helan, id.
helinde, 112, 360, *the Saviour, the healer;* A.S. hælend.
heliunge, 150, *a concealing.*
helpen, 204, 222, *to help;* pr. helpe5, 196; p. help, 88, halp, 88, c. hulpe, 220, 320; pp. i-holpen, 242; A.S. helpan, id.
hendeliche, 316, *gently, delicately.*
hendi, 186, 416, *courteous, dutiful, gentle;* comp. hendure, 192; sup. hendest, 398; hende, Ch. id.
henhen, 128, *hens.*
heolen, 146, b. *to conceal.*
heonene, 230, *hence.*
heoneward, 248, *turned away, averse.*
heorde-monne, 100, 418, *herdsmen's;* A.S. heord, *a herd.*
heorden, 418, *canvas;* Sc. harden.
heorte-peauwes, 368, *moral virtues.*
heortes, 398, *harts.*
heorte, 418, *the heart.*
heoðenward, 248, a. *away from.*
heouene, 94, 142, 242, *heaven.*
heouenriche, 150, heouuriche, 242, 358, *kingdom of heaven.*
heou, 320, 332, heouwe, 160, 262, *colour, form;* pl. heowes, 150; A.S. hiwe.
heowede, 392, iheouwed, 356, *stained, coloured;* A.S. gehiwod, id.
her, 236, *here.*
her, 398, 424, *hair;* A.S. hær, her.
here, 130, 382, 418, *haircloth;* pl. heren, 10, 138; A.S. hæra.
i-heren, 78, *to hear;* pr. i-here5, 90, 170, 198, 226, 264; pr. sub. ihere, 348; pr.p. i-herinde, 172; p.p. iherd, 92; A.S. gehieran, *to hear.*
heranont, 124, heranonden, 124, d. *in respect of this.*
herbaruede, 260, herbaxede, 260, b. *lodged.*
herbaruwe, 224, 340, *lodging;* O.Fr. herbergerie.
herenen, 320, 422, *to hearken;* pr. herene5, 82, 86; p. herenede; A.S. heorcnian.
herewile, 100, *a listener.*
herd, 368, 418, *hard, hards;* A.S. heordan, heordas, *cloth made of tow;* Sc. hardan, id.
herde, 332, 352, *hard;* herdure, 430, *harder.*
herdeliche, 290, *smartly.*
herdi, 240, 248, *firm, steadfast.*
herdschipe, 380, herschipe, 384, *hardness, hardship;* Sc. hership, id.
herien, 88, 340, *to praise;* pr. herie5, 222; p. herede, 414; A.S. herian, id.
herinne, 288, *herein.*
herre, 6, 178, 198, 258, 348, 380, *lord, superior, higher;* A.S. hyrra.
herrure, 202, *masterful.*
herut, 290, *hereout.*
hereword, 86, b. 148, 180, 278, 330, 398, *praise, applause, renown.*
heriunge, 148, *praise.*
herrunge, 64, 80, *hearing.*
hermen, 196, 256, hermien, 398, *to harm;* pr. hermest, 124, herme5, 184, 284, i-hermed, 324; A.S. hearmian.
herme, 190, *harm, damage,* pl. hermes, 418.
hesmel, 424, *a collar,* or opening for the head to pass through, at the top of a garment made in the form of a shirt or blouse; Isl. háls-mál. "*foramen superne vestis pro exerendo capite.*" —Haldorson.
heste, 8, 58, 186, 306, *a command;* pl. hestes, 6, hesten, 8, 386; A.S. hæs, hæse, *a command.*
Hester, 170, *Esther.*
hete, 238, 368, *heat;* A.S. hæte, id.
hetefaste, 244, f. hetefeste, 34, a. heteueste, 306, 378, *firm and fast, firmly.*
hetel, 400, *sharp;* A.S. hetele.
hette, 134, 198, 204, *is named.*
hetterliche, 288, 290, 306, 308, *sternly, imperiously.*

iheuegeg, i.e. iheueged, *loaded*; A.S. hefigan, *to make heavy*.
heuegeð, 424, c. *is burdensome*; p.p. i-heueged, i-heuget, 392, e.
heui, 342, *heavy*.
heuischipe, 140 [t. hehschipe] q.v.
heueð, 86, *extolleth*; A.S. heafan.
hexte, 42, 380, *highest*; A.S. heah, herre, hext.
hexte, 192, *sorcerer*; Germ. hexe; A.S. hæges.
hien, 72, *mount up*; imp. hige, 30; A.S. heah, hih, *high*.
hien, 92, 326, 368, hihen, 92, l. *to hasten, make haste, urge*; pr. hieð, 350; pr. sub. hie, 266; imp. hie, 98, 296; A.S. higan, id.
hihful, 302, *speedy, quick*; A.S. higan, *to hasten*.
hihðe, 20, 324, *haste, speed, emergency*; A.S. higð.
himmere, 102, f. ? [l. grimmere?]
hine, 86, *him*; hire, *her*; hise, 114, *his*.
hird, 94, 210, 388, *family, company, army*; A.S. hired.
hitteð, 176, d. *hit upon, come to*.
hod, 56, hode, 318, *hood, order*; pl. hodes, 8, 26, *persons, conditions*; A.S. hod, hád, *hood, state, degree, dignity*.
hodlings, 280, b. *unobserved*; Sc. hidlings.
hoflees, 108, *inconsiderate, absurd*; MS. Oxon. *ridiculum*; Isl. hóf, *modus, medium*; A.S. leas, *less*.
hoker, 100, 290, 390, *derision, contempt, disdain*; pl. hokeres, 188; A.S. hocer, id.
hokereð, 248, imp. *mock*.
hokerlich, 198, *contemptuously*.
hokerliche, 140, *ridiculous*.
hokerunge, 188, *derision*.
hol, 430, hole, 112, *all, whole, wholly*; A.S. hal, id.
hol, 190, 370, *in health, wholesome*; A.S. hæl, id.
iholden, 250, *kept, observed*.
holi, 48, 160, holie, 350, *holy*.
holie, 418, *holly*.
holieð, 130, *digyeth*; A.S. holian, *to dig through*.
holinikt, 22, *the eve of a festival*
i-holpen, 242, *helped*.
hommen, 122, *hams*; A.S. ham, *the back part of the knee*.
homeres, 284, *hammers*; A.S. hamer.
hondlen, 378, *to handle*; p. hondlede, 318; pr. sub. hondle, 178; A.S. handlian.
honful, 254, *handful*.
hondhwule, 94, 144, 290, *an instant, a very little while*.
hongede, 106, p. *hanged*; p.p. ihongede, 348.
hopien, 78, *to hope*; pr. hopie, 148, 430; A.S. hopian.
horl, A.S. 224, *a hoard, treasure*; pl. horles, 342.
hore, 290, 400, *a whore*; A.S. hure.
hordom, 204, *whoredom*; A.S. huredom.
horel, 176, 210, 224, 282, *pride*; Fr. orgueil.
hors, 208, horses, g. 74.
hosen, 420, *stockings*; A.S. hosa.
hot, 190, *hot*.
hu, 402, *how*.
huekel, 88, *a cloak*; A.S. hacela.
hude, 120, *skin*; A.S. hyde; MS. Oxon. *pellis*.
hude, 288, *a hood*.
i-hudeket, 424, c. *hooded*.
huden, 130, 146, 292, *to hide*; pr. hudeð, 258; hut, 130, 208, 230; huides, 130, b. hudet, 328; p. hudde, 148; imp. hud, 292; pp. ihud, 146, 174, i-hudde, 172; A.S. hydan, id.
hudles, 146, 292, d. *hiding places*; ine hudles, *secretly*.
hudunge, 174, *concealment*.
huire, 418, 428, 430, hure, 208, 354, 404, 428, *hire, wages, recompense*; A.S. hyre.
hul, A.S. 178, 282, *a hill*; pl. hulles, 196.
hulen, 100, *huts, tents*; A.S. hule, *a den, cabin*.
hulpe, 320, *helped*.
hund, A.S. 324, *a dog*; pl. hundes, 122, 324.
hungre, 260, *hunger*.
hungren, 214, *to hunger*; p. hungrede, 162, *hungered*; A.S. hungrian.
hunten, 204, *to hunt*; p. huntede, 344, *hunted*; A.S. huntian.
hupe, 280, *hip*; A.S. hup, hype.
hure, ȝ hure, 114, 136, 260, 294, 326, 380, 390, *at least, however, especially*.
hure, 38, *her*; A.S. hire.
huren, 126, *to hire*.
hurleð, 166, pr. *jostle*; hurlunge, 166, hurtlinge, 166, c. *jostling*.
hurtleð, 220, s. hurten, Lag. hurtelen, Chauc. *to dash against*.
hurnen, 314, *corners, nooks, recesses*; A.S. hyrne.
hurren, 426, c. *to repel, alienate*; A.S. hwyrfan?
hurten, 8, *to hurt, grieve, dash against, hit upon*; pr. hurteð, 176, 186; pr. sub. hurte, 346; p.p. i-hurt, 98, 126; O.Fr. hurter.
hurtes, 282, *wounds*; A.S. hyrt, *wounded*.
hurtunge, 344, *damaging*; A.S. hyrt, *hurt*.
husel, A.S. 208, *the host, consecrated bread*.
i-huseled, 16, 412, *having partaken of the holy sacrament of the Eucharist*.
huselefdi, 414, husewif, 416, *the mistress of a house, house-wife*.
hwanso, 184, *whomsoever*.
hwarðurh, 210, *whereby*.
hwarto, 392, *for what end*.

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hwatse, 370, 416, *whatever.*
hweate, 270, 312, hwete, 70, *wheat*; A.S. hwæte.
hwederes, 284, *of which*, gen.
hweol, 322, *a wheel*; pl. hweoles, 356; A.S. hweol, hweogul.
hweolinde, 356, *rolling.*
hweolp, 198, *a whelp*; pl. hweolpes, 198, *whelps.*
hwilinde, 182, h. *temporary.*
hwingen, 130, 132, *wings*; A.S. gehwing.
hwite, 98, 100, *white, countenance*; hwitture, *whiter, fairer*; A.S. hwit.
hwiteð, 150, *whiteneth.*
hwoa, 220, *who.*
hwonne, 144, *when.*
hwonse, 412, *whenever.*
hwu, 256, *how.*
hwue, 112, 196, *of what sort, which*; A.S. hwyle.
hwui, 148, 398, *why.*
hwuderward, 168, *to what place soever.*
hwule, 246, 356, 430, *time*; pl. hwules, 132; A.S. hwile.
i-hwulen, 44, 422, *to have time, to take time.*

ibet, 272, *amended.*
iborenesse, 262, *birth.*
i-cud, v. cunnen.
icweme, 162, 326, *pleasing.*
idel, 404, *idleness*; pl. idelnesses, 322.
i-forðet, 366, b. *advanced, fulfilled*; A.S. geforðian, v forðeN.
i-funden, 48, p.p. *found.*
igast, 372, c. *in the spirit.*
ihol, 256, 328, *whole*; A.S. hal.
ilchere, 132, *every*; A.S. ælcera.
ileueN, 66, imp. *believe*; pr. sub. ileue, 256; p. ilefden, 110; A.S geleafan, *to believe.*
iliche, 112, 342, *equally.*
iliche, 126, 136, 140, *like, likeness*; A.S. gelic, id.
ilicnesse, 136, c. 230, 330, 360, *an image, likeness*; A.S. gelicnes.
ilke, 68, *same.*
i-logged, 264, *lodged.*
i-loked, 372, *joined.*
i-lokene, 56, *close*, adj.; A.S. locen, *an inclosure.*
ilome, 136, 226, *frequently*; A.S. geloma, id.
ilond, *in the land.*
i-meind, 332, *mingled*; A.S. mengan, *to mingle.*
imene, 12, 64, 90, 378, *in common, together*; A.S. gemæne.
imete, 286, *moderate*; A.S gemet.
i-mette, 154, c. *met*; A.S. metan, *to meet.*
i-mist, 78, *missed,*

impen, 378, *plants*; i-imped, 360, grafted, *planted*; A.S. impan.
i-munt, 214, 308, *intended, proposed, aimed at, seemed*; A.S. myntan, *to propose, shew*; Sc. *to mint*, a word still in common use in the south of Scotland. See Jamieson.
i-murðed, 214, *murdered.*
in, 260, *an inn.*
ine, 230, *in the.*
i-neiled, 114, 373, *nailed*; A S. næglian, *to nail.*
inne-wuniinde, 280, *in-dwelling.*
ingong, 52, 98, 164, 206, 362, *entrance*; A.S. ingang.
inouh, 160, 220, 340, *enough, sufficient*; A.S. genog.
inoubreðe, 106, 108, 270, 420, *readily enough, well enough, perhaps*; A.S. genog, *enough*, ræðe, *readily.*
inre, 92, 396, *inward.*
inschake, ischake, 344, a. A.S. sceaccan, *to shake.*
intouward, 272, *toward.*
inwardliche, 282, *sincerely.*
inwardlukest, 282, *most earnestly.*
in-read, 402, *ruddy*; A S. ræd, *red.*
inwit, A.S. I, 206, 306, 374, *conscience.*
joie, 218, *joy.*
ipocrite, 128, *a hypocrite.*
i-put, 140, *pent, confined* [I. ipunt ?].
i-remd, I, *asked frequently*; A.S. hreman, *to cry out*; Sc. ryme, *to repeat often the same words.*
irspiles, 418 ? v. ylespiles.
iseli, 308, 330, *happy, blessed*; A S. gesælig.
i-tachet, 50, f. *fastened*; Fr. attaché.
i-teiled, 206, *having a tail.*
iðeos, *in these*; iðer, *in the*, fem.
juggen, 118, jugi, 118, d. *to judge.*
juglurs, 210, *jesters.*
Iuboset, *Jehoseth*, 270.
iwar, 104, 274, 296, iwarre, 194, 240, *aware, wary, cautious, warned*; A.S. warian.
iwis, 270, 274, *truly.*

kader, 378, *a cradle.*
kaiser, 138, *an emperor, Cæsar*; pl. kaisers, 358.
ikalenged, 260, *blamed*; Fr. chalanger.
kakele, 66, chakele, 66, d. *a cackler, chatterer.*
kakelen, 66, *to cackle*; pr. cakeleð, 88; pr.p. kakelinde, 66; pp. i-cakeled, 66; Dut. kakelen, id.
kareleas, 246, *secure, safe.*
kat, 416, *a cat.*
keache-cuppe, 216, a. *a drunkard*; A.S. ceac, *a pitcher*, cuppe, *a cup*, v. gulche-cuppe.

keecheð, 66, 182, 324, pr. *snatcheth, catcheth;* pr. sub. keeche, 164; imp. keccheð, 224; Dut. ketsen, *to snatch.*
keft, 206, caft, 206, s. *harlotry;* A.S. ceafes, *a harlot.*
keihte, 154, p. *caught;* p.p. ikeiht, 83, 134, 234, 278, 332; v. keecheð.
kelche-cuppe, 216, s. *a drunkard;* A.S. cælic, *a goblet;* v. keache-cuppe.
kembeu, 422, l. *to comb;* A.S. cæmban.
Keimes, 334, *Cain's.*
kempene-crune, 196, 236, *crown of victory;* A.S. kempena, gen. pl. of cempa, *a soldier, warrior.*
kemp-ifere, *an antagonist in fight.*
kene, 130, 140, 190, 272, 390, *keen, brave, sharp, eager, earnest;* A.S. cen.
keorfunge, 344, *cutting;* A.S. ceorfan, id.
kerf, 398, p. *cut;* pr. sub. kurue, 384; p.p. i-koruen, 362, 424; bikoruen, 62; pr.p. keoruinde, 250, *cutting, carving.*
kepen, 332, i-kepen, 156, *to wait for, intercept, meet, care for;* pr. ikepeð, 190; p. ikept, 366; kepten, 348; pr. sub. ikepe, 374, 286; im. sub. kepte, 384, 394; A.S. cepan; Sc. kepp, *to meet, to catch anything that is thrown.*
keppen, 420, *capes, hoods;* A.S. cæppe.
kernel, kerneans, 62, *battlements;* O.Fr. crenelx, id.
kesten, 56, *to cast;* p.p. ikest, 228; Isl. at kasta, *to cast.*
kikelot [piot], 88, o. *a magpie,* v. rikelot.
kimeð, 92, a. *cometh.*
kinedome, 322, *kingdom.*
knaue, 380, *a boy;* A.S. cnafa.
knif, 284, *a knife;* pl. kniues, 212; A.S. cnif.
knihte, 86, knit, 358, *a knight;* A.S. cniht.
knotte, 1, *a knot;* A.S. cnotta.
i-knotted, v. knut.
iknowen, *known,* 306, *conscious,* 232, *may know.*
knut, 396, pr. *ties a knot;* p.p. i-knotted, *tied, knitted;* A.S. cnyttan.
kointe, 294, 328, cwointe, 140, 328, e. cwint, 180, d. *crafty, brisk, engaging;* O.Fr. coint, *gracieux, affable, rusé.*
kostnede, 392, *cost;* O.Fr. coster.
kot, 362, *a cottage.*
krocke, 346, v. crocke.
krueð, 392, pr. *croweth.*
ku, 418, *a cow;* g. kues, 416; A.S. cu.
kuchene, 214, 380, *a kitchen.*
kuggel, 292, *a cudgel.*
kuluertschipe, 284, *wiliness, hypocrisy;* O.Fr. culvert, *perfide.*
kulle, 846, *pour;* A.S. cyll, *bottle, flagon.* This word appears to be another form of *keel,* in the song at the end of the fifth act of Love's Labour's Lost.
kulure, 98, 160, 292, 340, *a dove;* A.S. culufre, culfra.
kum, *come.*
kumen, 394, *to come;* pr. kumeð, 350; pr. sub. kume, 424, kome, 380; imp. kum, 292; p.p. i-kumen, 418; A.S. cuman, id.
kunde, 66, 84, 120, 140, 262, *nature;* kundes, 122, v. cund.
kundel, 82, 122, a. 200, 206, pl. kundles, 194, 196, 200, 206, 328, cundles, 206, *kindred, lineage, progeny;* pl. cundlen, 194, c.
kundeliche, 120, 124, 196, *naturally.*
kundleð, pr. 194, 286, 328, *begetteth, kindleth, breedeth;* pr. sub. kundlie, 194.
kunne, 200, kun, 308, *kindred, lineage, kind;* pl. kunnes, 120, cunnes, 86, 122; A.S. cyn.
i-kunned, 398, *born, descended;* A.S. cennan.
kunscence, 228, kunsence, 288, *consciousness, consent.*
kunsenten, 272, *to consent.*
kunsiler, 410, *a counsellor.*
kupleð, 78, pr. *coupleth;* p.p. i-kupled; Fr. coupler.
kur, 290, *a cur, dog.*
kurre, 288, f. *a coward;* O.Fr. cueard, *a coward;* Eng. to cower?
kurseð, 198, pr. *curseth;* A.S. cursian.
kurt, 210, 216, *a court;* pl. kurz, 216; Ital. corte.
kurtel, 10, 290, 362, 396, *a kirtle;* A.S. cyrtel.
kussen, 426, *to kiss;* pr. cusseð, 102, 230; pl. 186; pr. sub. cusse, 288; p. custe, 124; imp. cus, 102, 136; pr.p. cussinde, 124.
kuðen, 222, *to make known, shew, manifest;* pr. kuðe, 390; p. kuðe, 66; im. sub. kuðe, 284; imp. cuð, 382; p.p. i-kud, 398, kudde, 342; A.S. cyðan, *to make known, shew;* Sc. to kythe, id.
kuðe, 204, 342, adj. *known;* com. kuðre, 70, *more familiar, forward.*
kuðlechunge, 68, *acquaintance.*
kuuele, 10, 12, *a cowl;* A.S. cufle; Lat. cuculla.
kuuent, 12, *a convent.*
kuuertur, 214, *a covering.*

i-laced, 420, *laced;* Fr. lacer.
lachte, lahte, 102, c. *caught, took;* A.S. læhte, læccan, *to seize, take;* Lay. læc, *took.*
laheres, 198, c. *lowers, brings down.*
lakes, 152, b. *gifts;* A.S. lac, læc, *a gift, offering.*
lai, 356, *flame;* A.S. leg; Sc. lowe.
lanhure, 294, b. 390, d. *at least;* A.S. la, *behold,* an, *one,* huru, *at least.*

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large, Fr. 398, 414, *liberal*.
largesse, Fr. 166, 416, *liberality*.
lastin, 64, g. *to blame, slander;* imp. laste, 352, 64, g.; Isl. last, *calumny, detraction*.
lastunge, 66, 212, *reproach, blame;* G. lästerunge, *slander*.
lates, 50, 90, 120, 204, 320, 426, *manners, looks, gestures, demeanor;* Isl. lati, *gestus;* Sc. laits, id.
laðe, 416, laðieð, 144, imp. *invite;* im. sub. laðede, 414, b.; A.S. laðian, *to invite*.
laðliche, 114, k. 148, d. 212, a. *odious, loathsome;* A.S. laðlic.
laððe, 310, a. 426, b. *abhorrence, dislike, evil;* A.S. lað.
laubwen, 270, 320, 414, 424, *to laugh;* pr. laubweð, 132, 198, pr.p. laubwinde, 230; A.S. hlihan, id.
laz, 420, b. *lace?*
l-leaded, 418, *leaded;* A.S. læd, *lead*.
leafdi, 4, *a lady;* A.S. hlæfdig, id.
leane, 262, *lean;* A.S. hlæne, id.
i-leaned, 208, 314, *lent;* A.S. lænan, *to lend*.
leapen, 236, *to leap, spring up;* pr. leapeð, 224; p. leop, 52; im. sub. leope, 140; pr. sub. leape, 216; A.S. hleapan, *to leap*.
learеð, v. leren.
leas, 54, *lost;* v. leosen.
leas, 82, 320, *a lie*.
lease, 268, *false, illusory;* A.S. leas, id.
leasunge, 82, 424, *lying, falsehood;* A.S. leasung.
leate, 164, 338, *late, lastly;* A.S. læte.
leaten, 394, b. *to leave, let go;* A.S. lætan, id.
leaues, leaueð, pr. *leaveth;* A.S. læfan, *to leave*.
leawede, 24, leawude, 412, *secular, lay, laical;* A.S. leawed.
lebbeð, 210, *live*.
leeche, 164, b. *catcheth?* v. lachte.
leche, 178, 182, 314, *a physician;* A.S. læce.
lechecraft, 178, 370, *the art of healing;* A.S. læcecraft.
leenen, 330, 368, *to heal, cure;* A.S. læcnian.
leddre, 136, *a ladder;* A.S. hlæddre.
i-led, 210, *related to;* A.S. gehleoð, *in harmony with?*
leden, 136, 302, 384, leodene, 130, 170, *speech, language;* A.S. læden.
ledeð, 162, 346, *lendeth;* A.S. lædan, *to lead*.
lef, 102, imp. *leave;* A.S. læfan, *to leave*.
lefdi, 176, *lady;* pl. lefdies, 62, lefdischipe, 108.
leggen, 346, *to lay;* pr. legge, 346, leið, 270, 288; p. leide, 366; imp. leie, 292; p.p. i-leid, 66, 258, 386; A.S. lecgan, id.
leien, 106, leie, 124, p. *lay;* liegan, *to ly*.
leie, 96, 328, *sheltered, low, marshy;* A.S. lac, luh; Sc. lee, lew, lown.
leie, 202, 296, d. leite, 306, *flame;* A.S. leg; Sc. lowe.
leihtre, 212, 344, leihtren, 156, leihtres, 198, *laughter;* A.S. hleahtor.
leinten, 70, 318, *lent;* A.S. lencten.
leiten, 202, *to light up;* leitende, 306, 356, *blazing, flaming;* A.S. leohtan, *to lighten*.
lenden, 280, *loins;* Isl. lend; G. lende; Sc. lends.
lene, 368, *lean;* A.S. hlæne.
lenen, 248, *to lend;* A.S. lænan.
leodene, v. leden.
leof, 250, 352, *dear, agreeable*.
leoflich, 90, 152, 258, *lovely, dear, kindly;* A.S. leoflic.
leofmon, 90, 108, lofmon, 288, leof, 380, *a lover, beloved;* A.S. leof.
leome, 94, 92, c. *light;* A.S. leoma.
leome, 124, v. lome.
leones, 252, f. *leans;* pr. sub. leonie, 142; A.S. hlynian, *to lean*.
leor, 64, 98, *face, countenance, complexion;* A.S. hleor, id.
leorneden, 254, p. *learned;* imp. leorne, 108; A.S. leornian, *to learn*.
leosen, 102, *to lose;* p. leas; A.S. leosan, id.
leoue, *dear;* leouere, 230, 430, *dearer, more desirable;* leouest, 242, 416, *dearest*.
leouwe, 368, *a couch, bed;* A.S. leag.
leprus, 148, *leprous*.
leren, 64, 108, 114, *to learn, teach;* pr. learеð, 64; im. lerede, 236; p. lerede, 130; p.p. i-lered, 64, 66; A.S. læran, id.
lesce, 232, 308, *less;* A.S. læss.
lescuns, 22, *lessons*.
leste, *lest*.
leste, 90, *serves, is serviceable;* A.S. læstan; G. leisten.
i-lest, 120, i-lesteð, 320, pr. *lasteth;* p. i-leste, 320; A.S. læstan, *to last, perform*.
leswe, A.S. 94, *meadow, pasture*.
leswe, 100, imp. *feed;* A.S. læswian, id.
l-, *i-, i-l, leateth.*
leten, 6, 8, 12, 102, 268, 424, *to let, permit, leave off, omit, cause;* pr. let, 112; p. lette, 112, 366; imp. leteð, 42; p.p. 112, 258, 422; A.S. lætan.
leten, 106, 176, 398, *to esteem, value, judge;* pr. leteð, 130, let, 198, 224, 412; pr. sub. lete, 338; A.S. lætan.
leðer, A.S. 324, 392, *leather;* i-leðered, 418, *provided with leather*.
letten, 164, 352, 414, *to prevent, hinder;* pr. let, 14, letteð, 156; pr. sub. lette, 182; p.p. i-lette, A.S. lettan, id.
letuarie, 370, *an electuary;* pl. letuaries, 226.
leue, 430, pr. sub, *grant, permit*.

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i-leuen, 224, *to believe*; pr. i-leueð, 66, 318; imp. i-lef, 266, i-leueð, 56, 268; pr. sub. i-leue, 224, 256; p. i-lefde, i-leuede, 266; A.S. gelyfan, id.

leun, 120, 164, liun, 164, *a lion*.

leiunge, 208, *believing*.

libben, 38, 136, 350, 414, *to live*; pr. libbeð, 360; pr.p. libbinde, 350; A.S. libban, id.

lich, 216, *a dead body, corpse*; A.S. lic.

licome, 4, 156, 258, licame, 378, *the body*; pl. licomes, 106; A.S. lichama.

licomliche, 240, 300, licamliche, 262, *bodily*; A.S. lichamlic.

licunge, A.S. 110, 272, *pleasure, desire*.

licur, 166, *liquor*.

liewurðe, 120, 146, 150, 326, *acceptable, meriting love, or approbation*; A.S. leowyrð.

lides, lideð, 84, i. *covers with a lid*; p.p. i-lided, 58.

lif-holie, 346, *of holy life*.

liflode, 350, 352, 362, 380, *course of life*.

liggen, 4, 160, 418, *to lie down, to recline*; pr. liggeð, 316, 360; pr. sub. ligge, 424; imp. lie, 290; A.S. licgan, id.

liȝen, 12, lien, 68, 82, *to lie, speak falsely*; pr. liest, 236, lieð, 68; pr. sub. liȝe, 142; A.S. ligan, leogan.

liht, A.S. 220, 350, 428, *light, not heavy, easy*; com. lihture, 94.

lihten, 96, 132, 422, *to alight, arrive, disburden*; pr. lihteð, 268; p. lihte, 112, a.; p.p. i-lihted, 356; A.S. lihtan, alihtan.

lihtliche, 392, 428, 430, lihtlie, 188, *lightly, easily, mildly*; com. lihtluker, 254.

lihtleapes, 362, *trifles*; MS. Oxon. *vili pretia*.

like, 262, *body, substance, semblance*; com. likure, *more like*.

liken, *to be glad*; pr. likeð, 246, *is delighted*; A.S. lician.

likunge, 344, likunke, 360, *pleasure, desire*.

lim, A.S. 360, *a limb, member, branch*; pl. limen, 110, 292, limes, 90, 122, 208, 342.

lim, A.S. 223, *lime, mortar*.

i-limed, 226, 254, *cemented*; limunge, 138, *joining, union*.

limpeð, 10, 50, 70, 158, 194, 302, 320, 342, 348, 352, 378, 412, 414, *belongeth, appieth, concerneth, relateth, happeneth*; A.S. limpian, id.

l-lomp, 54, *has happened*; A.S. gelimpan, *to happen*.

lippen, A.S. 106, 158, *lips*.

lire, 130, *complexion, countenance*; A.S. hleor; Sc. lire, id.

liste, 220, 268, *art, skill, subtlety*.

liteð, 268, *coloureth*; Isl. lita, *to colour*; Sc. lit, *dye*, litster, *a dyer*.

lið, 254, *lieth*.

liȝ, liceð, 270, *layeth*, 338, *applieth*.

liðe, 428, *gentle, mild*; A.S. líð, id.

liðes, 262, *joints, limbs, articles*; A.S. líð, lioð, id.

litinge, 392, c. *colouring, painting*.

liðeliche, 96, 428, *gently, softly*; A.S. líðelice.

liðere, 290, imp. *beat*; A.S. líðera, *a sling made of leather*; P.E. to leather; Sc. id. *to beat*.

liue, 152, 390, *life*; A.S. lif.

liues, 390, *life-time*.

liues, 132, c. [l. luues, *loveth*.]

liuenes, 104, 356, 388, *food, nourishment*; A.S. lifene, *livelihood*.

liuenes, 402 [l. liuened], *provided food*.

loaue, 168, *what is left*.

lode, 268, *a load, burden*; A.S. hlad, id.

lodliche, 50, 118, 418, *foul, odious, hateful*; A.S. ladlic, id.

lodlichen, 256, *to disfigure*.

lodlukeste, 66, *most vile, heinous*.

lof, A.S. 104, *praise*.

lohe, 356, b. *flame*.

loken, 286, 338, 424, *to look, wait for, observe, see to*; p. lokede, 98, c.; imp. loke, 354; p.p. i-lokene, 104; A.S. locian, *to look*.

lokes, 152, *gifts*; A.S. lác, *a gift*.

lokunge, 102, 124, *looking, observing*; pl. lokinges, 6, 50, *observances*.

lomb, 304, *a lamb*; lombes, 66, *lamb's*; A.S. lamb, id.

lome, 12, g. *an instrument, tool, loom*; pl. lomen, 384; A.S. loma.

lond-vuel, 360, *epidemic disease*.

lone, 202, 208, *a loan*; A.S. læne.

longunge, A.S. 190, *weariness*.

lore, A.S. 86, 198, 428, loare, 254, *learning, instruction, doctrine*.

lorimers, 184, d. *armourers*.

loð, 168, 314, *disagreeable, hateful, unwilling*; loðest, 324, *most hateful*; A.S. lað.

loðie, 324, p. sub. *may loathe*; A.S. laðian.

loðre, 266, *more hateful*.

loðest, 296, 322, 324, 426, *most hateful*.

loðleas, 188, 318, 362, *innocent*; A.S. láðleas.

loðnesse, 310, *loathing*; A.S. laðian.

louh, 400, *low*; loubnesse, 278, *meekness, humility*.

louhschipe, 350, *humiliation*.

lour, 152, 262, *to! behold, do only look*; A.S. lo, *behold*, huru, *only*.

lousse, lowse, 228, d. *loose*; Sc. louss, id.

lowudest, 190, *didst humble*; D. leeghen, *to humble*.

lowure, 198, 380, *inferior*.

lud, 210, lude, 152, 414, *loud*; A.S. hlud, lud, luddure, 290, ludðre, *louder*.

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lufferes, 256, g. *lovers.*
lufful, 222, *full of love;* A.S. lufe, *love.*
lufsum, 98, 130, 258, *lovely, kind, endearing.*
lufte, 212, 244, *the sky, air;* A.S. lyft; Sc. lift, id.
lupes, 48, *leaps,* n.; A.S. hlyp, hleap.
lure, 58, 102, 202, 208, *loss;* pl. luren, 298; A.S. lore, lyre.
luste, 238, *it pleased;* me luste, *I desired;* A.S. lustan, *to wish, desire.*
lustnen, 422, *t. to listen;* p. lustede, i-lustnede, 82, b.; A.S. hlystan, gehlystan.
lut, 66, 70, 246, 428, lute, 102, a. 280, 380, lutle, 342, 428, lutel, 74, 156, luttle, 258, *little, few;* A.S. lyt, lytel.
lutes, 332, g. *stoops;* luteð, imp. *bow down;* lutende, 426, *bowing;* A.S. lutan; Sc. to loot, id.
lutewiht, 72, *little;* A.S. lyt, wiht, *a thing.*
luðer, 256, luðere, 66, 114, 226, 258, 424, *evil, bad, wicked, base;* A.S. lyðre, id.
luðerliche, 290, 324, *badly, wickedly, severely;* A.S. luðerlice, id.
luue, *love;* A.S. lufe.
luue-eie, 423, *reverence, love-fear;* A.S. ege, *fear.*
luuien, 206, *to love;* pr. luuest, 282, luuieð, 350, 370; p. luuede, 292; pr. sub. luuie; p.p. i-luued; A.S. lufian, id.
luueliche, 428, *affectionate, amiable.*
luuewurðe, *worthy of love.*

maðschipe, 122, f. *madness.*
make, 104, 114, 200, *mate, match, comrade, equal;* A.S. maca; Sc. maik.
makien, 6, 192, *to make;* pr. maked, 224; p. makede, 224; pr. sub. makie, 224; p.p. i-maked, 328, 340.
manciple, 214, *a purveyor.*
mangen, 146, g. manges, 408, e.; A.S. mangian? *to trade, traffic, deal.*
mariegeuen, 30, d. *morning gifts, marriage portion.*
maseliche, 272, *stupidly.*
mateu, 98, 344, *to conquer, check-mate, defeat;* O.Fr. mater, matir.
mat, 382, *confounded;* O.Fr. mat, *abattu.*
maten, 10, *mattresses;* A.S. meatta.
maðeleð, 74, 88, 212, 214, pr. *talketh;* A.S. maðelian, *to speak, harangue.*
maðelinde, 86, pr. p. *prating, babbling.*
maðelere, 88, m. maðelild, 88, *a prating, talkative person.*
maðelunge, 76, 80, *talk, idle talking.*
mawe, 370, *stomach;* A.S. maga.
me, 222, 254, *we, one, men* [used with an impersonal verb].
meaðluker, meaðluker, 238, c. meaðleasluker, 266, a. *more importunately.*
meal, 202, A.S. mæl, *a meal.*
meaned, 48, g. v. menen.
mehe, meðge, 76, e. *a kinswoman,* v. mowe.
mede, 80, 146, *a reward;* pl. meden, 160, g.; A.S. med.
medschipe, 148, *madness.*
meidehod, 392, meidenhod, 164, *virginity;* A.S. mædenhad.
meidelure, 164, 204, *loss of maiden honour;* A.S. mæden, lore.
mei, 74, 88, meih, 230, *may;* meihte, 294, *might.*
meister, 236, *a master;* O.Fr. maistre, id.
meistrie, 140, 236, 406, meisterie, 108, *mastery, victory;* pl. meistres, 390, *brave deeds;* O.Fr. maistrie. See also mester.
melten, 110 [1. meltelen], p. *melted;* pr. meltеð, 268; p.p. i-melt, 284; A.S. meltan.
i-membred, 420, *ornamented? chequered?*
menen, 274, 284, *to moan, lament, complain;* pr. meneð, 98, 148, 196, 220, 376; p. mened, 224; mende, 64, 114, 158, 260, 362; meanede, 48, g.; mante, 64, a.; meingde, 326; mengde, 326, f.; A.S. mænan, *to moan, bemoan.*
menen, 316, *to mean;* pr. mene, 116; A.S. menan, mænan.
menestraus, 84, *jugglers;* O.Fr. menestreel, *minstrel, juggler.*
menke, 100, 140, 180, 192, 276, 352, menske, 38, 312, 358, *honour, grace, dignity;* pl. menken, 236; A.S. mennesc.
menskeful, 358, *honourable.*
menskeliche, 316, *gently, humanely;* A.S. mennisliee.
meoke, 158, *meek, humble.*
meoken, 276, *to make meek, or humble;* imp. meokeð, 278.
meoseise, v. meseise.
mercer, Fr. 152, *a merchant, mercer.*
merke, 228, *a mark;* pl. merken, 364; A.S. mearc, id.
meruwe, 378, *tender;* A.S. mearu, id.
meseise, 46, 108, 114, 162, 190, 416, meoseise, 220, 330, *distress, trouble, discomfort, want, poverty;* O.Fr. mesaise, id.
messecos, 34, *kiss of peace at the mass.*
messeð, 268, *saith mass;* A.S. mæssian.
mest, 318, 396, meste, 330, *most, greatest.*
mester, 72, 210, 344, 414, meister, 70, 212, mestere, 212, pl. mesteres, 84, 216, *office, em-*

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ployment, business, art, trade; O.Fr. mester, id.
mestling, 284, b. *mixed metal?*
metei, 10, *f. mattresses.*
meteð, 232, *measureth;* A.S. metan.
meðful, 430, *moderate.*
meðfulliche, 414, d. *moderately.*
meðlease, 96, 242, 244, 414, *immoderate, importunate, unintermitted, without measure;* A.S. mæð, *measure,* leas, *less.*
meðleasliche, *illimitably, unwearicdly.*
mid, *with.*
midleste, 370, *in the midst.*
mid-maregen, 24, a. mid-morwen, 428, *the hour of prime, or six o'clock in the morning.*
migge, 402, 406, *wive.*
mihte, 234, *power;* pl. mihtes, 298.
milce, 30, 202, 334, 336, 428, *mercy, kindness;* A.S. mildse, miltse.
milcefulle, 30, milsfule, 264, *merciful.*
mildeliche, 114, d. 136, 358, *meekly, patiently.*
min. 266, *mine.*
mirð, 132, d.
mirre, 372, *myrrh.*
miscwemeð, 182, *displeaseth.*
misdeð, 284, pr. *wrongeth, offendeth;* pr. sub. misdo, 108; p.p. misdon, 98.
misgemed, 344, *neglected.*
mis-iherest, 296, *heareat amiss.*
mis-iteoðeget, 208, *having been dishonest in tithing.*
mis-itowene, 370, *disordered, unruly.*
misleueð, 416, pr. pl. *disbelieve;* imp. misleue, 428; p.p. misleued, 416.
misliche, 4, 158, 180, 236, 306, 340, 412, *various, diverse, indiscreet;* A.S. mislic, *unlike, various.*
misliken, 338, *to displease.*
mislikunge, 180, *displeasing.*
misnimeð, 46, pr. pl. *mistake;* s. 256; pr. sub. misnime, 134; p.p. misnumene; A.S. niman, *to take.*
mis-noteð, 130, *abuseth;* mis-notinge, *abusing;* A.S. notian, *to use.*
mis-paie, pr. sub. *displease;* p.p. mis-i-paied, 198.
mis-sawe, 124, *an injurious word.*
mis-seið, 34, 284, mis-siggeð, 284, pr. *speaketh evil, slandereth;* pr. sub. mis-sigge, 108, 158; p.p. mis-seid, 344.
misseð, 364, *misseth;* A.S. missian.
mistrowet, 68, d. *mistrusted.*
mistrum-mel, 262, mistune meal, 262, a. *gruel.*
mis-witen, 202, *to neglect a trust or charge.*
mixenne, 140, *dunghill;* A.S. mixen.
mo, 234, *more.*
moare, 54, 426, *more, moreover, besides;* A.S. mare.
molden, 84, *marks, description;* A.S. meld.
mone, 64, 418, *moaning, complaint.*
moneð, 218, *month.*
mong, 384, monglunge, 6, 384, *mingling;* A.S. gemengan, *to mingle.*
mongleð, 338, *mingleth.*
monie, 200, *many.*
monglinde, 116, *mingling.*
moniuold, 176, moniuolde, 298, *manifold.*
moniuolden, 402, *to multiply;* A.S. manigfyldian.
monlich, 272, *manly, vigorously;* monluker, 422, *more vigorously.*
monihwat, 352, *many ways.*
monne, 384, *of men,* g. pl.
monsleiht, 46, 210, *manslaughter;* A.S. slagan, *to slay.*
morgiuen, morhgiuen, 94, morhgiue, 96, *morning-gifts, special gifts, a marriage-portion;* A.S. morgan-gifu.
mot, A.S. 98, 348, moten, 298, 330, *may, must.*
mowe, 76, *kinswoman;* A.S. með.
muchele, adj. 38, 40, *great;* mucheles, adv. 368, *much;* A.S. mycel.
mucheleð, 182, 236, 296, muecles, 296, f. *enlargeth, increaseth;* A.S. myclian, id.
muchares, 150, mucheres, 150, e. *skulking thieves;* miche, *to hide one's self out of the way.* Cole, Dict.
mudleð, 296, f. apparently an error, for mucheleð, q. v.
muhte. 354, 394, muhten, 262, *might.*
munde, 66, *mind;* A.S. mynd.
munedawes, 22, *commemoration days;* A.S. munan, *to remember.*
munegen, 320, *to remind, admonish;* pr. munegeð, 144, 116; A.S. mynegian.
munegunge, 16, h. 26, 106, 136, 274, 306, 392, *commemoration, remembrance, admonition;* A.S. mynegunge
munuch, 318, 340, *a monk.*
mure, 328, c. *mere, a fen.*
murie, 132, 390, *merry, merrily;* A.S. myrig.
murnen, 310, *to mourn;* im. murnede, 366; A.S. murnan, id.
muruhðe, 132, 190, *mirth, gladness;* pl. muruhðen, 236, muruhðes, 370, *joys;* A.S. myrð.
murðre, 278, *murder.*
murðredest, 310, *didst murder;* A.S. myrðrian.
muð, 64, *mouth;* muðene, 102, *of mouths;* A.S. muð, *mouth.*
muwe, 348, muwen, 4, *may;* A.S. magan, *to be able.*

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muwlen, 344, *to grow mouldy;* p.p. mulede, 104, h.; Se. moule, Ch. *to grow mouldy.*

nabbeð, 358, ne habbeð, pr. *have not;* pr. sub. nabbe, 284, 312, ne habbe.
naumore, 156, 380, *no more.*
nappeð, 324, *sleepeth;* A S. hnappian, *to slumber.*
nauеð, 222, 228, 308, ne haueð, *hath not;* nauest, 224, ne hauest.
neb, A.S. 58, 90, 98, 206, 286, 358, nebbe, 276, 330, *face;* pl. nebbes, 254.
nebschaft, 154, nebscheft, 94, 170, *countenance;* A.S. neb, *face.*
nechlecheð, 60, nechleache, neolaehet, 60, L *cometh near;* p. nechlechede, 260, *drew nigh;* A S. nea-læccean.
ned, 110, adj. *forced.*
neddre, 66, 82, *a serpent;* pl. neddren, 214; A.S. nedre, nædre
nede, ne heueðe, 361, *had not;* nefde, 314, ne hefde, id.
nede-tippe, 338, *extreme need;* D. tip, *end, point.*
nedeu, 304, *to compel, force;* pr. nedeð, 72; p. nedde, 314; pr. sub. net, 338; p.p. ined, 72, 304; i-nedde, 338; A.S. nedan, id.
nedlunge, 190, *necessarily;* A.S. nedlunga.
neih, 60, 312, adj. *near;* A.S. neah.
neilen, 134, *to come nigh, approach;* p. neihede, 134; pr. sub. neihi, 84; A.S. neah, *near.*
neihlechunge, 196, 394, *approach, nearness.*
neiles, 114, *nails;* A.S nægel.
neilde, 184, 282, 324, 400, *a needle;* pl. nelden, 152.
nemenen, 84, f. nemmen, 318, *to name;* p. nemede, 200; pr. sub. nemenie, 200; nemne, 340; p.p. i-nempned, 158, 200; A.S. nemnan, *to name.*
nemmunge, 290, *naming.*
nenne, 96, *none.*
neode, 68, 108, 110, 314, *need;* pl. neoden, 246.
neorre, 388, *nearer.*
neorrento, 370, *near to.*
neoðere, 232, *nether.*
neose, 104, 200, 276, *a nose;* A.S. nese.
nep, 344, neppe, 214, *a cup;* A.S. næppe.
nere, 336, 390, ne were, neren, 10, ne weren, *were not.*
nert, 86, 276, ne ert, *art not;* neueðe, 230, ne heueðe.
neruh, 144, 258, 378, neruwe, 156, 268, 378, 430, nearuwe, 352, *narrow, strict;* neruwure, 430, *narrower;* nerewest, 50, *narrowest;* A.S. nearew.
neruhðe, 378, *narrowness.*
neruhlice, 334, 414, *frugally, strictly.*
nes, 112, 220, 356, ne wes, *was not.*
nesche, 134, 192, 272, 334, 353, neschе, 378, *soft, mild, tender, indolent;* A.S. nesc.
nesteð, 132, *make weste;* A.S. nistian, id.
nicken, 308, *sleep;* Lat. negare? negat, MS. Oxon.
nie, 326, nige, 20, b. *nine.*
nieðe, 236, nixeðe, 198, *ninth.*
niht-fuel, 142, *night-bird.*
nimunge, 38, 208, *conception, taking, receiving.*
nimen, *to take;* pr. nimeð, 6, 230; pr. sub. nime, 148; imp. nim, 324, nimeð, 78, 164, 376; p. nam, nom, 230; p.p. i-numen, 42, 112, 382, 414; A.S. niman.
nis, 352, ne wis, *knows not.*
nis, 4, 376, ne is, *is not.*
nið, 404, *malice.*
niðfule, 404, *malicious.*
niuelen, 212, 240, *to look gloomy?* A.S. niowul, *depressed,* or, *to beat with the fist?* Se. to nevel, *strike with the fist.*
noblesce, O Fr. 166, *nobleness.*
noces, Fr. 78, *nuptials.*
nocturne, 270, *the early morning prayers at 3 o'clock,* called in A.S. uhtsang.
nohwar, 134, nouwhare, 160, *nowhere.*
nolde, 96, ne wolde.
noldes, 390, ne woldes.
nomeculle, 334, *famous, renowned.*
nomeliche, 282, *especially, namely.*
nonesweis, 86, 102, 212, *nowise, by no means.*
nost, 100, ne wost, nostu, 232, ne wost tu, *knowest thou not?*
not, 326, 346, ne wot, *knoweth not.*
noten, 158, *to note, observe well;* imp. notið, notieð, 222, a.; Fr. noter.
notien, 106, 114, 370, *to use;* pr. noteð, 172; A.S. notian, id.
nouh, 256, ne ouh, *ought not;* pl. nowen, 380, ne owen, *ought not.*
nouhtunge, 426, *disparagement, contempt;* A S. noht.
nouðer, 350, *neither.*
nouðeless, 266, 378, *nevertheless.*
nouinc, 266, *nothing.*
nowiht, 144, 216, 316, *nothing.*
nu, A.S. 114, *now.*
nule, 308, ne wule, nulleð, 364, ne wulleð, *will not.*
nullieh, 8, 56, 134, ne wule Ich, *I will not.*
nunon, 270, *presently.*
nurice, 108, *a nurse.*
nurð, 92, a. ne yrð; A.S. yrhð, *fear;* "nurð ne hire kimeð," *fear cometh not to her.*
nuste, 218, 222, ne wuste, *knew not.*

nute, 330, 424, ne wute, nuteð, 194, ne wuteð, *do not notice.*
nutten, 370, *to use;* A.S. neotan, *to enjoy, use.*

O, 186, *one.*
o, *on,* o luft, 212, *on the left,* a sinistris, MS. Oxon. oðe, oðer, oðen, *on the.*
of-drawen, 392, *to draw from;* pr. of-draweð, 386, of-drahes, 258, a. of-drauhð, 258.
of-dred, 218, *afraid.*
of-earneu, *to merit, earn;* pr. of-earneð, 194, 354; p. of-earnede, 169, p.p. of-earned, 170, 182, 238; A.S. earnian.
offeren, 230, 254, *to frighten;* offered, 8, 266, 304, 336, *afraid.*
offerunges, 268, *alarms;* A.S. afæran, *to terrify.*
offingred, 404, *hungry;* A.S. of-hingrian, *to hunger.*
of-gon, 290, *to deserve, seek, win;* pr. of-geð, 258; p.p. of-gon, 386; A.S. of-gan, *to go off, require.*
of-secheð, 232, *seeketh out, searcheth.*
of-serued, 172, b. 238, of-seruеden, 236, *deserved.*
ofte-siðen, 418, *oftentimes;* A.S. oft-sið.
of-þunchen, *to repent;* pr. sub. of-þunche, 118; A.S. of-þincan.
of-þunchung, 110, 200, 206, *grieving, repenting.*
of-þurst, 238, 240, *thirsty;* A.S. of-þyrst.
of-token, 244, *overtook.*
ofture, 284, *oftener.*
of-urn, 398, e. *speed;* A.S. of-urnan, *to run off.*
oker, 202, okere, 326, *usury;* A.S. wocer, id.
okereð, 326, *increaseth;* A.S. eaca, wocer, *usury.*
oluhnen, 284, 416, *to flatter, wheedle, caress;* p.p. i-oluhned, 180; A.S. olæcan, id.
oluhnunge, 192, 218, 244, olhtninge, 192, e. *flattery, blandishment, coaxing;* A.S. olæcung, id.
on, 308, 356, *an, one;* one, 152, 232, 278, 366, 408, *alone, only.*
on, 26, *grace, favour;* A.S. unne, *favour, permission,* unnan, *to grant, bestow;* Isl. unan, *favour.*
onde, 104, 194, 196, 256, 274, g. ondes, 276, 282, *envy, hatred.*
onefent, 164; f. the same as ononde; Sc. anent, sometimes written on-event.
oni, 112, *any.*
on-iunne, 346, *I grant;* A.S. ge-unnan, *to give, grant,* an-ge-unnan ? whence also an-geonni, 346, e.
onlepi, 366, v. anlepi.
onlicenesse, 18, *an image;* A.S. anlicnes.
onlich, 152, 156, 196, *lonely;* A.S. ænlic.
onlofest, 260, *most hateful.*
onlukest, 90, *solitary;* A.S. anlaga, *alone,* ænlic; MS. Oxon. solitarius.
ononde, 6, 426, onont, 298, 374, *as to, concerning;* Sc. anent.
onnesse, 12, *sameness;* A.S. annys.
onswerien, 94, 96, *to answer;* pr. onswerieð, 54; imp. onsware, 400, answerie, 56, *answer;* p.p. i-onswerede, 54.
onrednesse, 12, 240, 250, *unanimity, singleness of mind.*
ontenden, 92, 400, 402, 406, *to kindle, inflame;* p.p. ontende, 426; A.S. ontendan, id.
ontendunge, 402, *kindling.*
ontfule, 212, 248, 408, *envious.*
onwil, onwille, 56, 198, 330, 400, *desirous, earnest, wilful, self-willed;* A.S. anwil, *obstinate.*
openluker, 8, *more plainly;* A.S. open, *plain, clear.*
openen, 206, *to open;* pr. openeð, 340; p.p. i-opened, 242, 388, *explained, opened;* A.S. openian, id.
ore, 26, 32, 80, 136, 316, 406, 430, *grace, mercy, pardon, favour;* A.S. ár, aar, *favour, power, riches.* Weber, Met. Romances, derives it from Fr. heur, in the sense of bonheur. It appears to be used in this sense, p. 208.
ord, A.S. 60, orde, 212, the *edge,* or *point* of a weapon, *a corner.*
orn, 98, e. *ran,* 294; A.S. yrnan, *to run.*
orne, 108, g.; in the text rendered weane, *pain, want.*
ornure, 370, *more careful;* A.S. georn, id.
ortrowеð, 382, *confidently believe;* A.S. ofer, treowian.
ostrice, 132, b. *an ostrich.*
oten, 312, *oats;* A.S. aten.
oðes, 198, *oaths.*
oðerhwat, 96, 168, *something else;* A.S. oðer, *other.*
oðerhule, oðerhwule, oðerhwules, 180, 232, 268, 356, 378, *at times, at any time, sometimes.*
oðerne, 404, *other.*
ou, 174, *you.*
ouеral, 168, 372, 414, *supreme, everywhere.*
ouercumen, 198, *to perform, accomplish,* 116; p.p. *performed.*
ouerdon, 286, *to overdo.*
ouergon, 238, *to pass away, over, to surpass, gain;* pr. ouergeð, 380, 394, ouergas, 258, a. ouerga, 390, e. for of-gon in the text.
ouergulдeð, 182, *gildeth;* A.S. ofergildan.
ouerhowe, 196, 224, 234, 276, *haughtiness, disdain, presumption.*
ouerksten, 274, *to overthrow.*

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ouerladen, 368, *partly emptied;* A.S. ofer, hladan, *to draw out water, to empty.*
ouermete, 296, *immoderately.*
ouerspredde, 54, *overspread.*
ouerswuše, 368, 408, *exceedingly.*
ouertrust, *presumption.*
ouertrusti, 334, *presumptuous.*
ouertrusten, 332, *to be too confident.*
oueruorš, 288, *gone too far.*
ouerurn, 398, *speed;* A.S. oferyrnan, *to run over, out-run.*
ouerturneš, 356, *revolve.*
ouerworpen, 142, *overwhelm;* A.S. oferweorpan.
ouerweiš, 386, *outweighs;* A.S. ofer, *over*, wegan, *to weigh.*
ouh, 152, 156, 398, ouhte, 256, ouhtest, 406, *ought;* pl. owen, 68, ouhten, 326; A.S. agan, *to owe.*
ouhwar, 60, *anywhere;* A.S. ow-hwær.
ouhwider, 172, *any whither.*
ouhte, 1, 390, *ought, owned, possessed;* A.S. agan, *to owe, possess.*
our, 104, ouwer, 106, ower, 64, owur, 190, *your.*
out, 198, 212, 296, 338, 416, *anything.*
owune, 302, 340, *one's own.*

packes, 166, *packs;* D. pak, *a pack.*
paien, 108, 318, paigen, *to please, satisfy, pay;* pr. paieš, 216; p. paide, 290; pr. sub. paie, 6; p.p. i-paied, 44, 124, 186, 198, 282, 290; O.Fr. paer.
Parais, 66, 356, *paradise.*
parlurs, 68, *parlour's.*
parti, 406, pr. sub. *depart;* Fr. parte, id.
pašereš, 214, *poketh;* probably of the same origin as D. poteren, *to poke, search.* Perhaps it is from A.S. peðian, *to tread, make a path.* This, in some measure, corresponds with the MS. Oxon. where it is, "se in eis balneat, eos palpat, et planat."
peche, 256 [pilche?], *a garment.*
peintunge, 392, *painting.*
peinture, 242, *a picture.*
peis, O.Fr. 166, 172, *peace.*
pellican, 118, *a pelican.*
peoddare, 66, *a pedlar;* Sc. pedder, pether, *travelling merchant.* Jamieson derives it from pedarius; in Du Cange, "nudis ambulans pedibus;" but this is rather the description of a Romish pilgrim. Forby, with greater probability, derives it from ped, in the Norfolk dialect, a covered pannier, used for carrying wares to market.
peolien, 86, *to pillage, peel;* A.S. pullian? *to pull.*
pigges, 204, *pigs.*
picken, 84, c. *to pick.*
pilche-clout, 212, v. note *a* in p. 212.
pilche, 362, *a cloak, or mantle of fur;* A.S. pylca.
pileken, 84, pilken, 86, *to pluck?* A.S. plucčian, id.
pilien, 86, g. v. peolien.
pilewin, 84, c. v. peolien.
piment, 404, *balsam.*
pine, A.S. 114, 306, 358, *pain;* pl. pinen, 360.
pinful, 356, *painful.*
pinen, 216, *to punish;* pr. pineš, 360, pr. sub. pinie, 306, *torment, inflict pain;* p.p. i-pined, 114, 262, 366; A.S. pinan, gepined.
pinunge, A.S. 368, 372, *pain, pining, giving pain.*
pinsunge, 368, c. pinsinges, pinsunges, 372, b. *pain, pains.*
piot, 88, o. *magpie;* Sc. pyot.
pistle, 350, *epistle.*
pitaunce, 114, 260, 412, *a pittance,* food of a choicer kind, used in religious houses as an indulgence, on holidays and special occasions; Lat. pietancia.
place, 358, *lists, inclosed place where tournaments are held.*
pleien, 94, 212, 424, *to play;* pr. pleieš, 212, plaieš, 236; p. pleide, 318; A.S. plegian, id.
pleie, 344, pleowe, 184, pleouwe, 318, ploge, 184, b. *play;* A.S. plega, id.
plob, 384, b. *a plough.*
plokit, pilien, 86, g. *pluck, pillage.*
i-plubt, 208, 310, *plighted;* A.S. plihtan.
ponewes, 124, *pence.*
Powel, 162, *Paul.*
prechur, 160, *a preacher;* Fr. precheur.
i-preised, 144, *praised;* Isl. pris, *praise;* G. preisen, *to praise.*
preon, 84, *a prickle, a pin;* Isl. prion, id.
prelaz, 10, *prelates.*
preost, 318, 340, *priest;* pl. preostes, 346.
preouen, 390, 408, *to prove;* p.p. i-preoued, 236; O.Fr. prover, id.; A.S. profian, id.
preofunge, 160, *proof.*
prieches, 60, *stings.*
pricke, 228, *a point, jot;* A.S. pricca, id.
prikieš, 244, pr. *pricketh, goadeth;* pr.p. prikiude, 134, *pricking, inciting;* A.S. priccian, id.
prickiunge, 234, 282, *pricking, stinging, stimulating.*
pris, 392, *price.*
to-proked, 204, pr. *inciteth to;* pr. sub. pr.kie, *incite;* A.S. priccian; Sc. to prog. *to incite.*
prokiunge, 266, *incitement, instigation;* pl. prokunges, 294.

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prude, 140, 194, 280, *pride.*
pruden, 232, b. *to become proud.*
prut, 248, 276, *proud.*
prudest, 296, *proudest.*
psalm-wurulite, 78, 134, 400, *psalmist.*
puf, 254, *a puff;* pl. puffes, 178.
puffen, 272, 426, *to puff, blow;* pr. puffeð, 210; p. pufte, 266; pr. sub. puffe, 124.
pulten, 366, *to rebound,* pulteð, 366.
pultunge, 366, *a rebounding.*
pundeð, 72, punt, 72, 418, puinde, 72, d. 418, a. pr. *shutteth up, impoundeth;* p.p. i-pund, 128, *pent up;* A.S. pyndan.
purgatorie, 126, 228.
purses, 168, 420, Fr. bourse, *a purse.*
put, 58, 110, 196, putte, 116, *a well, pit;* A.S. pytt, id.
puten, 116, *to put;* pr. sub. pute, 92.
puðeres, 214, c. D. poteren, *to stir up.*

quæer, 282, *a book.*
quarreaus, 62, *bolts* [*quarrels*] *shot from a cross-bow;* Fr. carreaux.
queme, 26, *please;* A.S. cweman, *to please.*
quic, ne queð, 122, c. *moved not, nor spoke.*
quicshipe, 150, *quickness.*
quiderie, 56, *presumption, self-conceit;* O.Fr. cuidereau.
ragget, 284, a. *ragged, rough, jagged;* A.S. hracod.
raikinde, 140, b. *raking, straying;* A.S. ræcende?
raðer, 190, *rather.*
raðliche, 422, g. *quickly;* A.S. hraðe, id.
read, 6, 198, *advice, counsel;* pl. reade, 268, *counsels;* A.S. ræd.
reade, 24, pr. *advise;* A.S. ræðan.
readesmon, 224, *an adviser.*
read, 112, 152, 288, *red.*
i-readed, 356, 402, *reddened.*
reaðe, 224, *readily;* A.S. hræðe, id.
readiliche, 344, readliche, 422, *readily, quickly;* A.S. readlice.
reafen, *a raven;* gen. reafnes, 84; A.S. ræfen, id.
ream, 110, d. A.S. hream, *wailing.*
reame, 72, imp. *hinder, interrupt;* A.S. hremman, id.
reauares, 150, *robbers;* A.S. reafre, id.
reauen, 396, reaue, reauin, 68, g. *to rob, steal;* pr. reaueð, 286, 300, reaues, 96, h.; A.S. reafian, id.
reawe, 356, *row.*
recche8, 188, reacheð, 188, i. pr. *reacheth;* imp. recheð, 338; A.S. ræccean.
recche8, 104, p. rouhte, 60, *recked, cared for;* recche, 104, d. *reck, care for;* A.S. reccan, id.
recche8, 164, *raketh. rangeth about;* pr. p. recchinde, 140; Isl. reika, *vagari.*
rechles, 216, 376, reches, 376, *frankincense;* A.S. recels, id.
reclus, 378, *shut up;* Fr. reclus.
recoilen, 294, *to drive back;* Fr. reculer, id.
recorden, 256, *to repeat, recite;* Fr. recorder.
red, A.S. 66, 178, *advice, counsel.*
reden, 244, 286, 344, 428, *to read;* pr. redeð, 244, 268, readeð, 430, ret, 170; imp. redeð, 430; p.p. i-red, 66, c.; A.S. redan, id.
redunge, 240, 286, *reading.*
reflac, 202, 208, *rapine, robbery.*
regibbeth, 138, *kicketh;* O.Fr. regibeir, *to kick.*
rein, 246, *rain.*
reine, 98, b. pr. sub. *rain;* A.S. renian, *to rain.*
relef, 168, *alms, relief;* O.Fr. relief, id.
remð, 152, *calleth, crieth;* p. remde, 106, g. 242, 326, d. *cried out, lamented;* p.p. i-remd, 1, *importuned;* A.S. hreman, *to cry, weep.*
rengeð, 164, *goeth about, rangeth?*
i-rend, 148, 150, *rent, torn;* A.S. rendan, *to rend.*
renten, 168, *rents, revenues;* A.S. rent; Fr. rente, *rent.*
reoufulnesse, 368, *compassion.*
reounesse, 144, b. *regret, grief, sorrow;* A.S. hreownes.
reoðer, 140, a. *an ox;* A.S. hreoðor.
reouðe, 54, 150, 238, 290, 304, *pity, grief, calamity;* A.S. hreowan, *to repent, grieve.*
reouðfule, 116, 222, 326, *compassionate, lamentable.*
repen, ropin, 128, a. *to catch hold of, steal;* A.S. rypan, *to pluck, pick, pull.*
reping, roping, 314, h. *searching, extorting, drawing out.*
resede, 326, g. *was in a passion, violent;* A.S. rese, *violence.*
reuen, 84, e. *a raven.*
riche, 40, 208, 362, *a kingdom;* A.S. rice.
riden, 216, *to ride;* pr. p. ridinde, 216, *riding.*
ridlen, 234, ridli, 234, e. *to riddle, sift.*
rihte, 286, 332, *judgment,* 348, *right, straight,* adj.
rihteð, 1, 410, *directeth;* p.p. i-riht, 364, *set up;* A.S. rihtan, *to direct, make straight.*
rihtwise, 286, *righteous.*
rihtwisnesse, 304, *justice;* A.S. rihtwisnes.
rikelot, 88, *a magpie.*
rikenares, 214, *accountants.*
rikenen, 210, 330, *to give account, to reckon;* A.S. recceau.

rimen, 128, c.
rinde, 148, 150, *the rind, bark*; A.S. rind, id.
rindleas, 150, *without bark*.
rinen, 128, c. *to touch, lay hold of*; pr. rineð, 320; imp. rin, 408; A.S. hrinan, id.
rinunge, 408, *touching*; A.S. hrinung.
ring, A.S. 420, *a ring*.
ringinde, 140, *ranging, roving*; A.S. ring, *a circle?*
riote, 198, *route, way, purpose?* Fr. route?
ris, 100, *twigs, boughs*; A.S. hris.
riwle, 1, 410, pl. riwlen, 410, *a rule*.
riwleð, 1, *ruleth*.
rixleð, 80, 164, a. 248, 374, *ruleth, governeth*; A.S. rixian.
rixlunge, 248, *rule, dominion*.
robbares, 334, *robbers*.
robbeð, 286, *robbeth*; p.p. i-robbed, 150, *robbed*.
rode, 26, *the cross*.
roden-takne, 20, *the sign of the cross*; A.S. ród-tacen.
rode-stef, *the holyrood, cross*
rondes, 148, 150, *staves*; Sc. *rungs*; P.E. *rungs*, the round steps of a ladder. Holloway's Dict.
ronke, 268, c. *rank, strong, proud*; A.S. rane.
ropes, ropeð, 330, c. *crieth*; D, ruepen, *to cry, call*.
rote, 204, 416, a *root*.
i-roted, 686, *rooted*.
rotien, 116, 274, *to rot, fester*; p. rotede, 256; pr. sub. rotie, 352; p.p. i-roted, 106, roted, 84, rotede, 216, rotin, roteð, 84, d.; A.S. rotian, id.
roue, 152, a. *roof*; A.S. rof, id.
roulte, 60, v. reccheð.
i-rud, 392, a. *freed*; A.S. hreddan, *to free, rid*.
rude, rudi, 330, *ruddy, blushing*.
i-ruded, 50, 332, 356, *reddened*; A.S. readian, *to redden*.
ruehge, ruhe, 182, c. *rough*; ruhure, 284, *rougher*.
rug, 264, 294, rugge, 418, *the back*; A.S. hryg.
ruine, 178, b. synonymous with rinen, q. v.
ruken, 266, *to get on the back, to mount*.
ruken, 214, *to rake together*.
rukelen, 214, 406, *to heap up*; pr. ruckeleð, 214; A.S. hreac, *a rick, heap*; Sc. to riekle.
rune, 74, *talk, mystery, council*; pl. runes, 96, 154; A.S. run, id.
rungen, rungge, 316, a. *to wring*; A.S. wringan.
rungen up, 22, a. *to stand up*; rung up, 290, *rouse thyself*.
rusten, 344, *to rust*; i-rusted, 160, *rusted*; A.S. rustian, id.
rute, 350, *road, way, route*; Fr. route.
rute, 99, m. *company, host, army, rout*. Milton, Comus, 542.
ruwe, 120, 184, *rough, roughness*; A.S. hruh, id.
sacreð, 268, *consecrateth*; Fr. sacrer.
sabraz, 364, *a medicinal drink*.
sahe, sage, 56, k. 164, c. a *saying, word*; A.S. sagu, id.
saie, v. sigen.
sakelease, 68, sakles, 116, b. 362, e. *innocent*, A.S. sacleas, *quiet, peaceable*; Sc. sacless, saikless, id.
saluz, 388, *salvation*; Fr. salut, id.
salm, 290, *a psalm*.
Salmwurhte, 256, *Psalmist*.
sarre, 112, 236, 292, *sorer*; A.S. sár, *sore*.
salue, 282, *a remedy*; pl. saluen, 226, 240.
salue, 370, *ointment*.
i-salued, 274, *remedied*.
saulene, 182, f. *of souls*.
sauuaciun, 242, *salvation*.
sauuen, 98, *to save*.
sauur, 102, 138, 232, 376, *savour, delight*; O.Fr. savor.
sauter, 220, 292, 334, *the psalter*.
sawe, 98, 108, 256, 360, *a saying, speech, rumour*; A.S. sagu, id.
scale. 334, c. v. scoale.
scapeloris, 424, c. *scapularies*.
schaldinde, 246, *scalding*.
schale, skale, 214, f. *a bowl*.
schamel, 166, f. *a stool, footstool, bench*; A.S. scamul, id.
schandle, 380, schaundle, 108, *evil speaking*.
scharne, 106, k. *scorn*.
scharpschlipe, 380, a. *sharpness*; A.S. scearf, *sharp*.
scheaden, 270, *to separate*; A.S. sceadan, id.
scheadewe, 242, 364, 366, *a shadow*; A.S. sceaduw, id.
schekeles, 94, *shackles, limits*; A.S. sceacul, *a shackle*.
scheape, 424, *shape*, n.
scheapes, 362, d. *skips*.
scheapien, *to shape*; imp. schepieð, 420; p.p. i-scheaped, 200; A.S. sceapan, gesceapan, *to shape*.
scheawen, 154, *to shew*; pr. scheaweð, 154, 344, *sheweth, revealeth*; p. scheawede, 154, 250; imp. scheau, 90, 98, 292; p.p. i-scheawed, 112, 154, 230; A.S. sceawian, *to shew*.
scheauware, 90, *a mirror*; A.S. sceawere.
scheauwinges, 268, *appearances*; A.S. sceawung, *a sight*.
scheceð, 390, *seeketh*; A.S. gesecan.
scheden, 344, *to drop, spill, shed, pour*; pr. schedeð, 166; p. shede, 420, a.; pr. sub. schet, 320, *be poured out*; imp. sched, 320, schet, 266, d. 420; p.p. i-sched, 402; A.S. sceadan, *to shed*.

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schedlunge, 262, *shedding*, n.
scheken, 344, *to shake*; pr. schekeð, 60, 240; pr. p. schekinde. 60; A.S. sceacan, id.
schelchine, 12, 390, *a slave, drudge, scullion*; A.S. sceal, *a servant*.
schelde, 252, 392, *a shield*.
schenden. 816, *to shame, confound, defeat, destroy*, pr. schent, 298; imp. schend, 266; p.p. i-schend, 248, 296, 298; A.S. scendan, id.
schendful, 112, 158, 200, g. 322, 356, *shameful, ignominious, reproachful*.
schendfuliche, 316, 400, *reproachfully, disgracefully*.
schendfulnesse, 322, *vileness*.
schendlac, 100, 322, 356, schendlakes, 188, *disgrace, infamy, ignominy, derision*.
schene, 98, 398, *fair, beautiful, bright*; comp. schennure, 246, schenre, 100, 324, 352, 362; A.S. scinan, *to shine*, scean, *shone*; G. schön.
scheomel, 166, *a stool, footstool*; A.S. scamel.
scheome, 60, scheomen, 108, *shame*.
scheomen, 312, *to be ashamed*; A.S. sceomian, id.
scheomeful, 302, *bashful, ashamed*.
scheomeleas, 170, *shameless*; A.S. sceamleas, id.
scheomeliche, 366, *ignominiously*.
scheon. 362, *shoes*; A.S. sceon; Sc. shoon.
scheoinde, 16, *shoeing, putting on shoes*; A.S. sceoian, *to shoe*.
scheortliche, 308, 410, *briefly*; sceortlic, id.
scheoteð, 150, scheot, 60, pr. *shoots*; scheotunge, 60, *shooting*, n.; scute, 60, schute, 62, *shot*, n.; A.S. sceotan, *to shoot*.
scheouh. 242, *shy*; G. scheu, id.
scher, 272, *the groin, secret parts*; A.S. scaru, id.
scheunceð, schuntes, 242, d. *shies, shrinks*; scheunchinde, 242, d. *shying, shrinking*; A.S. scunian, *to shun*.
schil, 204, *the mind*, v. skile.
schilden, 82, 366, *to shield, defend*; pr. schilt, 392: pr. sub. i-schilde, 84; A.S. scyldan, id.
schillings, 398, d. *shillings*.
schindleð, 186, b. *spurneth*; A.S. scendan? *to spurn*.
schineð, 246, pr. *shineth*; pr.p. schininde, 224; A.S. scinan.
schir, 1, 144, 246, 382, *clear, pure, sheer, sincere*; A.S. scir, id.
schire, 308, *a shire, county, region*; A.S. scire, id.
schireð, 384, *purifieth*.
schirliche, *purely*, 154, *solely*.
schirnesse, 386, 406, *pureness*.
schirches, 418, n. *of the church*, v. chirche.
schiue, 416, a. *a slice, piece*; Isl. skifa; Sc. shive, id.
scholde, 332, *should*.
schone, 420, *shoes*.
schonken, 258, *legs*; A.S. scanca, *the shank*.
schop, 138, *made, created*; A.S. sceapan, *to make*.
schorn, 106, 108, 344, *scorn, scornful*; D. scherne, id.
schorneð, 248, *scorneth*.
schornunge, 200, *scorning*.
schrapien, 116, 344, *to scrape, erase, scratch*; pr. schrepeð, 186, 344; p.p. i-schrapede, 82, d.; screopan, id.
schreaden, 416, schraden, 416, a. *shreds, fragments*; A.S. screade, *a shred*.
schrift, A.S. 4, 298, 300, 302, 303, 304, 308, 314, *confession, a confessor*; g. schriftes, 6, 418.
schrift-feder, 316, 340, *a father confessor*.
schriuen, 340, 344, 426, *to confess, receive confession*; pr. schriueð, 314; p. schrof, 68; pr. sub. schriue, 344; imp. schrif, 266; p.p. i-schriuen, 332, 412; A.S. scrifan, id.
schriuinges, 268, f. *acts of confession*.
schrude, 300, *a garment*; A.S. scrud.
schruden. 214, 412, 414, *to clothe*; pr. schrudeð, 260; p. schrudde, 302; p.p. i-schrud, 66, 166, 260; A.S. scrydan, id.
schuchteth, schutten, 312, d. *get rid, shut of*; A.S. sceadan? v. schuncheð.
schucke, 316, 326, *the devil*; A.S. scucca, id.
schuldi, 206, *guilty*.
schuleð, 212, *scoweleth*.
schulle, 296, *skull*.
schuncheð, 312, pr. pl. *drive away*; pr. sub. schunche, 380, *slink away*; Sc. to shank away, *to send away peremptorily any one whom it is desirous to get rid of*; A.S. sceanca, *the shank, legs*?
schuntes, d. v. 242, scheuncheð.
schunieu, 82, 86, *to shun, avoid*; p. schuneden, 286; pr. sub. schunie, 92; A.S. scunian, id.
schuppare, 138, schuppinde, 260, *the Creator*; A.S. sceapan, *to create*.
schurge, 418, *a scourge*; Fr. escourgée, id.
schurteð, 422, imp. *divert*; Sc. to shurt; G. scherzen, id.
schutteð, 26, imp. *shut*; A.S. scyttan.
schuueð, 314, pr. *shoveth, shoveleth*; p.p. i-schuuen, 316; A.S. sceofan, *to shove, thrust*.
sckucke [I. schucke], *the devil*; A.S. scucca.
sclattes, sletteð, 212, h. *hang down*, as a dog its ears.
scoale, 214, schale, skale, 214, i. *a bowl*.
scotten, 348, 360, *to share*; pr. schotteð, 348; A.S. sceotan, *to expend money in common*.
scragen, 4, d. *scraggy, lean, skin and bone, rugged*.

scratteð, 186, b. *scratcheth*; P.E. to scrat, *to scrape together.*
scrowe, 42, 284, *a scroll, book.*
i-sealed, 388, *sealed.*
sec, 330, *sucked.*
sec, 176, 370, seke, 370, *sick*; com. seceure, 46, *more sick*; A.S. seoc, id.
sechen, 164, 318, 350, *to seek*; pr. secheð, 274, 324, 358; p. souhte, 130, 318; pr. sub. seche, 234; imp. s. sech, 102; pl. secheð, 342; pr. p. sechinde, 152; p.p. i-souht, 314; A.S. secan, *to seek.*
secli, 50, pr. sub. *fall sick*; A.S. sæclian, *to sicken.*
secnesse, 112, 360, *sickness*; A.S. seocnes, id.
secneð, 368, *sickeneth.*
sedole ? 12.
see, 230, *a lake, sea*; G. see, *a lake.*
sege, 233, *a throne.*
seihte, 250, 256, seihtness, 25, 120, seihness, 426, *peace.*
seihtni, 28 [l. seihtnien], *to be reconciled, at peace*; pr. seihtneð, 374; p.p. i-seihtned, 336; A.S. sehtian, *to reconcile.*
seim, 412, *lard.*
seke, 330, 364, *sick.*
selcuðe, 8, 360, *strange, uncommon*; A.S. seldcuð, *seldom known.*
seldcene, 78, 80, *seldom, rarely happening*; A.S. seld, *seldom*, cennan, *to bring forth.*
selde, 72, *seldom.*
seldhwonne, 428, *seldom.*
seldspeche, 76, *taciturnity.*
seli, 64, 108, 352, i-seli, 50, 182, *blessed, good, happy*; A.S. selig, id.
seliliche, 184, *happy.*
seluhðe, 354, 398, i-seluhðe, 282, *happiness*; A.S. gesælðe, id.
semblaunt, 90, 128, 416, *appearance, shew*; Fr. semblant.
semen, 180, f. *seem*; semde, 112, b. *seemed.*
senden, 422, *to send*; pr. sent, 246, 256, seint, 192; pr. sub. sende, 416; imp. sendeð, 246.
seolk, 420, *silk*; A.S. seolc.
seoluer, 152, seolure, 398, *silver.*
i-seon, 92, 188, i-seonne, 92, *to see*; pr. i-seoð, 196, isihð, 6, 422, isihst, 178; p. i-seih, 166, 272, i-seien, 190; pr. sub. i-seo, 348, 352; p. sub. i-seie, 242; p.p. i-seien, 92; A.S. geseon, id.
seoruwe, 190, 354, *sorrow*; A.S. sorg, sorh, id.
seoruwen, 308, *to be sorry.*
seoruhful, 110, *sorrowful*, comp. seoruhfulure, 308; A.S. sorhful.
seoruhfulliche, 400, *sorrowfully*; A.S. sorhlice.
seoððen, 146, 284, *since, afterwards*; A.S. seoððan.
seoue, 236, 324, *seven*; seoueðe, 382, *seventh.*
seouwen, *to sew*; imp. seouweð, 420; p.p. i-seouwed, 200; A.S. siowian, id.
seruie, 6 [l. seruien], *to serve*; pr. serueð, 422.
sette, 358, *a sitting, seat.*
setten, 274, *to set, plant, settle, subside*; pr. setteð, 32; p. sette, 270; p.p. i-set, 254, 378; i-sette, 412, 416, 428; A.S. settan, id.
sewid, 88, f. *shewed*; A.S. sceawian, *to shew.*
shede, 420, a. *lost, injured*; Sc. skaithed; A.S. sceaðan, *to hurt.*
shene, 10, *bright*; A.S. scinan, *to shine.*
shwuche, 318, *such.*
sibbe, 204, *kindred, related by blood*; Sc. sib; A.S. sib, id.
sic, 176, sik, 178, *sick.*
sicles, 398, *shekels.*
siden, A.S. 392, *sides.*
sigaldren, 208, sigaldrie, 208, c. *sorcery, divination*; MS. Oxon. sortilegia.
i-sigge, 172, ich sigge, *I say.*
siggen, 24, 346, 426, *to say, recite*; pr. siggeð, 22, 24, seið, 182, 358, 376, 382, 408, seist, 408; p. seide, 72, 224, 352; pr. sub. sigge, 8, 20, 120, saie, 120, b.; imp. siggeð, 18, 262, 346, scie, 238, 352; p p. i-seid, 182, 274, 374; A.S. seggan, id.
sihðe, 52, 90, 94, pl. sihðen, 94, *sight*; A.S. gesiht, id.
i-sihð, 8, *sighs, strains*; A.S. sican, *to sob, sigh.*
sikeð, 32, sikes, 284, pl. n. *sighs*; A.S. siccet, *a sigh.*
sike, 32, 112, 394, *sick*; A.S. seoc.
siker, 60, 102, 158, 256, 266, 424, *safe, sure, trusty, surely*; Sc. sicker; G. sicher.
sikerliche, 352, 364, *surely, securely.*
sikernesse, 342, *security.*
sikerure, 164, *more secure.*
singen, 44, 424, *to sing*; pr. singeð; pr. p. singinde, 424.
sitten, 22, 266, 358, *to sit*; pr. sit, 332; p. sete, 238; pl. seten, 258; pr. sub. site, 290, sitte, 358; A.S. sittan, id.
siðen, A.S. 18, 76, 160, 236, *times.*
sker, 136, *clear, free, secure*; com. skerre, 314, 350; A.S. scir, *pure.*
skeren, 308, *to acquit, free, clear.*
skerre, 242, d. *shy, startled, frightened*; Sc. skairy, *a skairy horse*, one that easily takes fright; E. to scare.
skil, 306, skile, 206, 228, 270, 272, 306, schil, 204, *reason, the mind*; g. skiles, 204, 288,

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294, 346, skiles ȝettunge, *the mind's consent;* Sw. skäl, *reason, argument.*
skirmen, 212, *to skirmish, fence, strike;* pr. skirmeð, 212; MS. Oxon. impungit; Fr. escrimer, *to fence, tilt.*
skulkin, 400, b. *to skulk, slink away.*
skurgen, 258, *scourges.*
slakien, 134, *to slacken, cease, become remiss;* A.S. slacian, id.
sleateð, 212, 334, sleeteth, *aims at, hangs down his ears,* like a dog in pursuit of game.
slean, 138, slenne, 130, *to slay;* pr. sleaȝ, 118, 210, 252, *slayeth;* p. slouh, 118, 136, 298, 336; pl. slowen, 270, 366, *slew;* imp. slea, 206, sleð, 266, e.; p.p. isleiene, 118, 156; A.S. slean, slagan, *to slay.*
slepen, 238, 270, 272, *to sleep;* pr. slepeð, 212; p. slepte, 270, sleptest, 238; pr. p. slepinde, 224.
slep, 212, *a sleeper.*
slepie, 272, *sleepy.*
sleuen, 56, *sleeves;* A.S. slief, *sleeve.*
slibbri, 14, e. *slippery;* A.S. slipur, id.
sliddri, 74, 252, *slippery;* A.S. slidan, *to slide.*
sliddrunge, 252, *sliding, slippery.*
sliden, 252, *to slide;* pr. slit, *slides;* A.S. slidan, id.
slim, 276, *slime.*
slouhðe, 144, 194, 252, *sloth;* A.S. slaw, *slow.*
slowe, 212, a. *sluggard;* slouh, 258, *slow, indolent.*
slugȝi, 258, *sluggish.*
slumni, 258, *slothful, lazy;* A.S. slimig, *muddy.*
smech, 94, 276, 376, *taste;* A.S. smæc, id.
smeechen, 324, *to taste;* p. smeihte, 106, 114, 238, smachte, 114, e.; p.p. i-smeechedd, 92, 94; A.S. smæccan, *to taste.*
smeechunge, 64, 104, *tasting.*
smechleas, 138, 376, *tasteless.*
smel, smele, 314, 324, *small;* A.S. smæl, id.
smel, 104, 106, *smell;* pl. smelles, 104.
smellen, *to smell;* pr. p. smellinde, 340.
smeorten, 238, *to smart;* pr. smeorteð, 326; A.S. smeortan.
smeortunge, 294, *smarting.*
smeoðien, 284, *to work as a smith;* pr. smeoðeð, 52, smiðes, 52, g.; A.S. smiðian, id.
smeðe, 1, *smooth.*
smeðen, 4, *to make smooth;* smeðeð, 4, 184, *maketh smooth;* A.S. smeðian.
smitare, 156, *smiter;* A.S. smitan, *to strike.*
smiten, 366, 408, *to smite, strike, dart;* pr. smit, 94; A.S. smitan.
smið, 78, *a carpenter, smith;* A.S. smitan.
smiððe, 284, *smithy.*
i-smoked, 316, *tasted, touched;* A.S. smæcan.
smurien, 372, 378, *to anoint;* pr. smureð, 244; A.S. smyrian, id.
smurilles, 372, *ointments;* A.S. smyrels, id.
smurðre, 272, *smoulder, smoke;* A.S. smoran.
snakereð, 380, pr. *cometh in a sneaking and hypocritical manner;* pr. p. snakerinde, 290; A.S. snican, *to sneak, creep;* snaca, *a snake.*
sneasin, snesen, 212, f. *to strike through, pierce;* A.S. snas, *a spit.*
sneates, sneatres, 82, f. *good advice;* A.S. snoter, *wise, prudent.*
snecchen, 324, *to snatch.*
sol, 324, *foul, dirty;* A.S. sol, *soil, filth.*
some, 426, *concord;* A.S. som, id.
somed, 88, 254, 308, 372, 388, *together, at the same time, united.*
somentale, 426, a. *concord;* A.S. somen, sómed, *together,* tale, *speech.*
somlich, 94, semlich, 94, l. *seemly, proper;* G. ziemlich, id.
isompned, 186, *joined;* A.S. somnian, *to assemble.*
somrednesse, 254, *concord, unanimity;* A.S. samrade, id.
sond, 402, *sand;* A.S. sand, id.
sonde, 104, 126, 184, 190, 272, 368, *a messenger, anything sent, a sending;* pl. sonden, 246, 388.
sondesmon, 190, 256, *a messenger, ambassador;* pl. sondesmen, 388.
sone, 422, *soon;* A.S. sona, id. com. sonre, 58, 266, *sooner.*
i-sonted, 350, *sainted, made saints;* O.Fr. saintir, id.
sopare, 152, *a seller of soap, a pedlar.*
sope, *soap;* A.S. sape; Sc. sape, saip.
sor, 354, 376, *pain, anxiety;* A.S. sorg.
sore, 272, *sorrow, contrition.*
sori, 282, sorie, 384, *sorry, unhappy;* com. soriure, 310, sup. sorest, 382, *most sorrowful.*
soriliche, 224, 354, *painfully;* A.S. sarlice, swarlice.
sot, 336, *foolish.*
soð, A.S. 138, 302, *true;* soðes, 102, adv. *truly.*
soðfest, A.S. 26, *ever true.*
soðliche, 12, 240, 242, *truly, really, certainly;* A.S. soðlice, id.
sotschipe, 362, 422, *folly;* A.S. sotscipe.
sparien, 416, *to spare;* p.p. i-spared, i-sparet, 364, d. i-spareded [l. i-spared], 364; A.S. sparian, id.
spat, 104, e. *a spot, stain.*
spatie, 104, g. *stained, spotted;* A.S. spætan, *to spit.*
speches, speckes, 288, b. *specks;* A.S. specca, *a speck.*

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speche, 82, 98, 100, *speech, speaking.*
spoken, 72, 74, 98, *to speak;* pr. spekeð, 82, 88, 100; p. spec, 78, 272; p.p. i-spoken; pr. sub. speke, 104; A.S. specan, id.
spekeful, 100, *prating;* A.S. spæcan, *to speak.*
speleð, 170, 300, 284, 372, *speaketh, meaneth;* A.S. spellian, *to speak, tell, relate.*
spelles, 120, *stories;* A.S. spell, *a story, tale.*
spellunge, A.S. 64, 104, *discourse, speaking.*
spense, 350, *expense.*
speowen, 240, 346, *to vomit,* pr. speoweð; A.S. speowian, id.
sperclinde, 34, *glowing;* A.S. spærc, *a spark.*
speren, 80, g. *to spar;* pr. spareð, sperres, 70, g. *shutteth, sparreth;* A.S. sparran, *to shut.*
spet, 240, spetteð, 78, *spitteth;* p. spette, 106; imp. spi, 310, *spit;* A.S. spittan, *to spit.*
spitel staf, sputel stef, 384, a. *spade?*
spitel vuel, 148, *leprosy.*
sprengeð, 16, imp. *sprinkle;* p.p. i-spreinde, 92, i-sprengde, 92, b. *spread, dispersed;* A.S. sprengan, *to sprinkle, disperse.*
spreoue, 248, *trial, proof.*
spret, 98, *spreads;* p.p. i-spredde, 230, i-spred, 390, *extended, spread;* A.S. sprædan, *to spread.*
sprintles, 276, *twigs;* M.S. Oxon. ramusculi.
sprutteð, 86, *spronteth;* A.S. sprytan.
spotle, 288, *spittle.*
spotlunge, 188, *spitting;* A.S. spatlung, id.
spurnen, 188, *to stumble;* pr. spurneð, 186; A.S. spurnan, id.
spuse, 98, *a spouse, bride;* Fr. epouse.
spuse-bruche, 56, *adultery.*
sput, 196, b. *speeds, urges?* A.S. spedan; G. spuden, sputen, *to speed.*
i-stald, 6, *instituted, established;* A.S. staðelian, *to establish.*
stalen, 354, *arms,* or *sides of a ladder;* A.S. stælg.
stalewarde, 272, *stout, firm, steady;* A.S. stalferhðe, id.
stalewardlieke, 80, 344, *stoutly, firmly, resolutely.*
stamin, 418, *a kind of shirt.*
stat, 204, *state, condition.*
staðelwurðe, 272, b. *steady.*
steaue, 292, *a staff;* A.S. stæf.
stefne, 76, 82, 120, 126, 162, 236, 366, 414, *a voice;* A.S. stefn, id.
istefned, 310, *established;* A.S. stefnian.
steire, 284, 352, *step, degree;* A.S. stæger.
steken, bisteken, 62, *to shut;* p.p. i-stekene, 50; Sc. to steek, id.
stel, 160, *steel;* A.S. style.
stenede, 122, *stoned.*
stenh, 84, stunch, 104, 216, *a stench;* A.S. stenc.
steore, 132, *a stork* [l. struccion, ostrice, 132, b.]; A.S. storc, *a stork,* struta, *an ostrich.*
steore-naked, 260, *stark naked;* A.S. sterc, steare, *stark.*
steoruеð, 222, pr. *dieth;* p. sterf, 360, 366; p.p. i-storuen, 308, a-storuen, 310; A.S. steorfan, *to die.*
sterne, 218, sturne, 366, *stern;* A.S. stearn.
stert-hwule, 336, *an instant, the last fleeting moments;* A.S. steort, stert, *the tail, extreme point,* hwile, *time,* horula.
steuene, 160, *a voice;* A.S. stefn.
stiche, 110, 282, 326, 370, *a stitch, sharp pain;* A.S. stice.
i-sticched, 424, a. A.S. gesticced, *stuck, pierced.*
sticke, 370, *spoon;* A.S. sticca.
stien, 40, 356, 362, 364, *to ascend;* pr. stihð, p. steih, 250; p.p. i-stien, 400; A.S. stigan, *to ascend.*
istihd, 424, *raised* [*pierced?* A.S. stician]; A.S. stigan, *to ascend.*
stihð, 272, *stabs;* stihten, 272, *stabbed;* A.S. stician, *to stab, stick.*
stikeð, 214, *haunteth.*
stille, A.S. 116, *silent.*
stilleð, 186, A.S. stillan, *to still.*
stilliche, 82, *silently;* A.S. stillice.
stilðe, 156, *silence;* A.S. stillan, *to still.*
stingeð, 82, 208, pr. *stingeth;* imp. stink, 230, sting, 230, b.; pr. p. stinginde, 82, stincginde, 294; A.S. stingan, *to sting.*
stinken, 86, *to stink, give forth or smell an odour of any kind;* pr. stinkeð, 84; p. stonc, 326, stong, stank, 230; pl. stunken, 230; pr. sub. i-stinckeð; im. sub. stunken, 86; pr. p. stinkinde, 84, 164, 216; A.S. stencan, *to smell.*
stiward, 386, *a steward.*
stod-mere, 316, *stud-mare, brood-mare.*
stol, 166, *stool;* A.S. stól.
stolde, 8, *established;* A.S. staðelian, *to settle.*
stonden, 266, *to stand;* pr. stonst, 236, stont, 266, stondeð, 366; p. stod, 352, 370; A.S. standan, id.
stonene, 378, *of stone.*
storien, 154, d. *histories.*
strapeles, 420, *drawers?*
strea, 295, 324, *straw;* A.S. streaw.
streamden, 188, e. *streamed, flowed;* A.S. streamian.
strecche8, 378, pr. *stretcheth, extendeth;* p. streihte, 280; imp. strik, 408; p.p. i-streiht, 362, 390; A.S. streccan, *to stretch.*
strenden [l. stremden], 188, e. *streamed, flowed.*

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strencðes, 270, *strongholds.*
strengest, 280, *strongest.*
strengre, 326, *more difficult.*
strenðeð, 140, *strengtheneth.*
strenðe, 140, strencðe, 280, *strength.*
streones, 208, 210, 234, *progeny;* A.S. strynan, *to beget, procreate.*
streoneð, 204, 278, *begetteth, conceiveth, giveth birth;* p.p. i-streoned, 66, 210; A.S. streonan, strynan, *to beget.*
strete, 104, *street, road;* A.S. stræt.
strik, 408, *stretch, extend,* v. streccheð.
strof, 398, *strove.*
stronge, 112, 362, *strict, severe, austere;* A.S. strong, streng.
stronglukest, 218, *most strongly.*
struccion, 132, b. *an ostrich.*
strueð, 294, f. *destroyeth;* pl. struien; A.S. strudan, *to ravage.*
struginde, 136, g. *being racked, tormented?* A.S. streccan, *to stretch.*
strunden, strundes, 188, c. *streams;* A.S. strand?
i-struped, 148, g. *stripped, peeled;* D. stroopen, *to peel.*
strusteð [i. trusteð], 380, *trusteth;* A.S. trywian, *to trust.*
strusti [i. trusti], 66, 266, *confiding.*
sturieð [i. struieð], 294, *destroy.*
stucchenes, 14, 298, 342, 412, *sections, parts;* A.S. styc, *a piece.*
studefest, 302, studeuest, 340, *steadfast;* A.S. stedfæst.
stude, 4, 68, 250, 316, 410, *a place;* pl. studen, 136, 144, 342, *places;* ine stude, *instead;* A.S. styde, *a place.*
studeuestliche, 162, *constantly.*
studestaðelfestnesse, 6, *steadfast continuance in a place.*
studeð, 142, stut, 142, i. *steadieth, giveth support to.*
stuneche, 216, v. stenh.
stunde, 68, 190, 240, 310, *an hour, time;* A.S. stund, id.
stunt, 202, *stands still;* A.S. stynt, *standeth.*
stunten, stutten, 72, f. *to stop, stint, restrain;* A.S. stintan, id.
sturbinge, 154, *tumult, disturbance;* A.S. styrian.
i-sturbed, 428, *disturbed.*
sturien, 130, 268, 306, 422, *to move, be moved, bestir, disturb;* pr. stureð, 82, 296, sturieð, 198, 332, 404; imp. sture, 290; pr.p. sturinde, 152; A.S. styran, styrian, id.
sturiunge, 188, *a shaking, moving;* pl. sturiunges, 294, *emotions.*
sturne, 268, 304, 366, 428, *stern;* A.S. stearne.
stutten, 42, a. 72, f. *to stop, check, stand;* pr. stutteð, 350, b.
succurs, 244, sukurs, 386, *aid, help.*
suffre, 328, imp. *suffer.*
sulleð, suheče, 208, a. *cometh.*
suhiende, 428, k, *sounding, loud;* Sc. sough, *a sound,* as that made by the wind, *a rumour.*
suileče, 158, i-suiled, 160, i-suled, 396, *soiled, polluted;* A.S. sylian, *to soil, defile.*
sulement, Fr. 266, *only.*
sullen, 148, 190, 356, 398, *to sell;* pr. sulleð, 398; p. solde, 398; imp. sule, 290; A.S. syllan, *to sell.*
sulue, 328, *self;* A.S. sylf, seolf.
suluh, 384, *a plough;* A.S. sulh, id.
sumdel, 18, 116, 212, 216, *somewhat, somewhere;* A.S. sum, dæl.
sumehwule, 390, *sometimes.*
summechere, 216, 336, 408, *somewhat, sometime.*
sunderlepes, 90, c. *separately;* A.S. synderlyp, *peculiar.*
sunderliche, 90, 302, *separately;* A.S. sunder, *separate.*
sundren, 270, *to separate, differ;* pr. sundreð, 426; p. sundrede, 414; p.p. i-sundred, 252, 412; A.S. syndrian, id.; Sc. to synder.
sune, 426, *son.*
sunegen, 304, 306, *to commit sin;* pr. sunegest, 1, sunegeð, 428; p. sunegede, 118, sunegude, 224; pr. sub. sunegie, 58, sunege, 302; p.p. i-suneged, 306; A.S. syngian, id.
sunegunge, 52, *sinning.*
sunendei, 412, *Sunday.*
sunne, 118, 302, 312, *sin;* pl. sunnen, 304; A.S. synne.
surre, *sourer;* A.S. sur, *sour.*
sutare, 324, *shoemaker;* A.S. sutere; Sc. sutar.
sutel, 154, 208, 362, *manifest;* A.S. sutol.
suteliche, 112, *plainly;* A.S. swutelice.
sutelie, 154, 382, pr. sub. *may be manifest:* p.p. i-suteled, 8, 154; A.S. sutelian, *to make clear, manifest.*
suti, 228, *base, foul;* MS. Oxon. turpis; A.S. soot, *soot.*
suuel, 192; A.S. sufel, *opsonium.*
suwe, 204, *a swine;* A.S. sugu.
suweð, 208, *cometh;* MS. Oxon. sequatur.
suwie, 306, *sigh;* A.S. seofan, *to sigh.*
suwinde, 256, *secretly whispered;* A.S. swugian, *to be silent;* Sc. sough, *a whisper, rumour.*
suwinde, 428, *vehement;* A.S. swogende, *sounding, raging.*
swalm, 274, e. *inflammation;* A.S. swælan, *to burn.*

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swar, sware, 344, *swearing*; A.S. swerian, *to swear*.
swarte, 304, 306, *black*; swarture, 284, *blacker*; A.S. sweart, id.
swat, 104, c. *sweat*; swati, 104, g. *sweaty*; A.S. swatig, id.
sweamen, 312, 330, 398, *to grieve, vex, displease*; pr. sweameð, 404, sweame, sweme, 312, æ.
swefne, 221, *a dream*; swefnes, 268, *dreams*; A.S. swefn, *a dream*.
sweinde, 280, *swung*; A.S. swengan, *to swing*.
swel, 274, *inflammation*, v. swalm.
swenchen, 134, 230, *to swinge, beat, afflict*; imp. sweng, 290, swench, 290, d.; A.S. swencan, swingan, id.
swenges, 80, 318, 374, *casts, violent efforts, temptations*; A.S. swing, *a scourge, whip*.
sweore, 392, *the neck*; A.S. sweora, id.
swerien, 70, *to swear*; pr. swereð, 98, 198; p.p. i-sworen, 96; A.S. swerian, id
swet, pr. *sweateth*, p. swette, 110, 360; A.S. swætan, *to sweat*.
swete, 312, *sweet*, v. swote.
sweteliche, 264, 430, *kindly, gently*.
swiftschipe, 398, *swiftness*.
swihende, 70, d. v. swiðwike.
swike, 98, 222, 236, 272, *a traitor, deceiver, cheat*; A.S. swica, id.
swikele, 180, 268, *fraudulent, deceitful*; com. swikelure, 180, *more deceitful*.
swinc, A.S. 94, 110, 220, swincke, 306, swinke, 220, 382, pl. swinkes, 240; *labour, toil*.
swinken, *to labour*; pr. swinkeð, 130, 382; p. swonc, 110, 258, 430, swanc, swong, 230 g.; pr. p. swinkinde, 260; p.p. i-swunken, 404, 416; A.S. swincan, id.
swinefule, 292, 360, *toilsome*.
i-swipt, 228, 252, *swept*; A.S. swapan, *to sweep*.
swire, 58, *the neck*; A.S swira.
swiðe, A.S. 236, *quickly, very, greatly*.
swiðwike, 70, swihende wike, swiwike, 70, d. *the holy week, the great week*; A.S. swið, *great*, weoc, *week*.
swoke, 236, b. *a traitor, deceiver*, v. swike.
swopeð, 314, *sweepeth*.
i-sworen, 96, *sworn*; A.S. gesworen, id.
swot, 110, 360, *sweat*; swoti, 104, *sweaty*; A.S. swat, *sweat*.
swote, 80, 116, swete, 116, 238, *sweet*; swote, 238, *sweetly*; A.S. swot, swet, id.
swotnesse, 80, 92, *sweetness*; A S. swétnes.
swowinde, 288, *swooning, fainting*; A.S. aswunan, *to swoon*.
swuc, 112, swuch, 312, swuche, 84, 188, 208, *such*; A.S. swulc, id.
swuchne, 96, 312, *such, of such kind*, qu.? swuch kunne.
swulne, 382, *such, such a one*.
swuðe, 430, *very, greatly, strongly, quickly*; com. swuðere, 92, 266, 336, swuðure, 182.
sykelunge, 82, g. manifestly an error for fikelunge, q.v.

tadden, 214, *toads*; A.S. taden, id.
tale, A.S 64, 66, 68, 104, 280, 316, 424, *talk, conversation, account, estimation, a tale*; pl. 224, tales.
tale, 316, *number*, v. tel
talie, 356, pr. *speak*; A.S. talian, *to speak, compute*.
tauh, 394, *though*.
i-tawed, 418, *tawed*; A.S. tawian, *to taw, prepare, or dress leather*.
team, A.S. 336, *offspring, progeny*; pl. teames, 216, 288.
techen, 210, 422, *to teach*; pr. techeð, 220, 428, tekeðe, 50; p. tauhte, 54, teihte, 158; p.p. i-teiht, 170, 308; A.S. tæcan, *to teach*.
i-teied, 14, 254, *tied, connected*; A.S. tian, *to tie*.
teieð, 332, *draweth*; A.S. teon, *to pull, draw*.
teile, 198, 254, *a tail*; i-teiled, 206, *having a tail*; A.S. tægel, *a tail*.
teken, 78, g. 170, 174, *to add*; imp. teke, 78, 106, 140, 156, *add*, per-tekeu, *moreover*; A S. to-eacan, *to join, add to*.
tel, 372, *number*, n.
tellen, 154, *to tell, number, account, estimate*; pr. telle, 356, tellest, 100, telleð, 154, 170, 200, 234, 252, 254, 256, 356; imp. tel, 42, tele, 42, c.; p.p. told, 356, i-told, 198, 352, 354; A.S. tellan, id.
tellunge, 170, *account, estimation, reckoning*; pl. teolunges, 208.
temien, 138, *to tame, subdue*; p. sub. temede, 176; A.S. temian, id.
temen, *to generate, give birth to, bring forth*; pr. temeð, 220, 288, 308; A.S. temian, id.
tempti, 228, pr. sub. *tempt*; imp. tempte, 228; p.p. i-tented, 228, 230, 234; Fr. tenter, *to tempt, try*.
tende, 296, pr. sub. *kindle*; A.S. tendan, *to kindle*.
tendre, Fr. 112, *tender*; sup. tendrust, 112.
teo, 256, *the*.
teone, 114, 184, 188, 192, 236, 428, *pain, vexation, suffering, wrong, reproach*; A S. teona, id.

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teoneð, 118, pr. pl. *molest, anger;* A.S. teonan, *to molest, anger.*
teonne, 278, *then.*
i-teoðeged, 28, *tithed, paid tithes;* A.S. teoðian, *to tithe.*
tep, 296, imp, *tap, hit, pat;* Fr. taper, *to tap.*
tet, 88, 236, *that.*
te-teren, 84, *to tear in pieces;* pr. tetereð, 362; A.S. to-teran, id.
teð, 236, 288, *teeth,* v. toð.
þafunge, 334, l. *consent;* A.S. þafian, *to consent.*
þase, 16, h. *these.*
þauh, 6, 418, *though, although, however;* A.S. þeh, þeah, id.
þe, pron. *thee.*
þe, þen, þene, *the.*
þeau, 88, 278, *virtue, benefit;* pl. þeawes, 158, a. 200, 240, 276, 300, *virtues, morals, good deeds;* g. pl. þeawene, 278; A.S. þeaw, id.
þeaufule, 422, *moral, edifying.*
þeawe, 184, *dew;* A.S deaw, id.
þenchen, 204, *to think;* pr. þencheð, 192; p. þoulte, 266; imp. þenc, 184, þencheð, 186, 200; p.p. i-þouht, 164, *thought;* A.S. þencan, id.
þeo, 114, 230, þeoa, 314, *then, when, the, that, they;* A.S. þa, *then, until, when, as.*
þeode, 250, *a people, country;* A.S. þeod.
þeof, A.S. 174, *a thief;* pl. þeoues, 174, 292.
þeofte, 208, þeofðe, 202, 382, *theft;* A.S. þeofð.
þeonne, 240, *then.*
þeoneward, 294, *thence away.*
þeos, *these.*
þeosternesse, 142, 146, 352, *darkness;* A.S. þeosternys, id.
þeostreð, 94, *darkeneth;* A.S. þeostrian, *to darken.*
þeoteð, 120, *howleth;* A.S. þeotan, *to howl, to blow a horn;* Sc. to toot.
þeoudome, 32, 218, *boudage, thraldom;* A.S. þeudom, id.
þeowe, A S. 372, *a servant, bond-servant.*
þer, 160, *there, where, when, the, to the, that, to that;* A.S. þær, id.
þerbi, 302, *thereby.*
þerf, 192, 294, 316, 346, *needeth;* A.S. þearfian, *to need.*
þereuore, 362, *therfore, for that cause.*
þerinne, 352, *therein, in that.*
þertec, 188, *add thereto;* A.S. þerto ece.
þeruppe, 100, 160, 270, 352, 372, *above, before, heretofore.*
þes, *this, of the, of this.*
þesne, 136, 342, *this one, this peculiar.*
þet, 274, *that, which, the, that which.*
þicke, 382, *thick,* 104, 104, g. *foul, close, airless;* A.S. þic.
þideward, 222, 384, *thitherward.*
þilke, 68, b. *the same;* A.S. þylc. þæt ylca, id.
þine, *thine.*
þo, 114, 218, 236, 260, 328, 374, þoa, 78, 322, *then, when;* A.S. þa, id.
þo, A.S. 340, *clay, earth;* G. thon, id.
i-þohtet, 210, a. *disposed in mind.*
þolien, 6, 126, c. 134, 158, 220, 238, 284, i-þolien, 122, 228, *to endure, suffer, bear;* pr. þolieð, 188, 190, 384, þolest, 284; p. þolede, 122, 188, 248; pr. sub. þolie, 352, i-þolede, 122; A.S. þolian, geðolian, id.
þolemode, 118, 158, *patient;* A.S. þolemód.
þolemodnesse, 8, 158, 284, *patience;* A.S. þolemodnes.
þone, A.S. 404, *thanks.*
þone, A.S. 222, *a thought, wish, mind.*
i-þoncked, 222, *disposed in mind.*
þoncken, 122, *to thank;* pr. sub. þonke, 256; imp. þonkeð, 430; A.S. þancian, *to thank.*
þongede, 362, *having thongs;* A.S. þwong, *a thong.*
þornes, 134, *thorns;* g. pl. þornene, *of thorns;* þorni, *thorny;* A.S. þorn.
þreateð, 320, pr. *threateneth;* p. þrette, 366; imp. þreateð, 266, *threaten;* p.p. i-þrat, *compelled, by threats;* A S. þreatian, *to threaten, compel.*
þreattene, þreottene, 234, *thirteen;* A.S. þreottyne, id.
þreatunge, A.S. 156, 366, *threatening.*
þrel, 356, 379, *a thrall, bond-servant;* pl. þrelles, 130, 172; A.S. þræl, id.
þreosche, 306, pr. sub. *beat, scourge:* p.p. i-þroschen, 186; A.S. þrescian, *to thrash.*
þreote, 304, *throat;* A.S. þrote, id.
þreouold, 250, *threefold;* A.S. þreofeald, id.
þrest, 314, pr. *rusheth, forceth away;* pl. þresten, 220, b.; A.S. þristian, *to act boldly.*
þridde, 116, *third.*
þries, 324, *thrice.*
þrile, 26, v. þurlen.
þrowunge, A.S. 372, *agony, death-struggle.*
þruh, A.S. 378, *a trough, stone coffin;* Sc. throuch.
þrunc, 114 [l. drunc], *a drink;* A.S. drinc.
þrumnesse, 8, 160, *the holy Trinity;* A.S. þrynes.
þrunge, 154, 160, *a throng;* A.S. þrang.
þrungeð, 252, pr. pl. *throng, crowd;* A.S. þringan, *to press, crowd.*
þucke, 326, *a malicious trick;* G. tücke, id.
þuften, 4, 9, 12, h. 420, f. þuftin, 390, a. *a handmaid, servant;* A.S. þywen, id.

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þulte, *seemed*, v. þunchen.

þuhte, n. 98, *thought, mind*; A.S. þencan, *to think*.

þuldeliche, 106, 158, *patiently*; A.S. þyldelic, *patient*.

þullich, 8, b. *the like*; A.S. þyllic, id.

þume, 18, *the thumb*; A.S. þuma, id.

þunchen, 122, 278, þunche, 136, *to seem*; pr. þunchеð, 38, 98, 100, 114, 122, 126, 138, 148, 158, 192, 222, 238, 242, 268, 374, 416; p. þuhte, 112, 118, 148; pr. sub. þunche, 98, 100, 176; imp. þunche, 162, 358; A.S. þincan, þyncan, *to appear, seem*.

þunne, 144, *thin, small*; A.S. þyn.

þurfte, 336, v. þuruen.

þurhseon, 50, *to see through*.

þurl, þurle, 48, 344, *a window*; pl. þurles, 50, 116, 292, *windows, cavities*; A.S. þyrl, id.

þurlen, 302, *to pierce, perforate, thirl*; pr. þurleð, 220, 246, 272; p. pl. þurleden, 292; imp. þrile, 26; p.p. i-þurled, 390, 398; A.S. þyrlian, *to bore, pierce, perforate*.

þurlunge, 166, c. 396, *a piercing, penetrating*; A.S. þyrelunge, id.

þurse, 280, *a giant, the devil*; A.S. þyrs, *a giant, holgoblin*.

þurst, 114, *thirst*.

þurste, 188, *thirsted*; A.S. þyrstan, *to thirst*.

þurðe, þurte, 172, k. various readings of þurve, v. þuruen.

þuruen, 6, *to need, want*; p. þurfte, 336; pr. sub. þurue, 172, 228; A.S. þearfan, id.

þuruh, 302, 400, *by, through*; A.S. þurh, id.; Lincolnshire dialect, thurf.

þurubut, 330, *through, quite through*.

þusendes, 336, *thousands*.

þwartouer, 402, þwertouer, 82, *across, directly contrary, contumacious*; A.S. þweor, *contrary, perverse*.

þyrs, A.S. 280, a. *a giant, spectre*.

tiecchenes, 100, *kids*; A.S. ticcenes, id.

i-tidde, 152, *happened*, 202, *may happen*; A.S. getidan, *to happen*.

tide, 20, 22, *time, season of prayer*; pl. tiden, 342; A.S. tid, *time*; G. zeit, id.

tiffung, 420, a. *finery in dress*.

tiheðe mis, teoueðen mis, 208, d. *pay tithes improperly*.

tildes, tildeð, 334, a. *prepare*, v. tillen.

tillen, 334, tilien, 384, *to till, prepare, cultivate, toil*; pr. tileð, 78; p. tiled, 404; p.p. i-tiled, 78; A.S. tilian, id.

tilðe, 78, *tillage, cultivation*.

tilunge, 296, *tilling, culture*.

tildunge, 278, *a pitfall, hidden trap*; A.S. tyldsyle, *a booth, tent*; Sc. to tyld, *to cover*.

timbrin, 12, *to build up, prepare, promote*; p.p. i-timbred; A.S. timbrian, *to build*.

timbrunge, A.S. 124, *building up, advancement*.

tindes, 354, *staves*; A.S. tindas, *tines*.

tine, 104, þine, *thine*.

tisse, 20, *this*; A.S. þis.

i-tit, 186, *happens, betides*, v. i-tidde.

tiðinge, 88, tiðinges, 172, 424, *tidings*; A.S. tidan, *to happen*.

tittes, 330, 362, 368, *paps*; A.S. tit, titt, id.

to, 120, *too*.

to-beot, 106, *struck*.

to-berstеð, 254, *breaketh*; A.S. to-berstan, *to break, burst*.

to-blowen, 122, *blown up*; A.S. blawan, *to blow*.

to-bollen, 122, 282, i-bollen, 122, *inflated, excited, displeased*; A.S. bolgen; p.p. of belgan, *to be angry, displeased*; bolne, *to swell*. Ch.

to-breakеð, 164, *breaketh*; to-broken, 164, 342, *broken*; A.S. to-brecan, *to break*.

toc, 52, l. *drew*; A.S. teon, *to pull, draw*.

to-cheoweð, 202, *cheweth*; A.S. to-ceowan, *to chew*.

tocne, 106, 316, *a sign, token*; A.S. tacen, id.

to-dealen, 186, *to divide, separate*; pr. sub. to-deale, 186; imp. to-deale, 254, to-dele, 332; p.p. to-dealed, 254, 298, to-deled, 220, 412; A.S. to-dælan, id.

to-dreuen, 254, *to drive away, disperse*; pr. to-dreaueð, 298; imp. to-dref, 264; A.S. to-dræfan, *to disperse*.

to-dreudliche, 320, *desultorily*.

to-fuleð, 380, *defileth*; A.S. ful, *foul*.

togederes, 354, *together*; A.S. togædere, id.

to-geines, 268, 368, *against*.

toggen, 424, *to tug, romp, toy*; A.S. teogan, teon.

togging, 204, *tugging*; A.S. togung, id.

toggle, toggi, 424, d. *tug*, v. toggen.

to-gines, 268, *forgive*; A.S. to-gifan, *to give to*.

to-tagge, 318, 320, *circumstance*; pl. to-tagges, 316, 320, 332, b.

to-hurteð, 426, *strike against, are repelled*; O.Fr. hurter.

to-hwiðered, 362, *whirled about, racked, broken*.

tol, A.S. 12, g. *a tool, instrument*.

told, i-told, v. tellen.

to-limeð, 84, *dismembereth*; p.p. to-limed, 362; A.S. lim, *a limb*.

tolleð, 290, *enticeth*; p. tulde, 320; imp. tulle, 414; pr. p. tollinde, 50; Ch. tull, *allure*; P.E. tole; Isl. tulka, id.

tollunge, 116, 204, *an enticing, inviting, courting*.

tomnure, 144, *more tame*.

to-neodeð, 418, *is needed*.

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tor, 254, a. com. *very tough*; A.S. toh, *tough*.
i-torene, 364, *torn*.
to-rendeð, 362, *rendeth*; A.S. rendan, *to rend*.
torpelnesse, 322, *whirl, instability*.
torplen, 322, *to fall down headlong, topple*; pr. torpleð, 324; p.p. torplet, 266, e., i-turpled, 266.
to-spret, 402, *spread out*; A.S. to-sprædde.
to-swollen, 282, *swollen*; A.S. to-swellan, *to swell out*.
to-tereð, tetereð, pr. *teareth*; p.p. to-torene, 328, 362, tetore, 362, *torn*; A.S. to-teran, *to tear in pieces*.
toten, 52, *to look out, to peer*; pr. toteð, 92; pr. sub. totie; pr. p. totinde, 50, 100.
toð, 218, *a tooth*.
totilde, 102, *peering, prying*.
totinge, 52, totunge, 100, *looking about, prying*.
to-treden, 166, *to trample upon, tread upon*; pr. to-tret, 122, 380; imp. to-tred, 294; p.p. to-treden, 380; pr. p. to-tredinde, 170; A.S. tredan, *to tread*.
to-tredunge, 380, *a trampling upon*.
to-trodde, 342, imp. *trace out*.
to-tweamde, 396, p. *divided, separated*; A.S. to-twæman, *to separate*.
to-twuned, 254, b. p.p. *divided*.
to-uleoten, 72, pr. sub. pl. *flit, float*; pr. p. uleotinde, 46; A.S. fleotan, *to float*.
i-towen, 324, *drawn*; i-towune, 204, *formed, disciplined, taught, modest*; A.S. teon, *to draw, draw out, form, teach, discipline*.
to-uorð, 294, *too far*.
to-uret, 202, *gnaweth, corrodeth*.
to-warpled, 322, *cast down, shaken off*; A.S. to-werpan, *to cast down*.
to-weaued, 148, *wafted away*; A.S. wafian ? *to fluctuate*.
to-went, 324, *turneth over*; A.S. to-wendan, *to turn over*.
to-wundre, 390, *grievously*.
treden, treoden, 380, *foot-prints*.
treitre, 194, *a betrayer*; Fr. traitre.
treo, 392, treou, 254, 402, *a tree, stick, wood*; pl. treon; A.S. treow, id.
treowe, 128, *true*.
treouliche, *truly, faithfully*.
treounesse, 294, *truth, faithfulness*.
treoweschipe, 8, *truthfulness*.
tristre, 332, tristren, 332, *stations, where men watch to intercept game in hunting*.
triws, 286, *a truce*; pl. trouðen, 54.
trodleð, 232, *traceth*; A.S. trod, *a track*.
troddc, 380, *trod*.
trodes, 380, g, *foot-marks*.
trouðe, 310, *troth*.
trublen, 268, *to disturb*; G. trüben, *to trouble*.
truffes, 106, *delusions*; O.Fr. truffe, *ruse, tromperie*.
trugles, 106, c. *delusions*; probably from A.S. trucian, *to deceive*.
trukeð, 256, pr. *faileth, deceiveth*; p. trukede, 230; pr. sub. trukie, 68, 234, 274, 428; A.S. trucian, *to fail, deceive, truck*.
truleð, 106, d *beguileth*.
trusseaus, 168, *bundles*; Fr. trousseaux, id.
trussen, 322, *to bind in bundles, to pack*; p.p. i-trussed, 166, *trussed*; Fr. trousser, id.
trnkie, 408, pr. sub. *truck, barter*; A.S. trucian; Fr. troquer, id.
trusti, 334, *confident*.
truwandise, 330, *sturdy* or *fraudulent begging*; O.Fr. truandie, *imposture, fraud*.
tuhten, 268, *to chastise, correct, discipline*; pr. tukeð, 316, 380; pr. sub. tukie, 346; imp. tuc, 316; p p. i-tuht, 184, 218, i-tuked, 366, 390; A.S. tucian, *to punish, chastise*.
tulle, tulde, v. tolleð.
tunen, 62, 80, *to shut, stop up, fence round*; pr. tuneð, 94, 96, bituneð, 94; imp. tun, 104; A.S. tynan, id.; P.E. toon, *to stop up*.
tune, 418, *a town*; A.S. tun, id.
tunge, 78, *the tongue*; tungen, 410, *tongues*; A.S. tunga, *the tongue*.
tunne, A.S. 214, *a tun*.
tur, A.S. 226, 228, *a tower*; gen. tures, 372; pl. tures, 228.
turn, 280, *a stratagem, trick*; pl. turnes, 78, *wiles*; Fr. tour, *a trick*.
turnement, 390.
turnes, 132, g. *turneth*; pr. sub. turne, 340; p.p. i-turnd, 18, 26, 372, 426, i-turnt, 26, a.; pr. p. turninde, 356; A.S. tyrnan, *to turn, refer*.
i-turpled, 266, v. torplen.
tus, 238, *thus*.
tutel, 212, *the mouth, lips*; pl. tuteles, 80.
tuteleð, 212, 422, *talketh, tattleth, telleth*; pr. p. tutelinde, 106, *tattling, twattling*.
tuxes, 280, *tusks*; A.S. tux, tusc, *a tusk*.
tweamen, 252, b. *to divide, separate*; A.S. twæman, id.
twie, 36, 412, tweien, 20, 308, twies, 70, 324, *twice*; A.S. tuwa, id.
tweire, 406, gen. *of two*; A.S. twegra, id.
twinnen, 252, b. 332, 396, *to divide, separate*; p.p. i-twinned, 254, b.; A.S. twá, *two*.
twinnunge, 396, *separation*.
tyld, 278, c. *a hidden snare*; Sc. to tyld, *to cover*.

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val, 326, *a fall.*
valewed, 132, *fudeth;* A.S. fealwian, *to grow yellow.*
uallen, 372, *to fall, to cause to fall;* pr. uallest, 340, ualleð, 96, 198, 220, 298, 320, 350, falleð, 348; p. ueol, 226, 260, 366, feol, 280; pr. sub. ueolle, 226, falle, 280, 336, ualle, 252; p.p. i-ueollen, 270, i-uallen, 58, 226, i-uollen, 370; pr. p. uallinde, 280, 286; A.S. feallan, id.
uallest, 340, *fallest;* p. ueol, 366, *fell.*
vals, 344, valse, false, 130, *false.*
ualse, 228, pr. sub. *fail, prove treacherous;* pr. p. valsinde, 72.
vareð, 120, uareð, 166, 344, *fareth, goeth;* p.p. i-uaren, 366; A.S. faran, *to go.*
uaumpez, 420, *vamps.*
uawenunge, 290, *yawning.*
uch, 14, a. uh, 4, b. 8, *c. each.*
ue, 270, d. *we.*
uechchen, 368, *to fetch, bring;* A.S. feccan, id.
ueden, 414, *to feed;* pr. uedeð, 198; pr. sub. ueden, 150; imp. ved, 100; p.p. i-ued, 206; A.S. fedan, id.
uederen, 132, *feathers;* A.S. fæðer, *a feather.*
ueien, 396, *to join;* pr. ueieð, 78; p.p. i-ueied, 26, 90, 138, 302, 308, 336, *joined;* A.S. fegan, id.
ueiles, 420, *veils.*
uein, 192, *fain;* fæwen, id.
ueirne, 236, *fair, beautiful;* A.S. fæger, id.
veiunge, 78, *joining.*
uel, 102, uelle, 120, *a skin;* pl. uelles, felles, 418; A.S. fel, *a skin.*
ueld, 102, *a field, an open country, pasture;* A.S. feld, id.
i-uelen, 232, *to feel;* pr. veleð, i-veleð, 178, *feeleth;* pr. sub. i-vele, 60; p.p. i-veled, 92, *felt;* A.S. felan, *to feel.*
velunge, 110, 114, 116, *feeling.*
ueng, 52, *began, took.*
uenie, venie, 46, 258, 426, *humble supplication, obeisance, pardon;* pl. uenies, 426; Lat. venia, *pardon.*
uenne, 328, *fen, mud.*
uenliche, 206, *fen-like, as in mud.* It is very probable that the word ought to be written uerliche, *quickly, speedily;* A.S. ferlice, id.
ueole, 162, 388, *many;* A.S. feola, id.
veolauliche, 38, *as a follower, socially;* A.S. folgian, *to follow.*
veolauredden, 38, 106, *fellowship, society, company.*
ueond, 66, 130, 162, 214, g. feondes, 214, *an enemy, the enemy, fiend;* A.S. feond, id.
ueor, 216, 220, *far.*
veorlich, uerlich, 112, 148, 178, 222, 310, 326, 358, *strange, marvellous, suddenly, marvellously;* A.S. fearlic, *sudden.*
ueorrento, 228, *far away, distant.*
i-veotered, 32, *fettered;* A.S. gefeterian, *to fetter.*
uerd, 74, 92, 232, 374, ferd, 74, *an army;* pl. uerdes, 250; A.S. feord, fyrd, *an army.*
uere, 252, *a companion, associate;* pl. ueren, 86, i-ueren, 392; A.S. fera, id.
i-ueruwed, 204, *farrowed;* A.S. fearh, *a little pig, a litter.*
uerslen, 44, *to say versicles, to join in prayer;* pr. sub. uersalie, 120; O.Fr. verseiller, id.
uesten, 412, *to fast;* pr. vesteð, 20, 130; pl. uesten, 276; p. veste, 126, 130; A.S. fæstan, id.
uesten-dawes, 318, *fast-days.*
uestimenz, 418, *vestments.*
uestluker, 234, 238, com. *more firmly.*
i-uestned, 218, 354, 418, *fixed, fastened;* A.S. gefæstnian, *to fasten.*
uestschipe, 202, 276, *holding fast, parsimony.*
uet, 136, *fat;* A.S. fæt.
vet, 166, 274, uoten, 166, *feet,* v. uot.
ueðren, 140, *to give wings to.*
i-ueððered, 204, i-viðered, 60, *feathered;* A.S. gefyðered, id.
ueðeren, 140, *feathers;* A.S.fæðer, *a feather.*
uetteð, 136, *fatteneth;* p.p. i-vetted, *grown fat;* A.S. fættian, *to fatten.*
uettles, 164, 276, vetles, 320, *a vessel;* A.S. fætels, id.
uggi, 92, k. pr. sub. *dread greatly;* A.S. oga, *dread, great fear.*
vhtsong, 18, 20, *the nocturnal prayers.*
vif, uif, 112, 258, *five.*
uigiles, 412, *evening prayers, vigils.*
uihte, 162, 196, 358, *a fight;* A.S. fyht, id.
uihteð, 358, pr. *fighteth.*
vikelare, 84, 86, *a flatterer.*
vikeleð, 198, pr. pl. *flatter;* pr. p. uikiinde, *flattering.*
uikelunge, 224, *flattery.*
uile, 184, 234, *a file;* A.S. feol, id.
uileð, 184, pr. *fileth;* p.p. i-viled, 284, *filed.*
uileuest, 214, *fast.*
uilté, 380, *meanness;* Fr. vileté, id.
uingres, 290, *fingers.*
i-uinden, 156, 360, 398, *to find;* pr. i-uindeð, 232; p. i-vond, 66, 78, uond, 258; p. sub. i-vint, 150; A.S. gefindan, *to find.*
viterokes, 328, *smock-frocks;* A.S. hwit, *white,* roc, *an outer garment.*
vlaskeð, 314, *flasheth, poureth;* imp. flaskie, 314.

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vleau, 112, *flowed*.
uleih, 276, *a fly;* A.S. flig, id.
vleon, uleon, vlihð, v. fleon.
uleoten, 72, *to flit, float*, v. to-uleoten.
vleseche, 180, 234, *flesh*.
ulesliche, 104, 240, 244, *carnal, fleshly;* A.S. flæslic, id.
vleshwise, *fleshly-wise*.
ulessis, 140, *flesh*.
vlien, 290, *flea*.
vlige, 8, 10, *a fly;* A.S. flig, id.
vlihte, 248, *flight*.
ulihð, 142, v. fleon.
ulint, 220, *flint*.
vloc, 120, *a flock;* A.S. flocc.
vlowinde, 282, 328, *flowing, running*.
vluht, 132, *flight*.
vlutten bi, 428, *wherewith to keep above water, to suffice, make comfortable*, v. biflutten.
vmbe, 218, umbe, 256, 324, 334, 344, *busy, intent, endeavouring, concerned*.
umbestunde, 344, *at times, now and then*.
umbridawes, 412, *under-days*.
unbileaue, *unbelief;* A.S. ungeleafa.
unbileued, 234, 260, *unbelieving*.
unbishoped, 208, *not having received the rite of confirmation*.
unbiseines, 344, *heedlessness*.
uneumelukest, 414, a. *most unbecoming*.
uneuðe, 54, 140, *strange, unknown, uncouth;* A.S. uneuð, id.
undeere, 408, *disesteemed;* A.S. undeor, id.
underueng, v. underuongen.
underȝiten, 150, 270, *to perceive, understand, find;* pr. underȝitest, 290, 296, underȝiteð, 346; p. underȝeten; A.S. undergitan, id.
vnderling, 198, *subordinate*.
undern, 24, *morning service, at nine o'clock*.
undernimen, 262, *to undertake;* p.p. undernumen, 198, *undertaken*.
underset, 254, pr. *underprop*.
understipren, 142, understipen, 142, g. *to underprop;* A.S. stipere, *a pillar, prop*.
undertid, 400, *the time of the undern, or morning service*.
undertoc, 114, c. *undertook*.
underuongen, 190, 362, underuon, 14, 422, *to accept, receive;* pr. underuongeð, 190, underuoð, 212, 256, 280; p. underueng, 114, 122, 388; pr. sub. underuo, 226; imp. underuong, 38; underuo, 418; p.p. underuon, 146; A.S. underfangen, underfon, id.
unefenlich, 410, uneuenliche, 408, *not to be compared, incomparably*.
unefne, 312, *uneven, unequal*.
vnendliche, 398, *infinitely*.
unfeale, 198, a. *rude, savage;* A.S. unfæle, *treacherous, wicked;* Sc. unfeel, *rough, uncivil*.
unuonded, 232, *untried*.
ungledliche, 338, *joylessly*.
vngraciuse, 368, *ingratitude*.
unhealed, 328, id.
unheleð, 150, unhelieð, 58, unhules, 270, a. pr. *uncovereth;* p. unhuledе, 58, b.; p.p. unheled, 150; A.S. unhelan, *to uncover*.
unheite, 46, 46, a. *unwell, infirm* [l. unheile ?]
unhende, 204, *improper, unbecoming*.
vnhep, 180, 278, *mishap;* Isl. van, *want*, happ, *good fortune;* Sc. wanhap, id.
vnholde, 222, *enemies*.
unhole, 112, 370, *unsound, unwholesome;* A.S. unhál, *sick*.
unholre, 166, *less sound, less pure*.
unhope, 8, 202, 224, 372, *despair;* A.S. wana, *want*, hopa, *hope;* Sc. wanhope, id.
unicorne, 120.
uniliche, *uniquely, solely*.
unimete, 40, 102, 140, 144, 202, 330, 336, 388, *immeasurably, unbounded, incalculable;* A.S. ungemæt, *immense, immeasurable*.
unimeteliche, 398, *immensely*.
uniseli, 98, 128, 150, 250, 270, 310, g. uniselies, 334, *unhappy;* A.S. unsælig, id.
unkuðe, 250, 336, 348, 358, 414, *strange, unknown, uncommon*.
unkundeliche, 50, 116, *unnatural, inconsistent, unbecoming;* A.S. ungecyndelic, id.
unkuindlukest, 414, *most unbecoming, uncongenial*.
unlepped, 424, b. *unwrapped, uncovered, open*.
unliden, 58, f. pr. pl. *to uncover, unlid;* p. pl. unluded, 58, l.
unlimen, 256, *to unfasten, disunite;* pr. unlimeð, 228; A.S. lime, *cement, mortar, lime*.
unlimp, 274, *evil, misfortune*.
unloðnesse, 340, *innocence, meekness;* A.S. láð, *harm, evil*.
unluded, v. unliden.
unmeð, 50, *immense;* com. unmeðluker, 238, 266, *immoderately, importunately;* A.S. unmæte, *immoderate*.
unmeðschipe, 122, *weakness, want of self-restraint*.
unmunlunge, 280, *unawares, unexpectedly;* A.S. unmyndlinga, id.
unneaðe, 258, 314, *with difficulty, reluctantly;* A.S. uneaðe, id.
unneite, 130, f. *useless, unprofitable;* A.S. unnet, *useless*.
vnnen, 284, 380, *to grant, permit, desire:* pr.

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unnest, 282, unneð, 22; pr. sub. vðe, 90; p.p. i-unned; A.S. unnan, id.
unnunge, 282, *a giving, bestowing, cherishing.*
unnet, A.S. 82, unnute, 130, 352, *vain, useless, unprofitable;* A.S. nyt, *useful.*
unnet, 340, *unconstrained, spontaneously;* A.S. nedan, *to compel.*
unorne, A.S. 108, 418, 424, *plain, coarse.*
unrechleas, 388, *indifferent, heedless;* A.S. rece, *reck, care.*
unsauure, 262, *unsavoury.*
unschriuen, 314, 332, *unconfessed, without having confessed.*
unseaulich, 10, *obscure, unseemly.*
unseiene, 312, unschene, 312, b. *invisible;* A.S. seon, *to see.*
unseinede, 312, 312, b. *unblest;* A.S. segnian, *to bless.*
unseli, 174, 262, *luckless, unhappy,* v. uniseli.
unselu̇hðe, 86, 172, *misfortune;* A.S. unsælhðe, id.
unseouued, 344, *unsewed;* A.S. siwian, *to sew.*
unsiker, 144, *uncertain.*
unsouht, 324, *unsought.*
vnstaðeluest, 208, *unsettled, unstable;* A.S. unstaðolfæst, id.
unspennede, 158, d. *unyoked, unbound;* A.S. spannan, *to join, to yoke.*
unstrencðe, 232, *weakness, infirmity.*
unstrencðen, 138, *to weaken, grow weak;* pr. unstrencðeð, 270, 368; A.S. unstreng, *weak.*
unstronge, 278, *infirm, weak;* com. unstrengre, *weaker.*
untaleliche, 144, 410, *indescribable, innumerable;* A.S. tellan, *to tell, to number;* P.E. untellable.
unðes, 142, d. *waves;* A.S. yð, *a wave;* v. uðen.
unðeau, 70, 152, 200, unðeawe, 200, 374, *a fault, sin, vice;* pl. unðeawes, 132, 176, 252, 332; A.S. unðeaw, id.
unðeode, 312, 358, *aliens, foreigners, enemies;* A.S. þeod, *a people, country.*
untiffed, 420, *unadorned,* v. tiffen.
unðonc, 202, *unpleasantness;* A. unðanc, id.
unðonc, 236, unðonckes, 338, unðenkes, 122, *undesignedly, unwillingly;* A.S. þencan, *to think.*
untime, 344, *unseasonableness;* A.S. untima, id.
untowe, 102, 170, untowen, 372, untowune, 342, *improper, indecent, immoral;* A.S. ungetogen, *rude.*
untoweschipe, 170, *impropriety, indecency.*
untrust, 332, *despair.*
untrusten, 332, *to despair.*
untrussed, 350, *unburdened.*
unuesten, 218, unuestnen, 252, *to unfasten, disunite.*
unuonded, 232, *untried untempted.*
unwaker, 272, *unwatchful.*
unwarre, 274, *unwary.*
unweawed, 424, *unveiled;* A.S. wæfels, *a veil, covering,* wæfan, *to cover.*
unwemmed, A.S. 10, *unstained.*
unweote, 8, *ignorant, unwise;* A.S. unwita, id.
unwiht, 238, unwhit [i. unwiht], 274, *an enemy, the fiend;* pl. unwihtes, 264, 300.
unwille, 238, *reluctant;* A.S. unwillan, id.; Sc. unwilly.
unwine, A.S. 178, 272, *an enemy, adversary;* pl. unwines, 246, 270.
unwisdom, 278, *folly.*
unwitenesse, 278, *imprudence.*
unwreien, 308, unwrien, 328, *to uncover, unmask;* pr. unwrieð, 58, unwrihð, 84, 270, unwreoð, 88; pl. unwrien, 152, unwreon, 88; p. unwreih, 56, 58, unwrien, 58; imp. unwrih, unwreon, 316; A.S. unwreon, unwrigan, id.
unwrie, 58, adj. *open, uncovered.*
unwrench, 268, *wicked artifice;* A.S. unwrænc, id.
unwreste, 68, 122, 124, 126, 144, 184, 268, 274, 290, 394, *base, wicked, depraved, weak;* A.S. unwræst, id.
unwisliche, 338, *unwisely.*
unwreastliche, 294, a. unwrestliche, 394, *wickedly, feebly.*
unwrestschipe, 304, *weakness, wickedness.*
unwurð, A.S. 94, 280, 352, 368, 380, 408, *worthless, valueless, disesteemed.*
vo, 62, uo, 404, *a foe;* pl. uoan, 220, 338.
uoamen, 186, 220, *foemen.*
uode, 142, 260, 342, 406, fode, 142, *food;* A.S. foda, id.
uolke, 308, uolcke, 322, uolc, 156, *folk, people;* A.S. folc.
uoluwen, 52, 102, *to follow;* pr. uoluweð, 364; p. voluwede, foluwede, 78, uoluweden, 262; imp. folewe, 100; A.S. folgian, *to follow.*
uonden, 194, *to tempt, try;* p. uondede, 102, 162, *experienced, tempted, tried;* p.p. i-vonded, 58, 94, 178; A.S. fandian, *to try, search, tempt.*
uondunge, 252, *temptation;* uondunges, 372, *temptations.*
uorbeot, 186, *forbids.*
uorberen, 218, *to have patience, forbear, bear with;* p. uorber, 218, 366.
uorberneð, 244, pr. *burneth, consumeth;* p.p. uorbernd, 54, 56, uorberne, 244; A.S. forbearnan, *to burn up.*

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uorbisne, 52, 68, 76, 140, 154, *an example;* pl. uorbisnes, 164; A.S. bisn, id.
uorbuwen, 306, p. pl. *disobeyed, declined;* A.S. forbugan, *to decline.*
uordon, 210, 334, *to destroy;* A.S. fordón, id.
uordrunken, 214, *drunken;* A.S. fordrencan, *to make drunk.*
uordruwede, 148, *withered;* A.S. fordruwian, *to dry up.*
uore, *for.*
uorgeð, 364, pr. *forgoes, gives up;* p. uor-eoden, 406, *gave up, did not possess;* imp. forgoð, 412; A.S. forgan, *to forego.*
uoreward, 98, 172, foreward, 172, *a promise, engagement.*
uorgemen, , *to neglect;* pr. uorgemeð, 272; pl. uorgemen; p.p. uorgemed; A.S. forgyman, id.
uorgiten, 272, *to forget;* pr. uorgiteð, 200; imp. uorgiteð. 34; p p. uorgiten, 100, 124, 320, 382; A.S. forgitan, *to forget.*
uorgiuelich, 346, *pardonable, venial.*
uorgulte, 388, *guilty.*
uorhoten, 340, *to renounce, leave off;* p.p. uorhoten, 192, *forsaken* [derived from A.S. for, a negative, like ver in German, and A S. hatan, *to command*].
uorhoren, 394, *to commit whoredom;* pr. sub. uorhorie, 394; p.p. uorhored, 394.
uorhowien, , *to despise;* pr. uorhoweð, 198.
uorhwou, 62, *wherefore, why.*
uorkeoruen, 360, *to cut off;* pr. sub. uorkeorue, 46; A.S. for-ceorfan, id.
uorkuled, 50, *discoloured;* MS. Oxon. decolouravit.
uorkuliinde, 306, *tormenting?* A.S. acwellan, *to kill.*
uorleosen, 166, 424, *to lose;* pr. uorleoseð, 120, 236, 326, 408; pl. uorleosen, 118; p. uorleas, 232; p.p. vorloren, 10, 310; A.S. forleosan, id.
uorlorenesse, 66, 110, *ruin, lost state;* A.S. forlorenes, id.
uorlonginge, 274, *languor, listlessness.*
vorme, 10, *former.*
uorrideles, 206, 300, *precursors, fore-riders.*
uorrotien, 344, *to rot.*
uorseoðen, 312, pr. pl. seothe.
uorschalded, 246, *scalded.*
uorschuppild, 120, *one who transforms, a sorceress.*
uorschuppeð, 222, *is transformed,* 120, *transforms.*
uorswoluwen, 164, *to swallow up, devour;* pr. uorswoluweð; A.S. forswelgan, id.
vort, 22, 24, 236, 296, 300, 400, *until, unto.*
vorte, vorto, *to, in order to.*
uorð, 344, *far, forth.*
uorðfarinde, 210, *mortal, perishing.*
uorðmore, 340, *furthermore.*
i-uorðed, 408, *done.*
uorðgong, 318, *procedure.*
vorðui, 90, *wherefore.*
uorðriht, 370, *forthwith, directly.*
uorðward, 242, *onward.*
uoruerden, 334, *died;* A.S. forfaran, *to go away, to die.*
uoruret, 138, 236, *gnaws, corrodes;* A.S. fretan, *to gnaw.*
uorworpen, 120, *to throw off, cast away;* p.p. uorworpen, 366; A.S. forweorpan, id.
uorwurðen, 210, 254, *to perish;* pr. uorwurðeð, 182, 370.
uostrede, 260, *nourished.*
uot, 194, 390, *the foot;* pl. uet, 122, 166, 388, uoten, 166; A.S. fót, id.
uoðon, 74, pr. pl. *begin.*
uoðer, 140, *a weight;* A.S. foðer, id.
uoxes, 128, uoxes, 204, *foxes.*
upbrud, 108, 200, *upbraiding;* A.S. up-gebredan, *to upbraid.*
uppard, 216, *upwards.*
uppen, 146, *to be vain, puffed up, to raise up, bring into notice;* p. uppede, 146; p.p. i-upped, 88, 146, 148, 150; A.S. uppian, *to rise up, to be raised up.*
uppinge, 148, *pride, vanity.*
upspende, 158, *unyoked, loosened,* v. unspennede.
vrakel, 182, *frail?* Fr. fragile, v. wrakele.
vre, 52, *our.*
urech, 128, *ravenous;* A.S. frec, id.
urechliche, 204, *voraciously.*
vreineð, 152, imp. *ask, inquire;* p.p. i-ureined, 338, *asked;* A.S. fregnan, *to ask.*
vreisons, 36, *prayers.*
ureo, 220, 276, *free, generous;* sup. ureoest, 398, *noblest.*
ureoleic, 192, *nobleness;* A.S. freolic, id.
ureomede, 106, 184, 392, *a stranger, an alien;* A S. fremed; Sc. fremd.
ureomien, 234, *to benefit, be of use;* A.S. fremian, id.
ureoschipe, 386, 398, *liberality.*
uret, 184, pr. *gnaws, wears away, vexes;* pl. ureten, 378; A.S. fretan, id.
vres, 6, 344, *hours, set times of prayer;* vren, 286, *to pray.*
ureððe, 118, *wrath.*
uridawes, 412, *Fridays.*
urinilit, 122, *the night before Good Friday.*
vrnen, 112, 188, 230, 292, p. pl. orn, 294, p. s. *ran;* vrne, 164, im. sub; A.S. yrnan, *to run.*

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urommard, 92, 248, *away from, different from;* A.S. fram, *from.*
uroure, 92, 224, 350, *comfort, convenience;* A.S. frofer, id.
urouren, 72, 94, *to comfort;* pr. vroureð, 108; A.S. frofrian, id.
urumðe, 218, 224, 294, 296, 322, *a beginning;* A.S. frymð, id.
urre [1, ure], 396, *our.*
ut, 112, ute, 150, *out.*
utewið, 254, *outward.*
ut-nummen, *special, exceeding;* A.S. ut-niman, *to take out, except.*
vðe, 90, v. unnen.
uðen, 142, *waves;* A.S. yð, *a wave, flood.*
ut runes, 172, d. *tidings, news;* A.S. run, *a conversation, a council, mystery.*
ut-totunge, 100, b. *looking out.*
uttre, 4, 396, utture, 6, *outer, outward.*
utterliche, 206, 314, *utterly, fully, outwardly.*
ut wardes, 172, *outwards* [ut, *out,* ward, *the guard,* or *barrier?*]
vuel, 52, 112, 354, 368, 370, 394, *evil, sickness, misfortune;* A.S. yfel, id.
vuemest, 328, uumaste, 328, h. *uppermost;* A.S. ufemost, id.
uueward, 328, h. *upper.*
uuolde, 90, b. *would.*

waclichliche, 294, a. *weakly, feebly;* A.S. wáclice, *weakly, foolishly.*
wacseð, 54, waxeð, 98, 288, *waxeth;* p. weox, 258; imp. waxe, 288; p.p. i-waxen, 380; A.S. weaxan, *to wax, grow.*
waden, 252, *to wade.*
waggeð, 374, pr. pl. *waver, cause to waver;* A.S. wagian, *to wag.*
waite, 204, *conscious;* A.S. witan, *to know.*
waker, 142, 164, *watchful;* A.S. wacor, id.
wakien, 4, 144, 278, *to wake, be vigilant;* pr. wakeð, ; p. wakeden, 276; imp. wakieð, 144; pr. p. wakiind, 144, 214.
walewing, 294, *wallowing, rolling oneself;* A.S. walwian, *to wallow.*
wal, 262, *a wall.*
walleð, 118, 368, *boileth;* pr.p. waliinde, 246, *boiling;* A.S. weallan, *to boil.*
wanes, 296, c. *walls;* G. wand, *a wall.*
war. 270, *wary, guarded.*
i-war, 104, *aware, warned;* i-warre, 240, *cautious.*
i-warbbet, 260, a. *wrapped about, swathed;* A.S. hwearfian? *to wind round.*
warche, 326, b. 368, h. *pain, ache;* A.S. wærc, id.
wardle, 312, 430, *keeping, protection;* A.S. weard, id.
wardein, 312, *a guardian.*
wardeð, 182, pr. *guardeth;* pr. sub. wardie, 174, *guard;* A.S. weardian, *to guard.*
ware, 244, a. 322, *inhabitants, people;* A S. waru, id.
warien. 70, *to curse;* imp. pl. warien, 186; A.S. werian, id; Sc. warrie.
warien, 418, *to defend;* A.S. warian, *to beware, ward off.*
waritreo, 122, 174, 190, 310, *the accursed tree, the gallows-tree;* A.S. werig, *accursed,* treowe, *tree.*
wariunge, 200, *a cursing.*
warliche, 138, 198, 402, 426, *cautiously;* A.S. ware, *caution.*
warschipe, 252, 270, *wariness, carefulness.*
wascheð, 324, pr. *washeth;* waschest, 324; p. weosch, 300; imp. waschеð, 424; p.p. i-waschen, 288, 324; A.S. wæscan, *to wash.*
wase, 26, d. *whose.*
wasschunge, wassunke, 332, *a washing;* A.S. wæscing, id.
wasteð, 138, *wasteth, destroyeth;* O.Fr. guasteir, *to waste.*
wat, 312, 330, *knoweth, wot.*
wa-word, 306, b. *word of woe, woful word.*
weaden, 302, 314, 424, *garments, weeds, clothes;* A.S. wæd, *a garment.*
weallinde, 216, wallinde, 246, *molten, boiling;* p.p. i-welled, *made to boil;* A.S. weallan, *to boil.*
weamode, A.S. 118, 134, *peevish, sullen, discontented.*
wean, 80, 108, 114, 156, 310, 320, 362, *want, distress, pain;* A.S. wana, *want.*
i-weard, i-wearð, 236, v. i-wurðen.
wearnen, 408, warnie, 54, 64, *to warn;* pr. warneð, 208; p. warnede, 104, i.; imp. warnie, 256; p.p. i-warned, 318; A.S. warnian, id.
wecche, 144, 236, *watching, watchfulness.*
wecchen, 138, 368, *to watch, watching;* A.S. weccean, *to watch.*
wed, 394, *a pledge, pawn.*
wede, 50, pr. sub. *wed, consort;* im. wedde, 368; p.p. i-wedded, 394; A.S. weddian, *to make a contract, to wed.*
weden, 264, *to grow mad, to rage;* A.S. wedan, id.
wedlake, 206, *wedlock.*
weie, 350, *a way;* pl. weis, 4, *ways, means;* A.S. weg, *a way.*
weie, 60, 386, *balance, weight;* A.S. wæge, *a balance.*
weien, 372, *weight;* A.S. wæg, id.
weien, 336, *to weigh, ponder;* pr. weieð, 78, 332, weiheð, 232; A.S. wegan, *to carry, weigh.*

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weilawei, 50, 60, 274, welawei, 408, *alas! well away!*
weiteden, 196, a. *waited, lay in wait.*
wei-uerinde, 350, *travelling, wayfaring.*
welden, 328, 388, 398, *to conquer, possess, govern;* pr. p. weldinde, 112, 188, 260, *winning, possessing, governing;* A.S. wealdan, *to govern.*
welle, 156, *a well, fountain, spring;* pl. wellen, 282; A.S. well, id.
wem, A.S. 10, 378, *a stain, blemish.*
wenchel, 334, k. *a maid, young woman;* A.S. wencle, id.
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wenen, 106, *to think, ween;* pr. wene, 62, 210, weneð, 10, 64, 128, 218, 222, wenes, 54; p. wende, 236, 280; pl. wenden, 40; pr. sub. wene, 222; imp. wene, 178; A.S. wenan, id.
wengen, 132, d. *wings.*
weob, 322, *a web.*
weofde, 316, e. *an altar.*
weolene, 246, 306, *the sky, welkin;* A.S. woleen, id.
weole, 192, 196, 198, 398, *wealth, prosperity;* A.S. wela, id.
weolie, 398, *wealthy;* A.S. weolig, id.
weopen, 274, 312, *to weep;* pr. weopeð, 330, weopð, 382; p. weop, 106, 312; pr. sub. weope, 234; imp. weop, 406; pr. p. weopinde, 330; A.S. wepan, id.
weopmon, 316, *a man;* pl. weopmen, 10, 54, 68, A.S. wæpman, id., wifman, *a woman.*
weore, 398, b. *a man;* A.S. wer, weor, id.
weoredes, 30, e. *a host, a company;* A.S. weorod, *a multitude, a host.*
weorpen, 404, weorpeð, 88, v. worpen.
weorre, 72, 404, *war, strife;* A.S. wær, id.; Sc. weir.
weorren, , *to make war, attack, fight;* pr. weorreð, 60, 186, 196, 246, 262, 348; p.p. i-weorred, 390, *engaged in war;* A.S. wær, *war.*
weorreur, 216, *a warrior.*
weosch, 300, p. *washed;* weoschs, 66; im. *was washing;* A.S. weocs, *washed*, wæscan, *to wash.*
weote, 294, g. *conscious;* A.S. witan, *to know.*
weouede, 16, 96, 170, 172, 318, 346, *an altar;* A.S. weobed, id.
weox, 258, v. wacseð.
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were, A.S. 324, *work;* were-men, 404, *workmen.*
wergeð, 252, 262, b. *wearieth;* pl. wergen, 262, b. *weary;* A.S. werian, *to grow weary.*
wergunge, 252, *wearying.*
weri, 352, *a man;* A.S. wer, id.
werien, 52, 18, 304, *to defend, excuse, guard, stop;* pr. werieð, 246, werest, 294, wereð, 312, 414; p. wereden, 304; pr. sub. weren, 80, g.; imp. were, 400; A.S. werian, id.
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weriunge, 8, 368, werunge, 8, a. *wearing.*
wernen, 330, *to forbid, refuse, prevent, warn;* pr. weorneð, 182, d., wernes, 60, a; p. wernde, 248; pr. sub. warnie, 270; A.S. wyrnan, id.
wernunge, 330, *a refusal.*
werrest, 328, h. *worst;* A.S. wyrrest, id.
wete, 164, *a drink, liquor, water;* A.S. wæta, id.
wicchecrefles, 208, 268, *witchcrafts;* A.S. wiccecraft, *witchcraft.*
wicke, 358, a. *weak! wicked!* A.S. wac, *weak;* wick, *evil, bad*, v. Sir F. Madden's Glossary to William and the Werewolf. *Wic;* G. weich, *soft, weak.*
widful, wilfule, 168, d., v. r. wihtful, q. v.
widne, 56, *wide;* A.S. wide, id.
wielare, 106, *a deceiver, conjurer;* A.S. wigelere, *a conjuror.*
wieles, 92, 224, 268, *wiles, delusions;* A.S. wigelung, *incantation.*
wif, 392, *a woman.*
wigeles, 300, *wiles.*
wigeleð, 214, *staggereth;* A.S. wicelian, *to stagger.*
wiglinge, 374, a. *fighting, struggling;* A.S. wig, *warfare.*
wihtful, 268, *powerful;* A.S. wihtfull, *heavy;* Sc. wicht, *valiant.*
wike, 344, 428, *a week;* A.S. wic, id.
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wildes, 136, h. *groweth wild, wanton.*
wil-ȝeone, 368, *a free gift.*
wilkume, 394, *welcome.*
willeliche, 328, 396, *voluntarily.*
willes, 206, 302, 340, 392, *willingly, cheerfully, gladly;* willes and woldes, *purposely, designedly.*
willesful, 56, p. *desirous.*
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wilninde [1. hwilinde, v. r.], 182, *temporal;* A.S. hwil, *a while, time.*

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wilnunge, 148, 278, *desire.*
wilschrift, 340, *voluntary confession.*
wiltu, 196, 398, *wilt thou.*
wimlunge, 420, a. a sort of *head-dress.*
wimpel, 420, *a wimple, a muffler.*
wimpel-less, 420, *without wimple.*
win, 428, *wine.*
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windwunge, 270, *winnowing,* n.
wingeardes, 294, *vineyards;* A.S. win-eard, *a vineyard.*
winken, 288, *to wink;* A S. wincian, id. But in this place its meaning perhaps is, *to waver, to be irresolute;* A.S. wancol, *unstable, wavering;* Sc. wankill, id.; P.E. wankly, *frail, weak.*
winstlunge, 238, *wrestling;* A.S. winnan, *to contend, strive.*
wipeð, 230, *wipeth.*
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wis, A.S. 64, 214, *wise, prudent;* comp. wisure, 198.
wise, 312, 318, wis, 96, *a way, manner;* pl. wisen, 318; A.S. wise, id.
wisliche, 104, 134, 138, 422, *wisely, prudently;* A.S. wislice, id.
wisluker, 234, 318, *more wisely.*
wisure, 198, 338, *wiser.*
wite, A.S. 4, 202, *blame, reproach, a fine, extortion.*
witen, 4, 10, 14, 72, 202, 206, 208, 234, 312, 368, *to guard, keep, take charge of;* pr. witeð, 10, 14; p. wuste, 270; pr. sub. wite, 28, 174, 430; imp. wite, 418, witeð, 422; p.p. i-wust, 48, 72, 318, 410.
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witest, 304, *blamest;* A.S. witan, *to blame, reproach.*
wið, A.S. 224, 278, *against.*
wiðbuwen, 116, *to avoid;* pr. wiðbuweð, 278, *evadeth.*
wiðereð, 238, d. *fighteth against, resisteth;* A.S. wiðerian, id.
wiðerwines, 196, 232, 238, *adversaries, enemies;* A.S. wiðerwine, *an adversary.*
wiðholden, 348, pr. pl. *withhold.*
wiði, 86, *a willow;* A.S. wiðig, id.
wið þen, 284, *upon condition.*
wiðsahe, 288, c. *refusal.*
wiðsaken, 88, *to gainsay;* A.S. wiðsacan, id.
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wiðsigginge, 288, *refusing, denying.*
witneð, 248, 276, 282, 384, *testifieth, saith.*
witte, *sense, wit, mind,* 64, 106; pl. wittes, 14, 174; A.S. witt, id.
witterliche, 70, 156, 162, f. 294, 316, 358, *verily, with certainty, surely, distinctly;* A.S. witodlice, *truly, verily, evidently.*
witless, 256, *witless, insane.*
witunge, 418, *keeping,* n.
wiuede, 308, *took to wife,* iwiued, 216, p.p. *wedded.*
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wlatunge, 80, *loathing;* A.S. wlætung, id.
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wo, 190, 220, 364, *distress, harm, pain.*
woanes, 416, 418, *a dwelling, abode;* A.S. wunian, *to dwell.*
woawes, 172, 242, *walls.*
woc, 4, woke, 178, *weak, infirm;* A.S. wac, *weak.*
wocliche, 294, *feebly.*
wocnesse, 66, 232, 280, *weakness;* A.S. wácnys, id.
wod, 96, 120, 406, wode, 66, 164, *mad, raging;* A.S. wód, id.
wod-leȝe, 96, l. *sheltering wood;* A.S. wod, a *wood,* hleo, *shade, shelter.*
wodliche, 234, d. *madly, strongly.*
woddre, 264, *more enraged.*
wodschipe, 120, 200, *madness.*
wohes, 388, a. *wooth.*
wohlac, 388, d. *wooing.*
wolawo, 88, *alas! well away!*
wolden, 62, wolde, 64, *would.*
woldes, 304, *wilfully.*
wondrede, 214, 310, 362, wondreðe, 156, 310, b. wontrede, 310, b. *tribulation, misery, amazement, fear of evil;* A.S. wan, *dread,* wandian, *be afraid.*
wone, 8, 26, 68, *want, wanting;* A.S. wana, *want.*
woneð, 166, *waneth;* A.S. wanian, *to wane, decrease.*
wonten, 344, 398, *to want, to be wanting;* pr.

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wop, A.S. 110, 156, 312, *weeping,* n. wopie, 376, *weeping,* adj.
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i-wordede, 78, *worded, talkative.*
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wori, 386, *perverse.*
woreð, 386, *distorteth;* A.S. worian, *to embroil, err.*
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worpare, 212, *one who throws, or darts.*
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wouhleche, 96, *seduction.*
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wrastlare, 222, 280, 374, *a wrestler;* A.S. wraxlere, id.
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wrastlunge, 374, wrestlunge, 238, b. *wrestling, resisting.*
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wrenchfule, 268, *artful.*
wresten, 374, *to wrestle;* A.S. wræstan, *to writhe, twist.*
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wroð, 286, 320, *angry.*
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wuic, 148, b. *weak;* A.S. wac, id.
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wummonlich, 274, *womanly.*
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wuruhte, 284, *a maker, an artificer.*

yleslipes, ylespilles, 418, h. *hedgehog's skins;* A.S. igil, eil, yl. *a hedgehog;* Sc. lap, *a covering;* Fr. poil, *fur, skin.*

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THE

CAMDEN  SOCIETY,

FOR THE PUBLICATION OF

EARLY HISTORICAL AND LITERARY REMAINS.

At a General Meeting of the Camden Society held at the Freemasons' Tavern, Great Queen Street, Lincoln's Inn Fields, on Monday, the 2nd of May, 1853,

The Lord BRAYBROOKE, the President, in the chair,

The President having opened the business of the Meeting,

The Secretary read the Report of the Council agreed upon at their meeting of the 20th of April, whereupon it was

Resolved, That the Report of the Council be received and adopted, and that the Thanks of the Society be given to the Director and Council for their services, to the Local Secretaries, to the Editors of the Publications of the past year, and to Sir Harry Verney for the liberality with which he has placed his Papers at the service of the Society.

The Secretary then read the Report of the Auditors, agreed upon at their Meeting of the 20th of April, whereupon it was

Resolved, That the said Report be received and adopted, and that the Thanks of the Society be given to the Auditors for their services.

Thanks having been voted to the Treasurer and to the Secretary, the

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Meeting proceeded to the election of a President and Council for the year next ensuing; when,

The Right Hon. Lord Braybrooke, F.S.A.

was elected President; and

William Henry Blaauw, Esq. M.A. F.S.A.
John Bruce, Esq. Treas. S.A.
John Payne Collier, Esq. V.P.S.A.
William Durrant Cooper, Esq. F.S.A.
Bolton Corney, Esq. M.R.S.L.
Peter Cunningham, Esq. F.S.A.
Sir Henry Ellis, K.H. F.R.S. Sec. S.A.
Edward Foss, Esq. F.S.A.
The Rev. Joseph Hunter, F.S.A.
The Rev. Lambert B. Larking, M.A.
Sir Frederick Madden, K.H. F.R.S.
Frederick Ouvry, Esq. F.S.A.
The Lord Viscount Strangford, G.C.B. F.R.S. Director S.A.
William John Thoms, Esq. F.S.A. and
Sir Charles G. Young, F.S.A. Garter.

were elected as the Council; and

Robert W. Blencowe, Esq. M.A. F.S.A.
James Crosby, Esq. F.S.A. and
William Salt, Esq. F.S A.

were elected Auditors of the Society for the ensuing year.

Thanks were then voted to the President for the warm interest always taken by him in the proceedings of the Society, and for his kind and able conduct in the Chair.

ELECTION OF OFFICERS, 1853.

At a Meeting of the Council of the Camden Society held at No. 25, Parliament Street, Westminster, on Wednesday the 13th May, 1853, the Council having proceeded to the Election of Officers,—

John Bruce, Esq. was elected Director; John Payne Collier, Esq. Treasurer; and William J. Thoms, Esq. Secretary, for the Year next ensuing.

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REPORT OF THE COUNCIL

OF

THE CAMDEN SOCIETY,

ELECTED 3rd MAY, 1852.

The Council of the Camden Society, elected on the 3rd of May, 1852, have pleasure in referring to the Report of the Auditors as a proof that the condition of the Society has not deteriorated during their year of office.

The Council have to regret the deaths during the past year of the following Members:—

John Barnard, Esq.
Rev. Thomas Dyer, M.A.
William Empson, Esq.
John Forster, Esq.
John Palmer, Esq.
Thomas Ponton, Esq.
James Yeeles Row, Esq.
Mrs. Saunders.
The Earl of Shrewsbury.

The publications of the past year have been—

I. The Camden Miscellany, Volume the Second, containing—1. Account of the Expenses of John of Brabant and Henry and Thomas of Lancaster, 1292-3: edited by Joseph Burtt, Esq. 2. Household Account of the Princess Elizabeth, 1551-2: edited by the Lord Viscount Strangford. 3. The Request and Suite of a Truehearted Englishman, written by William Cholmeley, 1553: edited by William J. Thoms, Esq. 4. Discovery of the Jesuits' College at Clerkenwell in March 1627-8: edited by John Gough Nichols, Esq. 5. Trelawny Papers: edited by William Durrant Cooper, Esq;—and 6. Autobiography of William Taswell, D.D.: edited by George Percy Elliott, Esq.

The satisfaction which this volume has given to the Members generally, from its varied character and the useful illustration afforded by the several documents contained in it to the history of the different periods to which they respectively relate, has determined the Council to endeavour to produce another volume of similar character at no very distant period.

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II. Letters and Papers of the Verney Family down to the end of the year 1639. Printed from the original MSS. in the possession of Sir Harry Verney, Bart. Edited by JOHN BRUCE, Esq.

This volume has been so recently completed that it is probably not yet in the hands of all the Members. It will, it is confidently hoped, be found a valuable addition to our materials for the history of the important times to which it is brought down. The Society will doubtless remember that this is not the first volume which the Camden Society owes to the liberal manner in which Sir Harry Verney has placed his collections at their service; and will probably think it right to mark, by a special vote, their recognition of his liberality, and their hope of a further contribution from his collections.

The third publication for the past year will be—

III. Regulæ Inclusarum: The Ancren Rewle: A Treatise on the Rules and Duties of Monastic Life, in the Anglo-Saxon Dialect of the 13th Century. Edited by the Rev. JAMES MORTON, B.D., Prebendary of Lincoln. *(Nearly ready.)*

The Council have also to announce that the Editor of the Letters of Lady Brilliana Harley authorises them to say that the first volume for the year now commencing is so far advanced at press that its publication may be looked for in the course of a few weeks.

The following works have been added to the List of Suggested Publications during the past year:—

I. The Poor Man's Mirror, A Wickliffite Tract written by Bishop Pecock. To be edited from a MS. in Archbishop Tenison's Library by the Rev. PHILIP HALE HALE, B.A.

II. Privy Purse Expenses of King William the Third. To be edited by J. Y. AKERMAN, Esq., SEC. S. A.

III. An historical Narrative of the two Howses' of Parliament, and either of them, their Committees and Agents', violent Proceedings against Sir Roger Twysden: their imprisoning his person, sequestering his estate, cutting down his Woods or Tymber, to his almost undoing and forcing him in the end to a composition for his own. From the original in the possession of the Rev. LAMBERT B. LARKING, M.A.

IV. The Ancient Divisions, Measurements, Customs, &c. of Wales. Written in 1637 by Robert Lloyd of the Pixe Office, at the request of Owen Wynne. To be edited by GEORGE HILLIER, Esq.

V. Extent of the Estates of the Hospitalers in England. Taken under the direction of Prior Philip de Thame, A.D. 1338; from the original in the Public Library at Malta. To be edited by the Rev. LAMBERT B. LARKING, M.A.

VI. Narrative of the Services of M. Dumont Bostaquet in Ireland. To be edited by The Rev. JAMES HENTHORN TODD, D.D.

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It will be in the recollection of the Society that a Memorial was presented to His Grace the Archbishop of Canterbury in April, 1848, praying that steps might be adopted to give facilities to literary men to make researches among the registered Wills in the Prerogative Office, Doctors' Commons, and that His Grace informed the President and Council in reply, that he had no control whatever over the fees taken in that department. The recent appointment of a Commission to inquire into the Law and Jurisdiction of the Ecclesiastical and other Courts in relation to Matters Testamentary, seemed to the Council to afford an opportunity of bringing the subject again under the notice of those who might be able to suggest a remedy for the inconvenience complained of. Accordingly, on the 28th of January last, the President and Council addressed to those Commissioners a Memorial, of which the following is a copy :—

> To the Right Honourable and Honourable the Commissioners appointed by Her Majesty to inquire into the Law and Jurisdiction of the Ecclesiastical and other Courts in relation to Matters Testamentary.
>
> My Lords and Gentlemen,
>
> We, the undersigned, being the President and Council of the Camden Society, for the Publication of Early Historical and Literary Remains, beg to submit to your consideration a copy of a Memorial presented on the 13th April, 1848, by the President and then Council of this Society, to his Grace the Archbishop of Canterbury, praying that such changes might be made in the regulations of the Prerogative Office as might assimilate its practice to that of the Public Record Office, so far as regards the inspection of the books of entry of ancient Wills, or that such other remedy might be applied to the inconveniences stated in that Memorial as to his Grace might seem fit.
>
> In reply to that Memorial his Grace was pleased to inform the Memorialists that he had no control whatever over the fees taken in the Prerogative Office.
>
> The Memorialists had not adopted the course of applying to his Grace the Archbishop until they had in vain endeavoured to obtain from the authorities of the Prerogative Office, Messrs. Dyneley, Iggulden, and Gostling, some modification of their rules in favour of literary inquirers. The answer of his Grace the Archbishop left them, therefore, without present remedy.
>
> The grievance complained of continues entirely unaltered up to the present time.
>
> In all other public repositories to which in the course of our inquiries we have had occasion to apply, we have found a general and predominant feeling of the national importance of the cultivation of literature, and especially of that branch of it which relates to the past history of our own country. Every one seems heartily willing to promote historical inquiries. The Public Record Offices are now opened to persons engaged in literary pursuits by arrangements of the most satisfactory and liberal character. His Grace the Archbishop of Canterbury gives permission to literary men to search such of the early registers of his see as are in his own possession at Lambeth. Access is given to the registers of the Bishop of London; and throughout the kingdom private persons having in their possession historical documents are

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almost without exception not only willing but anxious to assist our inquiries. The authorities of the Prerogative Office in Doctors' Commons, perhaps, stand alone in their total want of sympathy with literature, and in their exclusion of literary inquirers by stringent rules, harshly, and in some instances even offensively, enforced.

We have the honour to be,

My Lords and Gentlemen,

Your most obedient and very humble servants,

(Signed) BRAYBROOKE, *President.*

JOHN BRUCE, *Director.*
C. PURTON COOPER.
J. PAYNE COLLIER, *Treas.*
W. R. DRAKE.
EDWD. FOSS.
PETER LEVESQUE.
STRANGFORD.
W. H. BLAAUW.
W. DURRANT COOPER.
BOLTON CORNEY.
HENRY ELLIS.
LAMBERT B. LARKING.
FREDK. OUVRY.
WILLIAM J. THOMS, *Secy.*

25, *Parliament Street, Westminster,*
January, 1853.

The Commissioners have acknowledged the receipt of this Memorial, and the Council hope that the step they have taken will meet with the approval of this Meeting, as an evidence of their anxiety to use the influence of the Camden Society for the promotion of historical investigation, and will also lead to some remedy for the great grievances to which literary men are at present subjected in the office of the Prerogative Court of Canterbury.

(Signed) JOHN BRUCE, Director.
WILLIAM J. THOMS, Secretary.

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REPORT OF THE AUDITORS,

DATED APRIL 20, 1853.

WE, the Auditors appointed to audit the Accounts of the Camden Society, report to the Society, that the Treasurer has exhibited to us an account of the Receipts and Expenditure of the Society, from the 1st of April, 1852, to the 31st of March, 1853, and that we have examined the said accounts, with the vouchers relating thereto, and find the same to be correct and satisfactory.

And we further report, that the following is an Abstract of the Receipts and Expenditure during the period we have mentioned.

RECEIPTS.	£.	s.	d.
Balance of last year's account	250	7	11
Received on account of Members whose Subscriptions were in arrear at the last Audit	98	0	0
The like on account of Subscriptions due 1st May, 1852	414	0	0
The like on account of Subscriptions due 1st May next	20	0	0
One year's dividend on £942 11*s.* 0*d.* 3 per Cent. Consols, standing in the names of the Trustees of the Society, deducting property-tax	27	9	0
	£809	16	11

EXPENDITURE.	£.	s.	d.
Paid for printing and paper of 750 copies of "Chronicle of Grey Friars"	70	18	4
The like for 750 copies of "Camden Miscellany, Vol. II."	122	14	9
The like for 750 copies of the "Verney Papers"	156	3	0
Paid for binding 700 copies "Grey Friars Chronicle"..	27	3	0
The like for 700 copies of "Miscellany, Vol. II."	28	0	0
Paid for binding Volumes of former years.....	2	2	0
Paid for Transcripts	14	16	8
Paid for delivery and transmission of 700 copies of "Chronicle of Grey Friars" and "Camden Miscellany, Vol. II." with paper for wrapper, &c.	15	18	1
Paid for Wood Engraving	8	1	6
Paid for Advertisements	2	5	6
Paid for Miscellaneous Printing, Reports, Circulars, &c.	6	10	8
One year's payment for keeping Accounts and General Correspondence of the Society	52	10	0
Paid for the expenses of last General Meeting	2	7	0
Paid for postage, carriage of parcels, stationery, and other petty cash expenses	10	18	9
By repayment of one year's Subscription paid in error	1	0	0
Balance.....	288	8	4
	£809	16	11

And we, the Auditors, further state, that the Treasurer has reported to us, that over and above the present balance of £288 8*s.* 4*d.* there are outstanding various subscriptions of Foreign Members, of Members resident at a distance from London, &c. which the Treasurer sees no reason to doubt will shortly be received.

PETER CUNNINGHAM,
EDWD HAILSTONE, } Auditors.

20*th April*, 1853.

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WORKS OF THE CAMDEN SOCIETY.

For the Subscription of 1838-9.

1. Restoration of King Edward IV.
2. Kyng Johan, by Bishop Bale.
3. Deposition of Richard II.
4. Plumpton Correspondence.
5. Anecdotes and Traditions.

For 1839.

6. Political Songs.
7. Hayward's Annals of Elizabeth.
8. Ecclesiastical Documents.
9. Norden's Description of Essex.
10. Warkworth's Chronicle.
11. Kemp's Nine Daies Wonder.

For 1840.

12. The Egerton Papers.
13. Chronica Jocelini de Brakelonda.
14. Irish Narratives, 1641 and 1690.
15. Rishanger's Chronicle.

For 1841.

16. Poems of Walter Mapes.
17. Travels of Nicander Nucius.
18. Three Metrical Romances.
19. Diary of Dr. John Dee.

For 1842.

20. Apology for the Lollards.
21. Rutland Papers.
22. Diary of Bishop Cartwright.
23. Letters of Eminent Literary Men.
24. Proceedings against Dame Alice Kyteler.

For 1843.

25. Promptorium Parvulorum: Tom. I.
26. Suppression of the Monasteries.
27. Leycester Correspondence.

For 1844.

28. French Chronicle of London.
29. Polydore Vergil.
30. The Thornton Romances.
31. Verney's Notes of Long Parliament.

For 1845.

32. Autobiography of Sir J. Bramston.
33. Correspondence of Duke of Perth.
34. Liber de Antiquis Legibus.
35. The Chronicle of Calais.

For 1846.

36. Polydore Vergil's History, Vol. I.
37. Italian Relation of England.
38. Church of Middleham.
39. The Camden Miscellany, Vol. I.

For 1847.

40. Life of Lord Grey of Wilton.
41. Diary of Walter Yonge, Esq.
42. Diary of Henry Machyn.

For 1848.

43. Visitation of Huntingdonshire.
44. Obituary of Richard Smyth.
45. Twysden on Government of England.

For 1849.

46. Letters of Elizabeth and James VI.
47. Chronicon Petroburgense.
48. Queen Jane and Queen Mary.

For 1850.

49. Bury Wills and Inventories.
50. Mapes de Nugis Curialium.
51. Pilgrimage of Sir R. Guylford.

For 1851.

52. Secret Services of Charles II. and James II.
53. Chronicle of the Grey Friars.
54. Promptorium Parvulorum, Tom. II.

For 1852.

55. The Camden Miscellany, Vol. II.
56. Verney Papers to 1639.
57. Regulæ Inclusarum: The Ancren Riwle.

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